VOYAGE DE C. LE BRUN

R. du Val. Invenit.

I. Mulder. Fecit.

A

Voyage to the Levant:

OR,

TRAVELS

IN THE

PRINCIPAL PARTS

OF

Asia Minor, the Islands of *Scio*, *Rhodes*, *Cyprus*, &c.

WITH

An Account of the most Considerable Cities of *Egypt*, *Syria* and the *Holy Land*.

ENRICH'D

With above Two Hundred Copper-Plates, wherein are represented the most Noted Cities, Countries, Towns, and other remarkable Things, all Drawn to the Life.

By M. *Corneille le Bruyn*.

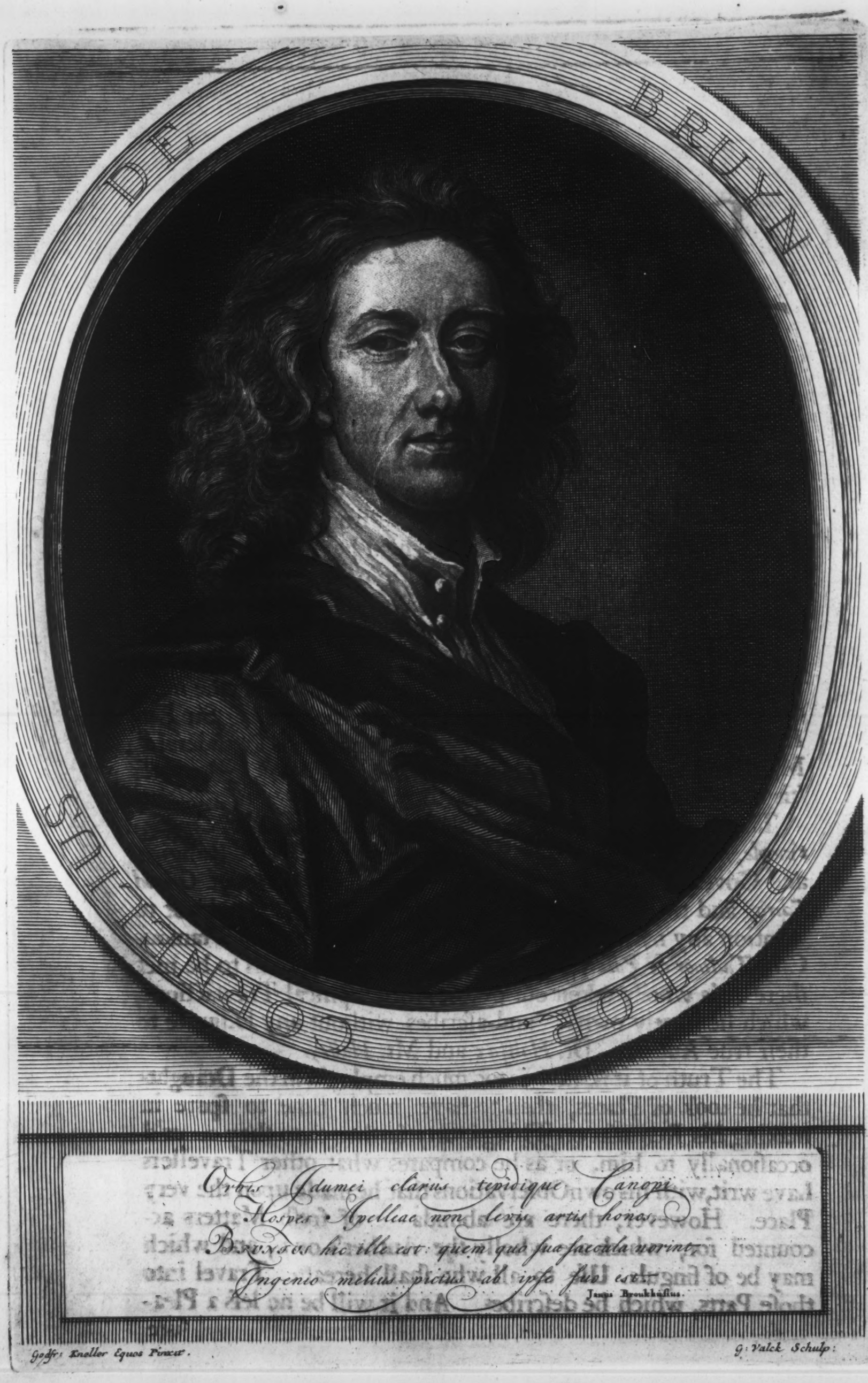
Done into English, by *W. J.*

LONDON:

Printed for *Jacob Tonson*, within *Gray's Inn-Gate* in *Gray's Inn-Lane*; and *Thomas Bennet*, at the *Half-Moon* in St. *Paul's* Church-Yard, 1702.

SEP 30 1908

BRITISH MUSEUM
30 SEP 60



Orbis Idumei clarius tepidique Canopi
Hospes Apelleae non levis artis honos,
De Bruynius hic ille est: quem qua sua saecula norint,
Ingenio melius pictus ab ipse suo est.

Janus Broukhusius.

Godfr: Kneller Equos Pinxit. *G: Valck Schulp:*

THE PREFACE.

THE following Sheets contain in them a Relation of Twenty Years Travels, with Obſervations on Men, Manners and Things, made either by the Author himſelf, or elſe Collected by him from Noted Writers who treated of the ſame Subject before him; or Laſtly, ſuch as he was aſſur'd of to be true, by the Teſtimony of the Inhabitants and Natives of the Places which he viſited. Hence it is that he all along diſtinguiſhes between the Notices he had from his own Experience and Knowledge, and thoſe which he receiv'd from the Credit of others, and likewiſe obſerves upon occaſion wherein their Relations either agree or diſagree with the Truth of Things, as they appeared to him upon the very Spot. The principal Authors, out of whoſe Writings M. *Bruyn* has borrow'd ſeveral Paſſages to render his own Hiſtory the more compleat, are the Sieurs *Valli*, *Thevenot* and *Grelot*, Sir *Paul Rycaut*, Dr. *Dapper*, Dr. *Smith*, &c. all of them conſiderable Men, and whom he mentions very fairly by Name, whenever 'tis to his purpoſe to make uſe of them.

This is plainly to be ſeen in his large Deſcription of *Conſtantinople*, wherein he accounts for the Manners, Habits, Religion and Government of the *Turks*; in his Deſcription of *Grand Cairo*, and the Source or Head of the River *Nile*; and not to mention any more, his Account of the Ruins of the once famous City *Tadmor* or *Palmyra* with the ancient Inſcriptions to be met there, is wholly taken out of the Philoſophical Tranſactions, which he freely owns, and aſcribes without any Diſguiſe to their true Authors, Dr. *Halifax* and Mr. *Halley*.

The Truth of it is, he was too much employ'd in the Draughts that he took of Places, than to have much time to ſpare in making his Remarks on Things, any farther than they occur'd occaſionally to him, or as he compares what other Travellers have writ, with his own Obſervations that he made upon the very Place. However, there are abundance of freſh Matters accounted for, which are wholly the Auther's own, and which may be of ſingular Uſe to all who ſhall hereafter Travel into thoſe Parts, which he deſcribes. And it will be no leſs a Plea-

ſure

ſure and Diverſion to thoſe who ſit at home and never viſit Foreign Parts, to be inform'd of the Cuſtoms and Manners of thoſe diſtant Countries; and by the Help of thoſe Copper-Plates inſerted in this Treatiſe, to ſee at one View the Noble Cities of *Conſtantinople*, *Jeruſalem*, *Smyrna*, *Grand Cairo*, *Palmyra*, *Aleppo*, &c. with the many other Remains of Antiquity; ſince they have not the Leiſure or Inclination to go and viſit them themſelves.

Our Author owns that in his firſt Edition of this Piece in *Dutch*, he committed ſeveral Miſtakes in point of Antiquity, by relying too much on ſome Writers that went before him; but that upon the Information he received from ſome Learned Men about it, he has corrected thoſe Errors in the *French* Edition (out of which we have at preſent render'd it) taking notice at the ſame time, from whence he had borrow'd what he related upon the Credit of others. This he looks upon to be ſo far from Reflecting upon himſelf, that he thinks it to be the greateſt Satisfaction he could give his Readers, ſince 'tis the part of a ſincere and honeſt Man to own his Faults, and to correct them as ſoon as it lies in his Power to do it.

The principal Aim M. *Bruyn* had in publiſhing this Tract, was to give the World exact Deſigns or Draughts of the Cities, Places and Edifices, which he met with in his Travels; and herein he is very nice and accurate, having drawn all his Proſpects upon the very Places where he was. And 'tis ſome Satisfaction, that having ſhewn theſe Cuts to ſeveral of no ſmall Skill in the Art of Deſigning, they have own'd them to be juſt and regular; and others who have been in thoſe Parts where theſe Antiquities are ſtill to be ſeen, have ſaid that they are fairly repreſented by the Ingenious Author. However, after all it cannot be expected that he ſhould pleaſe every Body in ſuch a Nice Age as this is; for there will be ſome envious Carpers, who tho' they cannot do better themſelves, yet think it a vaſt Accompliſhment to find fault with the Performances of others.

To obviate any Objections that might be made that the Draughts were none of his own but borrowed from others, he proves by unconteſtable Evidences, that all but Eight, were drawn by him and are true Originals. As for thoſe Eight he informs us in his Treatiſe, whoſe they are, and particularly names the Perſons who deſign'd them.

Having given this Account of *Van Bruyn*'s Undertaking, it will not be amiſs to ſay ſomething of the Engliſh Verſion. Herein great Care has been taken to render the Author's Senſe in as plain and familiar a Style as poſſible, without being ſlaviſhly

viſhly tied up to the Words of the Original. As to the proper Names of Places, tho' our Author differs in the Orthography of them from a great many Geographers, yet we thought fit for the moſt part to keep to his way of Spelling, that ſo there might be no occaſion for any one to ſuppoſe that the Places mentioned in the Book were different from thoſe in the General Map of his Travels. However, this Difference between *Van Bruyn* and others is not ſo great, but that one who has never ſo little Inſight into the Science of Geography, may eaſily be able to reconcile them together.

We ſhall add no more, but leave the Candid Reader to be Judge himſelf of the Uſefulneſs of the Author's Hiſtory, of the Accurateneſs of his Cuts, and of the Exactneſs of this Tranſlation.

An Advertiſement to the Bookſellers, *with reſpect to the* Cuts.

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A VOYAGE TO THE LEVANT, &c.

CHAP. I.

The Author's Inclination for Travelling. His Departure from the Hague. *His Arrival at* Vienna. *A ſad Accident of a Lioneſs that tore her Keeper to pieces. The Author's Arrival at* Florence. *The Rarities he met with in the Great Duke's Cabinet. The Sumptuous Chapel there. The Muſcadine-Wine of Mount* Fiaſcon, *with the Epitaph on a Traveller who died with drinking too much of it. His Arrival at* Rome.

The Author's Inclination for Travelling.

FOraſmuch as moſt Men are naturally ſubject to ſome certain Inclinations, which 'tis next to impoſſible for them to reſiſt, eſpecially when by reaſon of their Youth they are not capable of making any ſerious Reflections; it was my Fate to perceive in my ſelf, even in my tender Years, an inſuperable Propenſion of Travelling into Foreign Parts. And whereas I was then but juſt entring upon the publick Theatre of the World, I did not conſider the Difficulties and Dangers to which ſuch an Undertaking might expoſe me. When I was come to ſome Years of Diſcretion, I found there was nothing more requiſite and advantageous for a Traveller, who would reap any Benefit from his Travels, than to be skill'd in the Art of Deſigning, that thereby he might imprint Things the more deeply into his Mind, and repreſent them before his Eyes as always preſent, which is the ſureſt way of keeping him from forgetting what he has obſerv'd. Upon this I applied my ſelf to Painting, and having made a Progreſs therein, ſo far as I thought neceſſary for my Purpoſe, I ſet upon putting it into Practice: And underſtanding that the next Year, *viz.* 1675. a Jubilee was to be held at *Rome*, I reſolved to be at it, and from thence to commence my Travels.

His Departure from the Hague.

I departed from the *Hague* (the Place of my Nativity) the firſt of *October*, 1674. On the Fourth I came to *Zwoll*, and paſs'd the Fourteenth through *Hannover*. The Nineteenth I lay at *Hall*, and the Twentieth at *Leipſich*; and the Fair being then kept at that Place, I ſaw a great many Rarities. They brought me to Monſieur *Laurence d'Andenholm*, a Councellor and Burgomaſter of the City, who ſhow'd me a whole Chamber full of Curioſities, but eſpecially of Animals, and of all the Productions of Nature in the Water, which were moſt Curious, and deſerv'd my more accurate Obſervation. After a ſtay of 3 Days I left that Place, and went through *Mariemberg* on the 28th, on the Fourth of *November* through *Eglouw*; and on the Eighth I came to *Vienna*.

His Arrival at Vienna.

There they carried me to the Emperor's Cloſet, which among other Things is enrich'd with a great many excellent Pieces of Painting done by the beſt Maſters. This City is very Handſome and Pleaſant, ſurrounded with a fine Rampart, and the Out-parts or Suburbs of it are very large. The Country round about is all Champian, which opens a delicious Proſpect to the Eye: During my ſtay, I went to ſee the *New-Geby*, that is, the New-Building, a little way off the City, and built in the ſame Place where the *Turks* encamp'd, when they laid Siege to *Vienna*, in the Year, 1529. under the Command of Sultan *Solyman*. This Fabrick was erected for the keeping all manner of Wild-Beaſts, ſuch as Lions, Tigers,

Bears, Wolves, *&c.* Which made it requiſite that there ſhould be all Things neceſſary provided for their Subſiſtence.

A ſad Accident of a Lioneſs who tore her Keeper into Pieces.

They told me a Story of a Lioneſs, who ſome time before had ſome Whelps, which the Emperor as he came out from Dinner was uſed to have brought before him for his Diverſion: But it happening upon a time, that the Emperor detain'd them with him longer than ordinary, the Lioneſs was ſo enraged at it, that ſhe fled furiouſly upon the Man who brought them back, and tore him to Pieces, tho' the ſame Perſon that uſually Fed her. Upon this Accident the Emperor would have no more of that Paſtime.

His Departure from Vienna.

On the 17th of *November* I left *Vienna*, and on the 23d I paſs'd by *Niemark* and *Frelo*, the latter of which Places is wholly laid in Ruins, having been burnt down to the Ground two Years before. After this I Travelled directly to *Straatſpurg* in *Carinthia*, and the 28th came to *Goritz*, the firſt Town in *Italy*. From thence I continued my Journey, and *December* the 5th arrived at *Venice*, from which Place I departed by Night in a Bark to *Ferrara*, not venturing to ſtop there, but making the beſt of my way to *Rome*, that I might get thither before the Jubilee. Nor did I make any ſtay at *Ferrara* and *Bolonia*, being willing to ſpend a Day or Two at *Florence*, where I arriv'd the 12th of that Month. There I took a View of all the Curioſities lodg'd in the Great Duke's Cabinet; a ſhort Account of which I think fit by the By to communicate to the Reader.

His Arrival at Florence.

The Rarities in the Great Duke's Cabinet.

Among other Things, they ſhew'd me a large Cabinet full of precious Stones, ſaid to have coſt half a Million. In this Cabinet was a fine Pearl as big as a Walnut. I likewiſe ſaw a ſort of a Rock all beſet with large Pearls, as alſo ſeveral other Curious Cabinets, and a great many other Things of great Value. In the Arſenal is a large Loadſtone of a Foot in Bigneſs, with ſeveral ſorts of foreign Warlike Habits, ſaid to be taken moſt of them from a Sultan as he was going to *Mecca*; above half of them are beſet with precious Stones: As alſo the Equipage of three Saddle-Horſes, whoſe Stirrups (the leaſt conſiderable part of the Furniture) are of pure Gold; about the thickneſs of ones little Finger. In the ſame Place is to be ſeen a Chair proper for a Lying-in-Woman, all beſet with precious Stones from the Top to the Bottom; a great many Rarities of large Precious Stones, and ſeveral neat Habits of the *Indians*, made of Parrot's Feathers. There you may likewiſe ſee a Horſes Main of twelve Yards long, and a Strap of an Oxes Hide Four Hundred Yards long: As alſo the Arms of the King of *France*, which were taken in the Battle of *Pavia*: A Sceptre of Oriental Agate, ſaid to have belong'd to the Emperor *Charles* V. a Sword of *Charles* the Great, *&c.*

The Sumptuous Chappel.

I likewiſe ſaw a moſt magnificent Chappel, at which they had been then at Work Seventy Eight Years, and had not much above half finiſh'd. It was *Ferdinand* I. Duke of *Florence*, who began the Work. In this Chappel is a Cuſhion which coſt Thirty Thouſand Crowns, for it is Garniſh'd all over with the fineſt Precious Stones that could be got. They ſhewed me a piece of Marble, at which Five of the beſt Maſters had been ſeven Years at Work, before it was fit to be put into the Building. The Altar is ſet off with five large Pillars of Chryſtal. In the Palace I met with a great many excellent Pieces of Painting, done by the beſt Maſters; and what is moſt remarkable, a Chamber full of Portraitures repreſenting the Effigies of the moſt able Painters, each Picture drawn by the Painters own Hand whom it repreſents. All along ſeveral Galleries I likewiſe ſaw a great number of Antique Pieces, of Marble-Statues, *&c.* The Palace it ſelf is Stately and Majeſtick, eſpecially in the Front. The City is neat within, and the Out-parts are very Pleaſant, by reaſon of the many Seats of Pleaſure, and fine Gardens which reach to the very Foot of the Mountain.

The Rich Muſcadine Wine of Monte-Fiaſcone, with the Epitaph upon a Traveller who killed himſelf with Drinking too much of it.

On the 14th of *December* I proceeded on my Journey, and took my way through *Monte-Fiaſcone*, where is very Rich Muſcadine Wine, and where 'tis ſaid that a certain Traveller, ſtaying longer than he ſhould, becauſe of the goodneſs of this Wine which he could not tell how to leave behind him, drank ſo much of it as coſt him his Life. Whereas he was interr'd in this Place, they wrote upon his Monument, in Memory of ſuch an extraordinary Accident, theſe ſhort Latin Verſes by way of Epitaph,

Eſt. Eſt. Eſt.
Prop. Nimium eſt.
Jo---de fuc. D. meus.
Mortuus eſt.

This is what has been related by ſeveral Travellers, and which I could not forbear taking this ſhort notice of.

His Arrival at Rome.

Having left *Monte-Fiaſcone* I Travell'd through *Viterbo*, and *December* the 22d I arriv'd at *Rome*.

CHAP.

CHAP. II.

A Deſcription of the Ceremonies obſerv'd at Rome *in the Year of* Jubilee. *The Author's Admiſſion into the Society of* Dutch *Painters, with the manner of it. A Quarrel between two Proceſſions, which ended with Blood-ſhed. A Fire-Work given by the Spaniſh Ambaſſador. Another Fire-Work which Plays every Year at the Caſtle of S.* Angelo. *Some particulars relating to the* Jubilee. *The Death of Pope* Clement X. *Some Paſſages relating to the Conclave, and the Election of a new Pope. The Election of* Innocent XI. *The famous Woman Preacher. The Parts about* Rome.

A Deſcription of the Ceremonies obſerv'd at Rome *in the Year of* Jubilee.

THE very Day I came to *Rome* the Holy Gate was open'd. It is one of the three Front Gates of S. *Peter*'s Church, and ſtands as you go in, on the Right-hand of the other Two. After Dinner I found the Court before the Church full of an infinite Number of People, which flock'd thither from all Parts upon the Account of the *Jubilee*. Having waited a little I ſaw the Pope appear coming out of the *Vatican*, that lies on one ſide of S. *Peters*. He was born aloft upon a Chair all of Silver, and embelliſh'd with magnificent and coſtly Imbroidery. On each ſide of him was carry'd at the end of a Silver Wand, a white Plume of Peacocks Feathers made in the Faſhion of a Fan, which they wafted to and agen to drive off the Flies. Several Princes, Cardinals, and other Perſons of the firſt Quality followed him, and made a very great and noble Parade; beſides all the Religious Orders who marched one after another, each in his own Place. They who carry'd the Pope brought him directly to the foreſaid Gate, the Wall before it having been firſt pulled down: (for 'tis to be noted that at the end of each *Jubilee* 'tis barricaded again.) The Pope gave one Knock at the Gate with a Golden Hammer he had in his Hand, and immediately all the Maſon's Work, which had been ſtanding for the laſt Twenty five Years, fell all at once into the Church upon a certain Inſtrument placed there on purpoſe, and was forthwith carry'd off by Perſons deſign'd for that Service. The Pope being entred through this Gate into the Church perform'd thoſe Ceremonies that are uſual upon this Occaſion, and in the mean time every one ſtrove to get ſome of thoſe Stones to keep by them as ſo many Relicks and Sacred Things. Curioſity inclin'd me likewiſe to endeavour after one of them, wherein I ſucceeded, tho' with much ado, the Throng being ſo great that it was ready to ſtiffle one. This Crowd and this Motion of ſo many Perſons was ſo pleaſing a Sight, that I knew not on which Side it was beſt to fix my Eyes. All the Front of the Church was hung with rich Tapeſtry all along the Balconies, wherein were placed the Queen of *Sweden*, ſeveral Princeſſes, and a great many Ladies of Quality. In a Word the whole Building up to the top was ſo crowded with People, that I could not tell whether thoſe on the Walls or they on the Ground were moſt: So that I can ſafely ſay I never in my Life, either before or ſince, ſaw ſuch a vaſt Concourſe of People all together. This laſted till towards the Evening with ſuch a variety of Events, as the Time was no Burden to me; here they Laugh'd, there they Cryed, on another ſide they were Whipping themſelves, *&c.*

The Author is admitted into the Society of Dutch *Painters; the manner of his Admiſſion.*

After all theſe Ceremonies were over, I went to wait upon a Gentleman who came likewiſe from the *Hague*. His Name was *Robert Duval* alias *La Fortune*, who is at preſent in the King of *England*'s Service, as his Painter and Picture Keeper. With a great deal of Joy we renewed our old Acquaintance, and we ſtruck up ſuch an Intimacy, that I deſir'd him to procure me a Meeting with ſome *Dutch-Men* that Night, in order to be admitted as a Member of the Society which is call'd *de Bend*; to which he very freely condeſcended. And whereas Seven at leaſt were requiſite to be preſent at the Admiſſion of a new Member, we were forc'd to run about for ſeveral Hours together in the Night, before we could pick up that Number: But at laſt we were ſo happy as to meet with as many again as we wanted, and then my Petition was granted, and I was honoured by that illuſtrious Company of Artiſts, with the Name of *Adonis*.

'Tis very well known indeed, that there is ſuch a Society at *Rome*, but wheras none (as I know of) have as yet written any thing about it, ſo as to tell us what it is, wherein it conſiſts, and how Perſons are admitted into it, it will not I ſuppoſe be amiſs to ſet down here what is commonly practiſed therein.

They brought me at firſt into a Chamber attended with ſome of the Fraternity; whilſt in another Place they were getting

getting every thing ready that was neceſſary for the Ceremony, of which I knew not the leaſt, till they introduced me with a great deal of Formality. There I ſaw the moſt ſurprizing Sight that can be imagined, it was all the Brethren in Perſon, who repreſented each of them a different Perſonnage, but with ſo much Air and Addreſs, as wou'd have put the moſt expert Comedians out of Countenance.

In this Repreſentation there was one among them call'd *Veld-Paap*, and who alone is the Speaker. He is ſeated with a great deal of Gravity on a high Seat, and in a well ſet and ſtudied Speech he propoſes to the *Vert*, (for ſo they call the Perſon to be initiated) certain Laws and Rules, which contain the Precepts of Painting, and the Inviolable Statutes of the Society. To which the Candidate having with a profound Reverence replied, that he is ready faithfully to diſcharge what has been preſcrib'd to him, The *Veld-Paap* puts a Wreath of Lawrel upon his Head, and at the ſame time all the Aſſiſtants cry out with a loud Voice, *Long live, long live, long live our new Brother*—— And here they give him the Name which he is to go by, and this Ceremony they call *Baptizing*; a Name which is not without ſome Scandal, and which has ſometimes offended the Clergy.

After this they give him with certain Ceremonies his Letters of Aſſociation, which are ſign'd by all the Aſſiſtants: Which being over, with ſeveral other pleaſing Paſſages which are likewiſe in the Ceremony, they then repair to the Place where the Cloth is laid, and where is a good Treat provided at the Charges of the New Member, who defrays all the other Expences.

Having ſpent the Night in theſe Merriments, they go at break of Day to *Bacchus*'s Tomb to ſprinkle that, as they term it: It is a good League out of Town, in a ſmall Church call'd St. *Agnes*.

This Tomb is of fine Porphyry, having at the four Corners a Repreſentation of the God of Wine. Right over againſt it is a Tavern where they ſhew the new Brother the moſt pleaſant Proſpects of *Rome*, and there divert themſelves the whole Day. But as to the Charges they are at, the new Member is left to his Liberty to pay the whole, or the half of it, according to his Generoſity and Ability.

'Tis ſuppos'd that this Society began in the time of the famous *Raphael*, and that he was the firſt Founder of it; if ſo, 'tis of about 200 Years ſtanding; ſince that Famous Painter was Born at *Urbin* in the Year, 1483. He was Interr'd at *Rome* in the Church call'd the *Rotundo*, and tho' he was not but 37 Years old when he Dy'd, yet he has gain'd ſo great a Reputation in the Art of Painting, as will laſt to all ſucceeding Ages.

The Learned *Peter Bembo*, who excell'd in *Latin* and *Italian* Poetry, made an Epitaph to his Honour, which is ſtill to be read beneath a fine Marble Statue erected for him in that Church.

In ſhort, at preſent they admit no Man into that Society, unleſs he can ſpeak *German* or *Dutch*. For the giving the Reader a clearer inſight into what I have ſaid, I have thought fit to add in this Place a Figure of this Repreſentation, at which I have aſſiſted above Fifty Times: This Figure is mark'd with the Letter *A*.

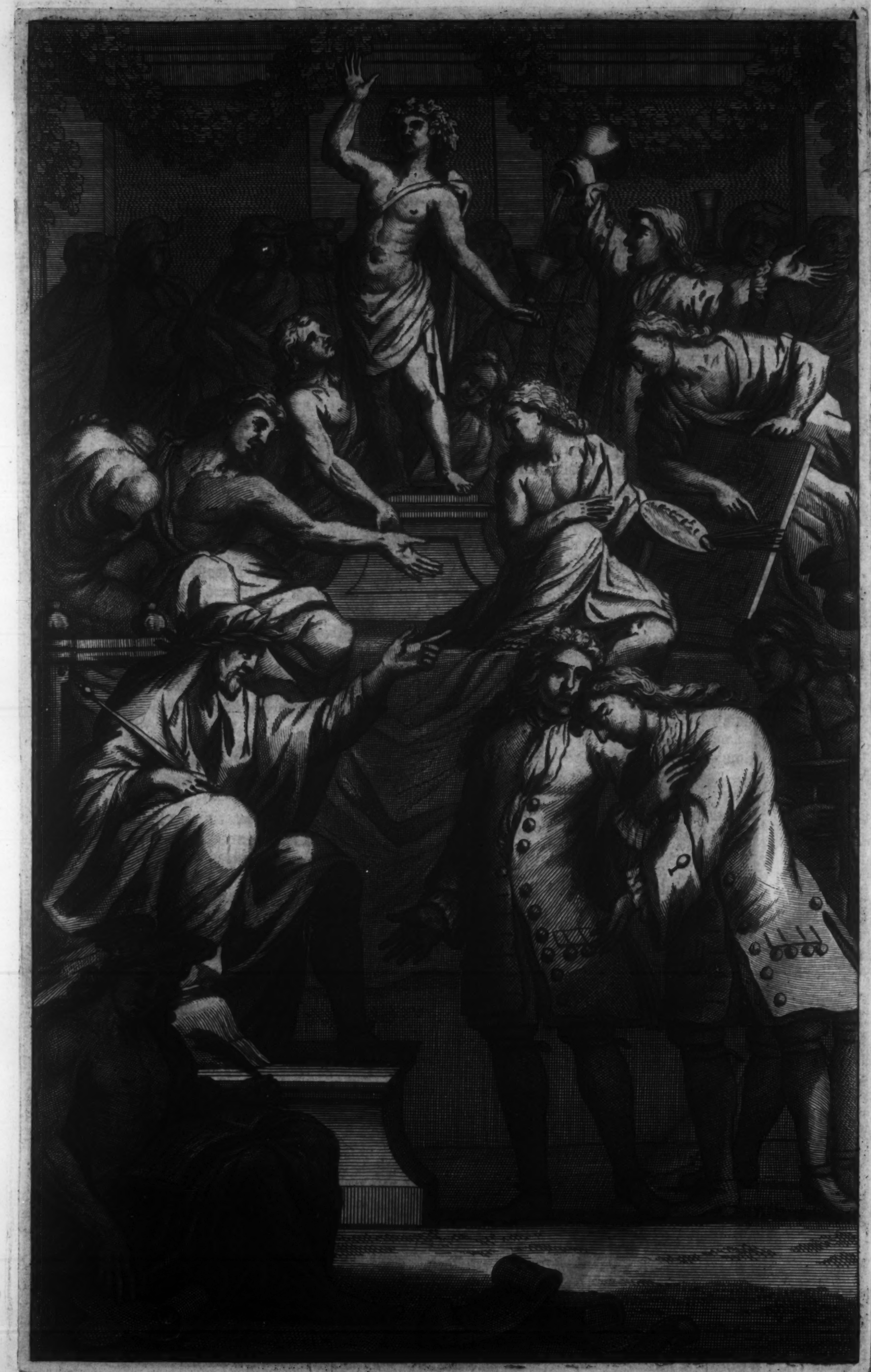
During the ſame Year I beheld the Proceſſion that was made from the Church of *Minerva* to that of St. *Peter*. One might there ſee ſeveral large Figures marching in very good Order; They were all very well deſign'd, and repreſented, as far as I can remember, the Nativity of Jeſus Chriſt. On the top of all was ſomething in the nature of a Spire or Pyramid, of the heighth of an ordinary Palace, cover'd over with burning Tapers, Tinſels, and other Ornaments, which made a very fine Show; and this Pageant was made ſo as it could eaſily paſs through the Streets. This whole Machine, of which I never ſaw the like in any other Proceſſion, was carry'd by an hundred Men, and the next Morning all was broken to pieces; for 'tis not the Cuſtom to make uſe of ſuch ſort of Pageants any more than once, be they never ſo well made, and let them coſt never ſo dear.

A Quarrel between two Proceſſions which ended with Bloodſhed.

But pray conſider on this Subject, what ſuch an unſeaſonable Piety, or to ſpeak more properly, a Zeal without Knowledge is capable of producing in Men, who, upon ſuch Occaſions, ſeem to mind nothing but Praying to God. It happen'd one day that two Proceſſions were marching together towards the Riſing of Mount *Cavallos*. The one came from the Fountain *de Treve*, and the other from the Street called, *le Cours*. I lodg'd at that time at the corner of the riſing of that Mount, and there did I ſee what Emulation and Ambition, or rather Pride and Vanity, could excite in the Minds of Men. For to have the Honour of the Paſſage, theſe two Proceſſions, who could not march both together becauſe the Street was too narrow for them, made a ſtop for a long time, unwilling to yield to one another, and diſputed the Way with a great deal of Acrimony and Animoſity. At firſt they quarrell'd only with their Tongues, which laſted a long time without coming to any manner of Compoſition.

All who were preſent attended the Iſſue of this Conteſt, which at laſt came to this Concluſion; Thoſe Men laid aſide all

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that Patience and Devotion which ought to have attended their Proceſſion; and poſſeſſed as it were with an evil Spirit, they took up the Holy Crucifix, as they term it, that Croſs which they were uſed to march out with as an Object of Adoration, and which, if they would have made a right uſe of it, ought to have put them in mind of the Humility and Patience of the Sufferings of Jeſus Chriſt. This Croſs, I ſay, they took up and made uſe of (Oh Horrid Deed!) as a Club and Murdering Weapon, with which Four or Five were ſo ſeverely Beaten, that they fell down Dead under it. Three or Four more had the ſame Misfortune, and loſing their Lives fell under the Croſſes. This rais'd ſuch a Tumult before our Houſe, that a great many People flock'd thither, ſome of whom threw themſelves into the midſt of the Combatants, and by fair Words and Exhortations prevail'd upon them to yield to a Ceſſation of Arms.

The *Italians* who are pleaſant in their Humours, and inclin'd to Rallery, were very well pleas'd with this Adventure, and Laugh'd heartily at it; whilſt on the other ſide Men of Age, and conſequently of more Gravity and Seriouſneſs, took Pity on the Women and Girls, who as well as the Men attended the Proceſſion, becauſe they ſaw them very much alarm'd and frighten'd at ſuch an unexpected Accident.

This Hurricane being in ſome meaſure blown over, the Women were for drawing off, and it was expected that the Men would likewiſe have every one retir'd peaceably to his own Home.

But ſoon after another Cloud aroſe, and a freſh Storm broke in upon them. For theſe two Proceſſions being arrived at one and the ſame time at the Church of S. *John* of *Lateran*, a little after Noon; and their Minds being ſtill upon the Fret, they began immediately to Grumble, and from Words came to Blows, and made uſe of the ſame Weapons they did before. This Second Fight was ſo Fierce, and carry'd on with ſo much Animoſity, that the Blood ran in Streams in the very Church. This rais'd a terrible Diſorder, and caus'd many People to flock thither. In the mean time the Pope being inform'd how irreverently and ſcandalouſly theſe Proceſſions were carry'd on twice together, was ſo far incenſed thereat, that he downright refuſed to grant them Abſolution, and ſeveral Princes and other Perſons were forced to give themſelves a great deal of Trouble before they could bend the old Gentleman's Mind.

During this whole Year there were continual Proceſſions made from all Parts. And in a great many of them you might ſee them whip their naked Bodies ſo ſeverely, that whilſt I ſtaid at *Rome* they told me of ſeveral that died of their Stripes.

But we ſaw a much more pleaſant Sight in that fine Fire-Work which the *Spaniſh* Ambaſſador caus'd to be made that very Year. It conſiſted of three Pieces which were erected on the three Fountains of the Square *Navone*. In the middle was a high Pyramid, to which were faſtened the Arms of *Spain*, with ſeveral other Ornaments, all of combuſtible Matter, from which iſſued out every Moment great quantities of Fire. At one end of the Square, juſt before the Palace of Cardinal *Porto-Carrero*, there was a Statue of *Jeſus Chriſt*, Four times bigger than the Life: It was only of Paſtboard, but extremely well wrought, and it repreſented him as aſcending into Heaven upon a Cloud. At the other end of the Square, over againſt the Palace of Prince *Pamphilio* was repreſented our Lady, or the Image of the Virgin, of the ſame Size with the former. And before the Church of S. *James* were repreſented very livelily the Miracles of that Saint in Colours of Black and White, and hard by it were again ſet up the Arms of *Spain*. All the Square was ſurrounded with Rails to keep off the People from breaking in. Four Foot higher than the Rails there were Laths plac'd in a Circle, on which were fixed ſeveral lighted Flambeaux; beſides thoſe of the Neighbouring Houſes which were very much Illuminated, and hung with rich Tapeſtry.

A Fire-Work given by the Spaniſh Ambaſſador.

Whilſt our Eyes were taken up with beholding all theſe Wonders, we might ſee an infinite Number of Rockets fly up into the Air, which piercing through ſeveral parts of the darkned Sky, left behind them long Trains of blazing Stars. This laſted for above an Hour to the great ſatisfaction of the Spectators. And I muſt needs own, that I never ſaw any Thing like it; for as the Square is very long, and pretty broad, it may eaſily be imagined what a fine Sight all thoſe Lights did make.

St. *Peter*'s Church was likewiſe Illuminated from the Bottom to the Top, even to the very Croſs.

Another Fire-Work worthy the Curioſity and Admiration of Strangers is made commonly every Year at the Caſtle of S. *Angelo* on S. *Peter*'s Day. It comes as it were from the top of the Caſtle. It riſes up altogether, and ſpreads it ſelf into a Round by the quantity of Fires it emits, ſo that when one looks upon it below at the bottom of the Caſtle, it repreſents Heaven as it were opening; and when one is half a League off, one may ſee it very diſtinctly. Whereas I ſpent above a Year at *Rome*, I had the Curioſi-

Another Fire-Work which plays every Year at the Caſtle of S. Angelo.

ty to take a view of this Sight from different Places; but I found that the moſt pleaſant View of it was that underneath at the Bottom of the Caſtle.

Some Particulars relating to the Jubilee.

When the *Jubilee* is over they Brick up the Holy Gate again. But ſince there may be ſeveral who do not know exactly what is meant by the *Jubilee*, they are to be inform'd, that 'tis a Ceremony us'd by the Church of *Rome* for the obtaining a *Plenary Indulgence*, that is, a full Remiſſion of all Sins, which the Pope at that Time grants to the whole Church. This *Jubilee* was firſt of all inſtituted in the Year, 1300. by *Boniface* VIII. who order'd that it ſhould be Celebrated every hundred Years, in imitation of the *Jews*, who Celebrated a *Jubilee* every Fifty Years. *Clement* VI. who ſucceeded, thought it convenient to have it Celebrated every Fifty Years. *Urban* VI. Reduced it to Thirty three Years, and laſtly *Sixtus* V. fix'd it to every Five and twenty Years, as it is at preſent.

The Death of Clement *X.*

Whilſt I was at *Rome* happen'd the Death of Pope *Clement* X. who died *July* 22d 1676. after he had held that See ſix Years and ſome Months.

When the Death of any Pope draws near, it is the Cuſtom for the Cardinal Patron to give notice thereof to all the Cardinals and Ambaſſadors, who immediately repair to the Pope's Palace, to teſtifie the Regret they conceive at the dangerous Condition his Holineſs is in. At the ſame time the Cardinal Patron orders all the Priſoners who were confin'd for capital Crimes to be brought into the Caſtle of S. *Angelo*, there to be kept under a ſtricter Guard. They leave none in the common Priſons but ſuch as are in for Debt, or inconſiderable Crimes, and theſe, as ſoon as ever the See is declar'd Vacant, are ſet at Liberty by the Senate of the City, who are willing by this Act to keep up the Face of their Supreme Power.

The next Day after the Pope's Death in the Evening, his Body was convey'd from *Monte-Cavallo* to the *Vatican*. It was carry'd by two Mules in an open Litter cover'd with red Velvet all embroider'd, and attended by a great many lighted Torches. Upon ſeeing the Magnificence of the Convoy, one would have been apt to have thought that it was ſome General of an Army, who dy'd in the Field of Battle, they were thus carrying in Pomp to his Grave. For at the Cloſe of the Train, were a great many Troopers, Curiaſſers, armed *Swiſs*, Trumpets, Kettle-Drums, Fifes, Drums, and ſeveral Pieces of Cannon, whoſe Mouths were turned backwards.

The next Morning the Corps was brought from the *Vatican* to St. *Peter*'s Church, where for three Days together it was expos'd to the View of all Comers in the Chappel of the Holy Trinity. His Feet, which were in Slippers of Crimſon Velvet, came through the Grates, and all that paſs'd by kiſs'd them with a great deal of Devotion. I had the good Fortune of being admitted into the Chappel, and of touching the Dead Pope's Hand, which was look'd upon as a ſingular Favour.

Some Paſſages relating to the Conclave, *and the Election of a new Pope.*

For nine Days together whilſt the Corps remain'd above Ground, Orders were given for every thing to be got ready that was neceſſary for the *Conclave*, and the Chambers were fitting up for the Cardinals: But in the mean time every one had the liberty of going to ſee the Place, ſo that there was continually a vaſt concourſe of People, going in and coming out.

When the Cardinals are once entred into the *Conclave*, they have not the Liberty of going out again till they have made Choice of a new Pope. Each Cardinal is allowed him two Servants to wait upon him, and they have Proviſions brought them every Day from their Palaces. At Night a little Bell is rung, at the Sound of which three Cardinals, with the Maſter of the Ceremonies, go about to make a diligent Search in all the Avenues and Corners of the Apartment, where they are to meet for the Election, for fear any Perſon ſhould lie lurking there who is not allow'd to be in the Place. They give Orders likewiſe for the ſetting of ſtrong Guards. In St. *Peter*'s Square there are Four main Guards ſent thither by the Order of the General of the Church of *Rome*. At the Gate of the *Vatican* Palace is a Guard of *Swiſs*, armed with Curiaſſes, Muſquets, two Pieces of Cannon and all other neceſſary Ammunition. The other Guards which are plac'd in divers parts along the Streets, are commanded by Prince *Savelli*, whoſe Hereditary Right it is to guard the *Conclave*. The Door of the Apartment where the Election is carry'd on is faſtened with four Locks, the Keys of Two of them kept by the Prelates that are without the *Conclave*, and the Keys of the other Two lodg'd in the Hands of the Maſter of the Ceremonies, who remains within.

Beſide the Cardinals there are others who have a Privilege of being in the *Conclave*, viz. The Sacriſtain, with his under Officers, two Maſters of the Ceremonies, a Confeſſor, a Secretary of the Sacred College, two Phyſicians, a Surgeon, an Apothecary, a Carpenter, a Maſon, and two Barbers. And beſides theſe they allow of Eight or ten Valets, as well to wait upon all that are ſhut up, as to clean the Cardinal's Chambers, to carry Wood, *&c.* They are paid out of the

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Church, but withal care is taken that none of 'em hath been in the Service of any one of the Cardinals.

From the time that the *Conclave* is once lock'd up, it is not open'd again till after the Election, unleſs it be to admit any Foreign Cardinals, and to let out ſuch as are mortally Sick, of whoſe condition the Phyſicians are to give a ſufficient Teſtimonial under their Hands, before they can be ſuffer'd to leave the *Conclave*.

The Oath which each Cardinal is oblig'd to take before a Crucifix, runs in theſe Words: *Teſtor Chriſtum Dominum qui me judicaturus eſt, eligere quem ſecundum Deum judico eligere Debere, & quod idem in acceſſu præſtabo*; that is, *I Swear by our Lord Jeſus Chriſt, who is to be my Judge, that I will Chooſe him, whom I think in my Conſcience I ought to Chooſe, and that I will faithfully perform this when it comes to my turn to Vote.*

As to what relates to the Election of the Pope, in order that it may be Lawful and Valid, it muſt be done one of theſe three Ways, either by *Inſpiration*, or by *Compromiſal*, or by *Suffrage*. An Election is ſaid to be made by Inſpiration, when all the Cardinals unanimouſly, and as if they were inſpir'd by the Holy Ghoſt, give their Voices to one and the ſame Perſon to be made Pope. An Election by Compromiſal is when the Cardinals give a full Power to ſome of their College to Elect a Pope, with an aſſurance of acknowledging him as lawfully Elected, whom they ſhall think fit to advance to that Dignity. An Election by Suffrage is when they count the Votes; this laſt way is that which they uſe at preſent; and it is farther requiſite that he who is thus Elected to be the Head of the *Roman* Church, ſhould have at leaſt the two Thirds of the Votes.

Theſe are ſome of the principal Things which they obſerve in the Election of a new Pope, upon which I would have inſiſted more largely, were there not an ample Deſcription of them elſewhere, *viz. In the preſent State of the Court of* Rome.

The Election of Innocent *XI.*

On the 21ſt of *September* 1676. the Cardinals, after they had been ſhut up in the *Conclave* Five or ſix Weeks, elected *Benedict Odeſcalchi* for their Pope, who took upon him the Name of *Innocent* XI.

This new Pope immediately after his Elevation, gave Orders to diſcharge all thoſe out of Priſon, who had been committed during the vacancy of the See.

This Act of Grace is paſs'd at every new Election in Favour of Priſoners, and 'tis for this Reaſon, as we obſerv'd above, that thoſe who are not to have any ſhare in this Act of Grace are for the greater Security conveyed beforehand to the Caſtle of S. *Angelo*. This cauſes at the ſame time a great deal of Joy, and a great deal of Diſturbance in the City of *Rome*; for the Ceremonies which all the Clergy obſerve at the Election of a new Pope, ſeem to repreſent a ſort of a *Jubilee*.

The famous Woman Preacher.

Among other remarkable Things which I ſaw in this great City, I muſt not paſs by in ſilence that which follows. Near to the Palace of *Farneſe* in the Street *Julia*, lived a certain Shoemaker, whoſe Wife appear'd every Day at the Window of an upper Chamber, and from thence Preached to the People twice or thrice a Day, by which means ſhe continually drew together a great many People; ſome out of Curioſity, and others out of Devotion. I could very eaſily hear her out of my Chamber, Lodging then very near the Place where ſhe Liv'd. The *Inquiſition*, who had been very much offended at her for a long Time, caus'd her to be Apprehended, but ſoon after releaſed her. I could not underſtand whether it was upon condition that ſhe ſhould Preach no more or no; but let that be as it will, upon her return ſhe began her Preaching again as before. Having often ſeen a great many People ſtand before her Door, and even Perſons of Note in their Coaches, to hear her Preach, I had the Curioſity to enquire what ſort of Woman ſhe was, and they told me that ſhe could not ſo much as read a Word, but had always one to read to her. At that time I was not very well vers'd in the *Italian*, having been but a few Months at *Rome*, I was forc'd therefore to inform my ſelf by others what Things ſhe treated of, and they all aſſured me that what ſhe deliver'd in her Preaching was very good.

The Parts about Rome.

I will not here undertake to ſay any thing of the City of *Rome*, becauſe ſeveral Authors having given exact Deſcriptions of this noble City, it would be to put my ſelf to a great deal of Pains to no purpoſe, and to ſay nothing but what others have already ſaid before me. Inſtead of that I will acquaint the Reader, that during my ſtay in that Place, I went on all ſides of it to viſit the adjacent Countries round about, and among the reſt the Caſtle of *Gandolfo*, and the Lake of *Albano*, which is about Four Leagues in Compaſs, and ſituated in a very fine mountainous Country, from whence there is a way through a very pleaſant Wood to the City of *Albano* a Biſhoprick, noted for its excellent Wines. I ſtaid likewiſe at *Tivoli* and *Fraſcati*, where a Mans Eyes may be diverted as well with Landskips and Caſcades, as with a great many neat Fountains, eſpecially at *Fraſcati*, where, beſides that, are to be ſeen the fineſt Country Dames of any in the Pope's Dominions.

CHAP.

CHAP. III.

A Journey from Rome *to* Naples, *and from thence to* Puzzoli. *The* Grotto *of* Virgil: *The Grotto* Delle Cani, *and other Antiquities to be met with in theſe Parts. His Return to* Rome, *&c.*

The Author's Departure from Rome.

HAving tarryed at *Rome* near two Years and an half, I reſolved upon travelling to *Naples*, and upon my Return to go afterwards to *Leghorn*. To this End having ſet upon my Journy in good Company *April* 24th, 1677. I arrived at *Capua* the 28th, from whence I went to Saint *Marie*'s of *Capua*, about a League off, with a deſign of ſeeing whether there were any Pieces of Antiquity in that Place. Accordingly I met with ſome, which put me upon reſolving to ſpend ſome Days there when I return'd from *Naples*.

Capua.

Capua is at preſent a naked ſort of a Place, tho' formerly a famous City. *Horace* makes frequent mention of it, and there it was that *Hannibal* ſpent a whole Winter with his Army, and drank rich *Falernan* Wine out of Golden Goblets. The River of *Volturna*, ſo noted in the Writings of the Ancients, glides juſt by the Place. There are likewiſe ſeveral ancient Buildings which deſerve to be well viewed.

Averſa.

In ſhort, paſſing through *Averſa*, I took notice of abundance of Cheeſe made of Buffle's Milk: And there I likewiſe ſaw a fine Hoſpital.

His Arrival at Naples.

On the 29th I came to *Naples*, a City ſo Pleaſant, that it may well be call'd, as the *Italians* commonly term it, *the Garden of* Rome. It has on one Side of it the Sea, and on the other the fineſt and moſt fertile Fields that ever were ſeen. From hence it is that they have ſo great a plenty of every Thing, and particularly of very rich Wines, among which there is one Sort that excels all the reſt, call'd *The Tear of* Naples, a Name to which it has a very juſt Title. For the immoderate uſe of it, to which a Man is tempted by its delicious Taſt, and the pleaſing Flavour it hath both upon the Tongue and Palate, does reaſly fetch Tears from the Eyes of ſeveral who drink of it.

His Departure thence to Puzzoli.

I ſhall ſay nothing here of the Rarities to be met with at *Naples*, ſince the Deſcription of this Place has been drawn by other Hands. Having therefore took a View of what was moſt conſiderable, I went to *Puzzoli*, a ſmall Town ſituated about eight Miles off *Naples*. In the Road thither the Firſt Thing you meet with remarkable is the Grotto of *Virgil*, which is not far off from this Town. This Grotto is about a quarter of a League long, and in the middle is ſo Dark, that thoſe who paſs through it are obliged every now and then to call upon one another, and to ask on which Side they go, that ſo they may not fall foul upon one another.

Virgil's *Grotto.*

The Poyſoned Grotto.

Farther upon the Road we came to a ſmall Grotto, call'd *Grotto delle Cani*. The Air of it is ſo much Poiſoned, that if you put a Dog into it, he immediately falls down Dead. I had the Curioſity of making an Experiment thereof upon two Dogs, and found that when one of 'em was put in gently upon his Feet, the Venom of the Grotto had no bad influence over him; but that when he was caſt violently upon the Ground, he quickly loſt his Senſes after a great Fit of Shivering and Struggling, and would certainly have dyed had he not been taken out in time, and caſt into a Lake hard by, upon which he immediately recovered; but ſtill his Head was giddy, and he walk'd juſt like a Drunken Man. This Lake is of the ſame Nature with the Grotto, and the Water overflows in a great many Places, caus'd by the Heat of Mount *Veſuvius*. I was ſo Inquiſitive as to try how high the Venom of the Grotto roſe above the Surface, and found by ſtooping down that it did not riſe above a Foot off the Ground.

Mount Veſivius.

From this Grotto we went to the Mount *Veſuvius*, which caſts out at two ſeveral Places a great deal of Smoke, but no Fire appear'd. In the middle of it is a large Hole which was open'd about three Years before.

Pieces of Antiquity near Puzzoli.

Juſt before you come to *Puzzoli* is an Amphitheatre, and the Ruins of *Apollo*'s Temple to be ſeen. A little farther is the Grotto of the Sibyls, which cannot be Survey'd but by Torch-light. Upon entring into it, I found it to be about a a quarter of a League long. At the end was a little Room, with a Stone Bench round about, and a ſort of Pedeſtal in the Middle.

When we came from thence we went to view the Baths, which are naturally very Warm, and communicate their Heat to all the Ground round about. The Sand is ſo Scorching at the Depth of half a Foot, that one cannot bear the Heat of it with one's Hand.

Near this, upon the top of the Mountain are the Ruins of *Nero*'s Palace, and hard by upon the Sea-ſhore are the remains

mains of the Palace of *Julius Cæsar*. After this we came to the Temple of *Diana*, which is wholy laid in Ruins, except a half Dome at the Top which ſtill remains. Over againſt it is ſtill to be ſeen a part of *Apollo*'s Temple, near which is the Chamber of the Nymphs, where they formerly diverted themſelves in Shews and Spectacles. On the Top of this Room I ſaw a great many Pictures in *Baſe-Relief*, which were very extraordinary and fine, becauſe the Avenue to it is very well kept.

Afterwards we paſs'd by the Caſtle of *Baya*, built by the Emperor *Charles* V. round about which is ſtill to be ſeen the wonderful Bath of the Emperor *Nero*. It was formerly no more than a Fiſh-Pond, as appears by the Name, and its uſe was only to keep Water. There are ſtill remaining Eight and Forty Pillars of that fine Work, which was very lofty and extraordinary.

Upon our return from thence we ſaw a Place named the *Hundred Chambers*, formerly a Priſon for Perſons of Quality: Near which in the Sea appear'd above the Water part of a certain Temple, wherein it is ſuppoſed that *Nero* rip'd open his Mother's Belly. At the ſame Place upon the Sea-Shore are the remains of a Church, much like the round Church at *Rome*, which at preſent is turn'd into an Inn or Tavern, where rich *Falernan* Wine is Sold.

After this we viſited the Tomb of *Agrippina*, which was very well worth the Sight. It is ſet off with a great deal of carved Work, and *Baſe Reliefs*, but ſullied with Smoak, becauſe one cannot go to ſee it but by Torch-Light. Near this is to be ſeen a Church very like the former, but the greateſt part of it buried under Ground.

A little farther we met with *Montrelle*, call'd formerly the Mountain of *Jeſus Chriſt*, becauſe of its Fruitfulneſs. From thence is a very fine Proſpect towards the Sea, and all round about there are a great many Ruins of ancient Buildings; and above the Water are likewiſe to be ſeen large Ruins of the Bridge which the Emperor *Caligula* caus'd to be Built in that Place.

The Author's Return to Naples. *A Strange Adventure between him and the Governor of* Sancta Maria *of* Capua.

After I had taken a full View of theſe Remains of Antiquity, I return'd with my Company to *Naples*. And the 10th of *May* went again to *Sancta Maria* of *Capua*, with an Intention, as I ſaid before, of viſiting all the remainders of Antiquity in that Place. But the Event proved quite otherwiſe, for about Three a Clock in the Afternoon, he who was Commander in Chief in that Place, attended with a great many Officers, came to demand our Names, and ſet them down in Writing, commanding us alſo to ſtay in the Inn where we were till farther Orders from the Governor of *Capua*, from whom he ſaid he had a Charge to give him Intelligence of all Perſons that Travell'd that Way, or made any ſtay in that Place, which lay a little out of the Road. The Reaſon of this Precaution was becauſe they were then at War with the *French*, and Prudence required that they ſhould be upon their Guard againſt all Spies, and all manner of Surpriſe.

At *Naples* I had taken up a Paſsport for my ſelf and two Friends, which I ſhewed to thoſe Men; but neither our Paſſport, nor all the fine Words we could uſe, were of any Service towards the obtaining a Liberty of going out of the Inn; on the contrary they kept us there block'd up, as it were, on all Sides. Juſt as we were going to Supper, Word was brought us that we muſt appear before the Governor. Though it was then late at Night, yet we ſhew'd our ſelves very ſubmiſſive, hoping that we ſhould have been diſcharg'd immediately. But as ſoon as we were come to the Town's-End, they deſir'd us to walk into a certain Houſe, under pretence that it was too late to wait upon the Governor: Telling us, That we muſt ſtay there under the guard of thoſe who brought us; and that they could not allow us to ſpend the Night in our Inn. We oppos'd this as far as we thought requiſite, but all to no purpoſe; and all the Comfort we had in our Misfortune, was, That we were treated civilly and reſpectfully. They did not indeed queſtion but we were honeſt Men, and eſteem'd us as ſuch, but the Orders of the Governor were poſitive and expreſs. Hereupon they open'd a Gate with a double Grate about Three Foot high, through which we were to paſs ſtooping and on all Four. This daunted my Comerades, and particularly him who had been the Companion of my Travels for ſeveral Years. Seeing him to be very much caſt down, *Chear up* (ſaid I to him) *we ſhall not be hanged for it, we ſhall only have a bad Night on't, and beſides you ſhall ſee me go in chearfully firſt to ſhew you the way.* Upon this I ſtoop'd down, and crept in through the Hole on my Hands and Feet, and my Comerades did the ſame. No ſooner were we in, but we found it to be a naſty place, and ſo full of Vermine, that tho' we had a Bed brought us, yet we did not ſleep a wink all Night, but wiſh'd a thouſand times for the Day. A little after Midnight we heard the Priſon-Gate open, whither they brought one who knew better how to take up with this naſty Lodging than we could; for immediately he took a Cloak-bag that he had with him, clapp'd it under his Head, and compos'd himſelf quietly to ſleep. *Look ye there,*

(ſaid I to my Comerade) *there is nothing like a Man's ſuiting himſelf to his Circumſtances. Ah!* reply'd he, *Cuſtom is a ſecond Nature: This merry Fellow, I'll warrant you, is well acquainted with the place, and can ſpeak the Country Language, elſe he would never have taken it ſo quietly.* And indeed upon examining his Mine and his Aſpect, we fancied he had ſeen the Inſide of that place more than once before. The next Morning, when it was Broad Daylight, we were brought out and carried to *Capua* to the Governor's Houſe, adjoyning to the Priſon. We were put into a ſmall Room over-againſt the Dungeons of the Priſoners, ſo that we could ſee one another through the Iron-Grates. However, before the Priſon-Gate ſtood two Keepers with their Firelocks charg'd with Powder and Ball. After an attendance of two long Hours, we were admitted into the Governor's Preſence, to whom I deliver'd my Paſsport; which he had no ſooner perus'd, but he forthwith order'd us to be diſcharg'd, and to go about our buſineſs without any moleſtation.

As ſoon as ever I had my liberty, I was for returning in all haſte to ſatisfie my former Curioſity, but I could not by any means prevail upon my Comerades to conſent thereunto, therefore we continued our Journey.

Mola. When we were come to the parts adjacent to *Mola*, we met with an Amphitheatre wholly laid in Ruins.

The Country, which ſtretches it ſelf from thence to the River *Garigliano*, and which is reckon'd about Three hours Travelling, is the place whereon was formerly ſituated the famous City of *Minturnæ*, near the Ruines of which this River which parts *Lombardy* from the State of the Church, diſembogues it ſelf into the *Tuſcan* Sea. Near to this Amphitheatre we ſaw a pretty long Canal or Aqueduct, with ſeveral other Ruines, and as for the reſt it is very hard to tell what ſort of place it was formerly.

From thence we croſs'd the Water to go to *Cajeta*, which is a great part of it ſituated in the Sea. This Town derives its Name from *Eneas*'s Nurſe who was Buried there. In the Caſtle we ſaw the Sceleton of *Charles de Bourbon*, General of the Army of *Charles* V. Emperor, who died the *6th* of *May*, 1527. at an Aſſault, and when he was Scaling the Fort of S. *Peter* at *Rome*. His Body was carry'd to *Cajeta*, and interr'd there with this Epitaph,

Auctо Imperio, Gallo victo, Superatâ Italiâ, Pontifice obſeſſo, Româ captâ, Borbonius hic jacet. i. e.

Here lies Bourbon, *after he had enlarg'd the Empire, vanquiſh'd the* French, *made himſelf Maſter of* Italy, *beſieg'd the Pope, and taken* Rome.

In this place they likewiſe ſhewed us an Opening or Cleft in a Rock, which they ſaid was made at the time when our Saviour gave up the Ghoſt.

The next Morning we paſs'd by *Terracina*, which was formerly a famous Harbour for the *Roman* Ships; and at laſt return'd to *Rome* on the 16th of *May*. Terracina. *His return to* Rome.

CHAP. IV.

The Author's Departure from Rome *to* Leghorn. *Foot-ball-playing in uſe in that place. The Fight of the Bridge at* Piſa. *The Arrival of the* Dutch *Fleet at* Leghorn, *bound for* Smyrna. *He goes aboard that Fleet.*

AS ſoon as I was return'd to *Rome*, I began to get every thing ready for my Journey to *Leghorn*; my deſire of viſiting Foreign Parts being ſo far increaſed, by what I had ſeen at *Rome*, and other conſiderable Cities, and by the Rarities I had taken notice of, that I thought I ſhould not have time enough to gratifie my Curioſity.

His Departure from Rome. I therefore took leave of my Friends *June* 16. 1677. and gave a Treat to all my Companions with whom I liv'd very pleaſantly during the greateſt part of my ſtay at *Rome*. The next Morning they treated me with a large Breakfaſt out of Town, after which I left the place, but could not forbear reflecting often upon the Entertainments that I met with there.

It being very late we were forc'd to take up at the firſt Town nam'd *Aſtura*, and the next Morning we came again to *Monte-Fiaſcone*, the 19th we were oblig'd to croſs the River *Rigo* four times, becauſe of the great Rains that fell; at Night we reach'd to *Sienna*, and the next Morning to *Florence*. Aſtura. Sienna.

We ſtaid there till the 28th, when we came to *Piſa*, where among other Curioſities I took notice of a very remarkable Tower. It is not built upright as other Towers are, but it leans a one ſide, and it ſeems it was built ſo on purpoſe. This Piſa.

is

is that which was formerly the Port of *Florence*.

His Arrival at Leghorn.

June 29. we arriv'd at *Leghorn*, which for ſeveral reaſons ſeem'd ſo pleaſant to me, that I ſpent a whole Year in the place. It is a very noted Sea-port Town, where there are every day a great many Ships a going out and coming in.

Foot-ball-playing.

Football-playing is very much in requeſt at that place during the Carnaval. There are two ſides which play againſt one another, ſtriving which ſhall be Maſters of the Ball, by getting the Goal of each other. The Goal is mark'd out by a Rope ſtretch'd out round about the Ring, and the Sport is very entertaining to the Spectators.

The Bridge-Fight at Piſa.

Whilſt I ſtaid at *Leghorn*, I went to *Piſa* to ſee the Bridge-Fight. The Combatants come thither with Back and Breſt-pieces and Helmets on their Heads. They have each of them an Enſign or Colours fix'd at the two ends of the Bridge, which is pretty long, and proportionably Broad. They Fight with certain Inſtruments of Wood made on purpoſe, and brac'd on to their Arms, with which they give one another ſuch rough Blows, that I have ſeen ſeveral of them carry'd off all Bloody and with broken Pates. The Victory conſiſts in making themſelves Maſters of the Bridg, juſt after the ſame manner as the Fight of Fiſty-Cuffs at *Venice* between the *Caſtillians* and the *Nicolots*.

The Arrival of the Dutch Fleet at Leghorn, *bound for* Smyrna, *aboard which the Author went.*

How Pleaſant ſoever my Abode at *Leghorn* was, yet I would not have ſpent the whole Year there, had I not waited for the coming of the Dutch Fleet which was bound for *Smyrna*, with which I intended to make a Voyage into *Turkey*. At laſt it arrived, and I took an oportunity of ſtriking up an Acquaintance with *Van John Minne*, the Commander of that Squadron, and who Sail'd in the Ship call'd the *Prince on Horſeback*. I ſucceeded in my Intentions, and accordingly prepar'd all Things neceſſary for the Voyage.

CHAP. V.

The Author's Departure from Leghorn. *The Scituation of ſeveral Iſlands in the* Mediterranean *and* Archipelago *deſcrib'd. His Arrival at* Smyrna.

His Departure from Leghorn. Elba, Capria, Pianoſa, Monte-Chriſto.

WE left *Leghorn June* 10th, 1678. the Wind at *Eaſt-South-Eaſt*, our Fleet conſiſting of Two Men of War and thirteen Merchant-Men. The next Day we Sail'd between *Elba* and *Capria*, and could deſcry likewiſe the Iſlands of *Pianoſa* and *Monte Chriſto*. *June* 12. We arrived betwixt both, and at Night we made *Monte Chriſto*, at Weſt-South-Weſt. On the 13th we diſcover'd ſeveral Sails, and ſuppoſing they might have been *French*, we put our ſelves into a Poſture of Defence in caſe they had come to an Engagement. But within a little after we found them to be *Engliſh*, about Thirty four Sail, among which were nine Men of War commanded by the Lord Admiral *Narborough*, returning from *Smyrna*, *Scanderoon* and *Zanta*. We row'd ſoftly expecting their coming up to us, and in the mean time they detach'd a Shallop with ſome Officers aboard her, who came up to us to enquire what News, and being anſwered, we continued our Voyage.

June 14th in the Morning we had a great Storm attended with Thunder, ſo that we were forc'd to furl our Sails. On the 15th the Ship nam'd the S. *Nicholas*, bound for *Naples*, parted from us, being then off the Iſland *Iſchia* at North-Eaſt. In the Afternoon our Commadore hoiſted up a white Flag on the top of the Miſne-Maſt, as a Signal for calling a Council. We lower'd all our Sails till after the Council was over, and then continued our Courſe, having at Night *Monte Grego* at North-North-Eaſt, about 10 or 12 Leagues off us. On the Morrow we held another Council, and ſteer'd our Courſe South-Eaſt of *Meſſina*. There an *Engliſh* Pink, bound for *Malta*, left us.

Iſchia.

Monte Grego.

At Night we ſaw the Burning of Mount *Stromboli*, which I have deſcribed according as it appear'd then, and which may be ſeen in the Draught or Figure mark'd, Number I.

Strombo-li.

June 16th in the Morning we Sail'd between the Iſlands of *Panaſi* and *Stromboli*. 'Tis reported, upon the Account of this Burning Mountain, that thoſe who have paſs'd near it, have heard very terrible Howlings: Which occaſions ſeveral credulous People to think that Hell opens its Mouth at the top of this Mountain. But the natural Philoſophers are of Opinion, that this howling or roaring proceeds from nothing elſe but the violence of the Winds, which coming from all parts are pent up in the Cavities which the waſhing of the Sea has made, and cauſe this dreadful Noiſe.

Panaſi.

At Noon we made *Sicily*, and touch'd the Point of *Milazzo*, and at Night we came under *Pharo* of *Meſſina*, where we caſt

Milazzo. Pharo *of* Meſſina.

caſt Anchor in the Streight in fourteen Fathom of Water. This Paſſage is very dangerous by reaſon of its narrowneſs, for the two Points of the Continent and the Iſland ſeem to touch one another. So that it was a great Happineſs that in caſting of Anchor, one Ship did not fall foul upon another, which we had much ado to avoid, as may be ſeen in the Draught mark'd Figure 2.

Scylla *and* Charybdis.

About this Place are the Rocks of *Scylla* and *Charybdis*, which afforded ſo much ſubject Matter to the ancient Poets, becauſe this Streight was formerly look'd upon as very dangerous, and noted for the frequent Shipwrecks that happen'd there.

Scylla is a Rock Seated on the Sea-ſhore over againſt *Pharo*, *Charybdis* is directly oppoſite to it, towards the Port of *Meſſina*. There is no Danger now, unleſs when the Currents meet and daſh one againſt another, for this turns the Ships round, and at laſt ſinks them to the Bottom. But doubtleſs the Danger was formerly greater, Men being not ſo well skill'd in Navigation, and their Ships not being ſo ſtrong Built as at preſent, could not long reſiſt the Violence of the Waves. They ſay the greateſt Danger is in the Middle, which they endeavour all they can always to avoid; but in truth the Danger is great every where, and the Haven it ſelf is not exempt from it. *Virgil* has given us a Deſcription of it, which very lively repreſents the Dread which they have conceiv'd who have paſs'd through this Place; it is in the Third of his *Eneids*, where he has theſe Words:

Dextrum Scylla latus, lævum implacata Charybdis
Obſidet atque imo Barathri ter gurgite vaſtos
Sorbet in abruptum fluctus, rurſuſque ſub auras
Erigit alternos, ad ſidera verberat unda.

Far on the right, her Dogs foul Scylla hides:
Charybdis *roaring on the left preſides,*
And in her greedy Whirlpool ſucks the Tides:
Then Spouts them from below, with fury driv'n,
The Waves mount up, and waſh the Face of Heav'n.
[Engliſh'd thus by Mr. *Dryden*.]

Sicily.

The Iſland of *Sicily*, which is not above fifteen Miles off *Italy*, is reckon'd the largeſt and moſt conſiderable of all the Iſlands in the *Mediterranean*. It is above ſeventy Leagues in Compaſs, and is very Fertile both in Corn and rich Wines: But on the other ſide toward *Africa* it is ſubject to very great inconveniences by reaſon of the Mount *Gibel*, or Mount *Ætna*, which is almoſt continually throwing out a great quantity of Fire, and which covers with its Aſhes and other Combuſtible Matter, all the Fields round about to a vaſt tract of Ground. And beſides thoſe Parts are ſubject to Earth-quakes, which are frequently attended with terrible Devaſtations.

On the Twentieth in the Morning we weigh'd Anchor, and uſed our utmoſt Diligence to paſs the Streight by tacking about. In the mean time ſome of our Men boarded a Shallop and rowed to *Meſſina*, with a deſign of buying up ſome Proviſions, but they would not let them Land, becauſe they had not taken the neceſſary Precautions, nor brought along with them Teſtimonials of their being in Health.

Cabo dell' Armi, Cabo de Spartivento. Mont Gibello.

At Night we had the Cape *dell' Armi* on the Eaſt, and the next Morning that of *Spartivento* likewiſe on the Eaſt, and Mount *Gibel* on the Weſt. On the 24th the *Jacob's Ladder*, a Ship belonging to and bound for *Venice*, parted from us. The 26th we deſcry'd the Iſland of *Zanta*: The 28th we came under the Cape of *Mutapan*, and about Noon we Sail'd between *Serigo*, and the next Morning we had upon the North the Iſlands of *Melo*, *Antimelo* and *Anania*. The *Naſſaw* bound for *Scanderoon* left us in this Place, and purſued her Voyage. The 30th we diſcover'd a Ship, and gave chaſe to her, but after we had purſued her an Hour and half, we deſiſted. We were then between the Cape of *Angelo* and *Serigo*.

Zanta. Cabo di Mutapan. Serigo, Cerigotto. Melo, Antimelo, Anania. Cabo d' Angelo.

Serigo.

Serigo, which is the firſt Iſle as you enter the *Archipelago* or *Egæan* Sea, is about ſixteen Leagues in Compaſs, and about half a League diſtant from the Continent of the *Morea*. It was anciently call'd *Cythæra*, and ſaid by ſome to be the firſt Country wherein the Goddeſs *Venus* reſided: For this reaſon a Temple was erected to her in this Place juſt by the Sea, the Ruins of which are ſtill to be ſeen, as ſome ſay.

Falconera. Carovi, Bellepola, S. Giorgio d' Albore, Sermina, Zea, Serfori, Sifanti, Argentera.

The firſt of *July* we fell among the Iſlands of *Melo*, *Antimelo*, *Falconera*, *Carovi* and *Bellepola*. The Third, we ſaw the Iſlands of S. *George de Arboras*, *Sermina*, *Zea*, *Serfori*, *Sifanti*, *Argentera*, *Melo* and *Antimelo*: And being arrived juſt under *Serfori*, our Merchant Ships hoiſed up their Flags in order to get into the Road, which they did in the Afternoon between *Melo* and *Argentera* at eight Fathoms of Water. The People of the Place told us that about Seven or eight Days before eight Corſairs of *Algiers* rode at Anchor there, but that they were ſail'd towards *Conſtantinople*.

The Situation of Argentera *and* Melo.

Argentera is ſituated upon a high Hill a ſmall Hours Journey from the Sea. It ſeems on the outſide to be a fine and ſtrong Town, but withinſide nothing but Poverty and Miſery is to be ſeen, becauſe theſe poor Iſlanders are every now and then pillaged by the *Corſairs*. *Melo* is directly oppoſite to it, and diſtant from it about half an Hours going by Water. 'Tis a pretty

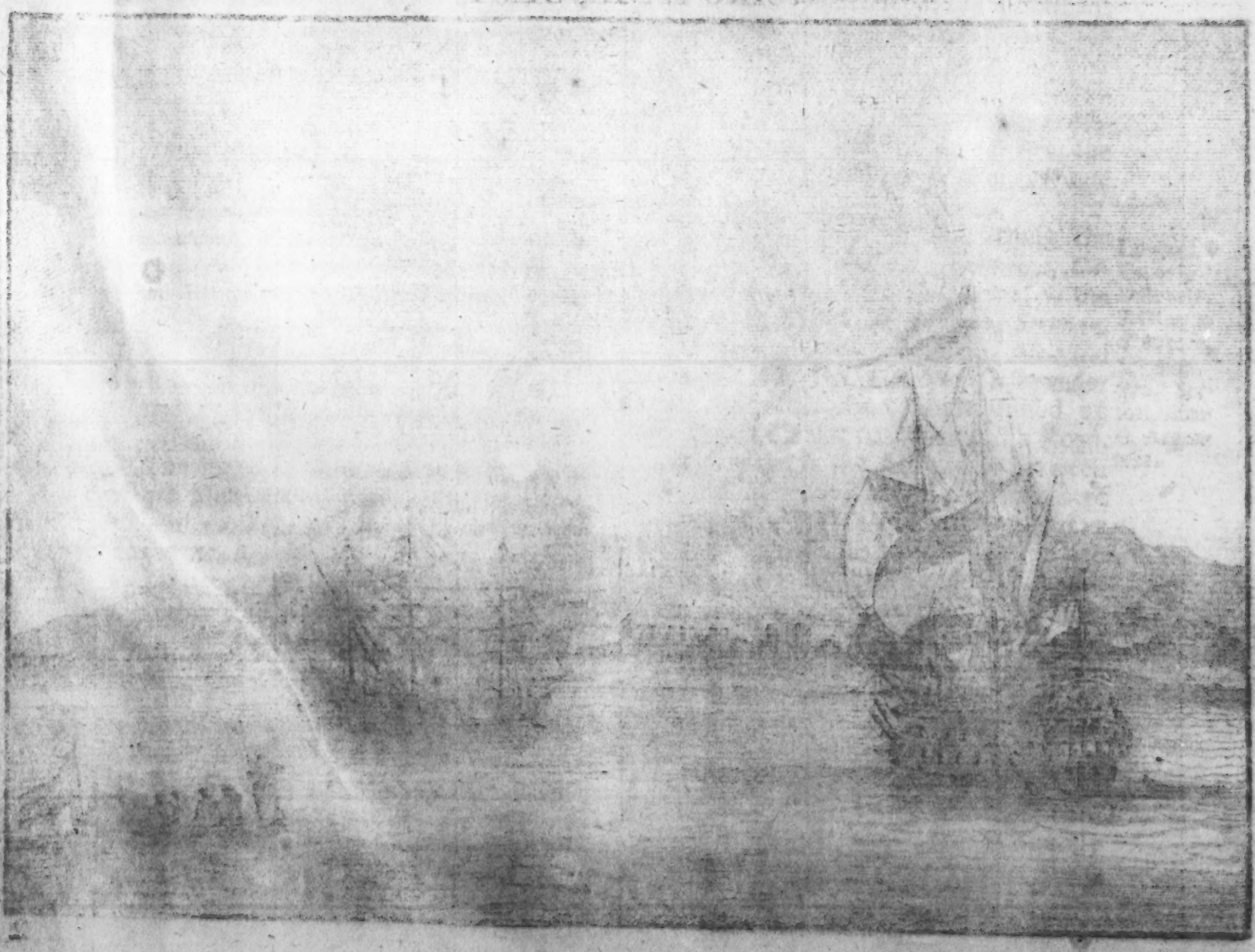
STROMBOLI



FARO de MESSINA



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pretty large Iſland, which abounds in all ſorts of things, and particularly in Wines, in which the Inhabitants, who are all Greeks, drive a great Trade. In this Iſland are ſeveral Mines of Sulphur, and a Bath of Hot Waters. The Town it ſelf, whoſe Houſes are much better than thoſe of *Argentera*, lies two Leagues up in the Country, and is ſituated in a Plain. The Greek Women, with whom we diverted our ſelves as we walk'd along, were very much pleaſed to hear us Speak, and we took as much Pleaſure in ſeeing their extraordinary Geſtures and Behaviours.

We ſpent the Night at that Place, Lodg'd in the Conſul's Houſe, who is a Greek belonging to that Iſland; and whereas we were many in Company, we were forc'd to make a Bed upon the Ground, but the Fleas and other Vermine kept us from Sleeping all Night.

The 4th at Break of Day we embark'd, and weighing Anchor got clear of thoſe Iſlands. In the mean time our Shallop was ſent out to fetch in freſh Water, and her Maſt was ſplit by the violence of the Wind. The 5th a *Venetian* Ship, bound alſo to *Smyrna*, joyn'd us, and we found it to be the ſame we had given Chaſe to on the 30th of the laſt Month. The 7th towards Evening we diſcover'd two Sails, and we met with a very rough Wind, which toſs'd us ſometimes on one, ſometimes on the other ſide between the Iſlands, *Siphanto*, *Paris* and *Antiparis*. The 10th in the Morning we made *Delos*, where we lower'd the Sails of our Top-Gallant-Maſt, and at Noon being arrived about *Zira*, we were becalmed and forc'd to lie by. But at Night there was Thunder followed with a very great Wind, ſo that we began to make the beſt of our way. Next Morning at break of Day aroſe a violent Storm of Thunder and Lightning with Hail as big as a Pigeons Egg. At this time our Vice-Commadore Captain *Meegang* aboard the *Harderwyk*, loſt his Top-Gallant-Maſt, with part of his Main-Top-Maſt. The Thunder ſtruck off likewiſe a piece of the Main-Maſt, and broke in pieces a Marble that was upon Deck. The Captain himſelf conſulting with the Pilot and Artificers about the Storm, was ſtruck down, and ſeveral of his Men wounded. Being come near to the Iſle of *Delos* we were to ſteer our Courſe from Side to Side. We approach'd *Tino* in the Evening, and the next Night we were becalmed. *July* 12th when we touch'd that Iſle, a northerly Wind began to blow with a freſh Gale, and our Ships hoiſed up their Flags in order to Sail under *Mycone*, where we caſt Anchor in Twenty ſix Fathom of Water.

Siphanto, Paris, Antiparis, Delos, Zira.

Tino.

Mycone.

'Tis ſaid that this is the Iſland wherein *Helena* was Born, in Memory of whom the Women do to this Day wear about their Necks the Picture of that Princeſs, made of Gold or Silver, or ſome other Metal. *Mycone* lies very low, and as it were level with the Sea, 'tis but a ſmall Place, and has but very ſorry Houſes.

The famous Iſle of *Delos* ſo noted by the Poets, is not far from thence, and is about fourteen Miles in Compaſs. Our Curioſity carry'd us thither to take a view of it, but we found it in a lamentable Condition, for it was almoſt all of it laid in Ruins by the Earth-quakes. At preſent it is Uninhabited, and we had much ado to find the Marks of ſeveral Buildings, and could hardly have diſcover'd the Place where the famous Temple of *Apollo* formerly ſtood, had it not been for ſome Ruins, and ſeveral Pieces of Marble Columns which ſtill remain. We ſaw likewiſe a part of *Apollo*'s Statue, *viz.* The Trunk of the Body and part of the Thighs, the reſt having been carry'd away from time to time by the curious Travellers, among whom I may reckon my ſelf as One, ſince I broke off a Piece which I keep by me to preſerve the Memory thereof. Near to this Statue lay upon the Ground the Statue of *Diana*, and in the ſame mangled Condition. Theſe Statues were very large, as appears by that which remains of them.

Delos, *and ſeveral remains of Antiquity that are there.*

Upon the Sea-Shore I likewiſe found ſeveral Columns ſtanding in the ſame Place, where was formerly the Arſenal, and they ſerve now to faſten the Galleys. There are alſo large Ruins of the Palace of *Philip* King of *Macedon*, and three Corniſhes of Marble, which were perhaps at the Portal, above which were ſeveral Characters, which ſignified, *Philip King of Macedon.*

Upon the Mountain we met with an *Eſplanade* of a conſiderable Bigneſs, round which we might diſcover the Tract of a Wall, which ſhews that there was anciently an Amphitheatre. After this I got to the top of a high Hill, where anciently ſtood a large Caſtle, but now 'tis wholly ruinated. 'Tis ſuppoſed that it was built by the Republick of *Athens*. Among all theſe Ruins and Remains of Antiquity, we took notice of a Stone of an extraordinary Bulk, it very much reſembles a Tomb-ſtone, and they told me that the Inhabitants of *Nixia* ſent it thither for a preſent to *Apollo* and *Diana*. Near to this is a large Ciſtern of Stone to hold Water in.

Over againſt *Delos* is the Iſland of *Thieno* which belongs to the State of *Venice*. There is in that Iſland upon the top of a Hill a large Fort, and in a manner Impregnable, becauſe there is no coming at it but by One at a time. The Iſland is pretty Populous, and has a City, with Sixty two Boroughs or Villages, I did not Land there, becauſe they ſuffer none to come

Thieno.

into the City till after they have been tryed, that is, ſtai'd without to take the Air for ſeven Days, ſo that I only ſaw the outſide of it.

The taking of a French *Veſſel.*

Whilſt we ſtop'd at *Mycone* we took with our Skiff and Shallop, without bloodſhed, a *French* Veſſel of about Seventy Tun, but unloaden. At the Intreaty of the Commadore I entred the Shallop with the Lieutenant in Chief. The Greeks who were in this Veſſel told us they had bought her of the *French*, and that they belong'd to *Scio*, ſo that ſhe was releaſed a little after our Arrival at *Smyrna*.

During our ſtay at *Mycone*, I made it my Buſineſs to inform my ſelf by ſome of the Greek Prieſts, whether I could not redeem ſome Antiquities through their means. And making my Application to one of them, he told me that he had hid under Ground at *Delos* a Statue which he had there kept for four Years, and added, that if I had a Mind to go and ſee it, and to carry along with me enow of our Ship's Crew to dig it up, he would conduct me to the Place where it lay. I waited upon the Commadore immediately to acquaint him with it, and took along with me ſeveral Seamen, and I found it to be a Statue of a Woman a little bigger than the Life. It was a *Baſe-Relief* upon a great Stone, done by a good Hand, but a little decayed in ſeveral Places. We agreed on the Price, and bought it for our Commadore who was willing to carry it to *Holland*. After we had dug it up, we left it there, with a Deſign of fetching it aboard our Shallop in a ſhort time. In the mean time whilſt we were gone, there came ſeveral with Captain *Theodore Verburg*'s Shallop, who was likewiſe bound for *Smyrna*. Theſe Men having found our Statue juſt as we left it, and ſuppoſing they had got a Prize, immediately conſulted among themſelves, and were upon carrying it to the Sea-ſide in order to clap it aboard their Veſſel. Our Men upon their return found them in this Poſture, upon which our Lieutenant gave them to underſtand the Orders he had received from the Commadore; but without taking any notice of it, they would carry it away, and our Lieutenant was ſo Imprudent as to let them do it, tho' it was in his Power to have hindred them. The Commadore was highly diſpleas'd, and ſent immediately to the Captain of the Ship, deſiring him to reſtore the Statue, and telling him that ſince he had bought it, it was his. The Captain replyed that his Men had found it, and he would keep it. Forthwith the Commadore ſent back the Meſſenger with Orders to tell the Captain, that if he would not believe him, he would ſend aboard him the Prieſt of whom he bought it, with the Witneſſes of the Contract, if requiſite, and that by all Means he would have him reſtore it to him. The Captain, as Fierce as before, ſent the Commadore Word that if he would have it, he muſt come and fetch it himſelf from aboard his Ship. Upon this the next Morning we weigh'd Anchor, and coming cloſe up together, the ſame Demand was made again, to which the Captain, without abating of his Stiffneſs, made no other Reply, but that ſince the Commadore would have his Statue, he muſt lift up the Hatches and take it thence. This was immediately done, and the Statue was carry'd off, and we return'd aboard our Ship. This was what happen'd at that time, I know not how the thing was taken ſince in *Holland*.

A Conteſt between Commadore Minne *and the Pilot upon the account of a Statue.*

July the 14th in the Afternoon the Blew-Flag was hung out as a Signal for departing, and after one diſcharge of Cannon we ſet Sail. The next Morning we found our ſelves below *Scio*, without being able to make any Advance. The 17th we paſs'd by the Iſlands of *Scio* and *Ipſera*, and the Wind blew ſo briskly that Morning, that in the Afternoon we caſt Anchor at the Fort, which is at the entrance of the Bay of *Smyrna*, where we ſaw the *Venetian* Admiral, with Five other Men of War, riding at Anchor behind the firſt Iſland. They waited for Two of their Merchant-Men, who lay before *Smyrna* ready to Sail, and which departed the next Morning by break of Day. The Men of War lay above Cannon Shot off the Fort, that they might be out of the Inſults of the Turks. The Fort is a pretty way off the Town, about two Hours Travelling, as may be ſeen in the Copper Cut here inſerted, wherein the Fort is mark'd 1. It reach'd in length juſt over our Ship, from whence one might ſee *Smyrna* in a perſpective Glaſs, as is mark'd Number 2. and a Caſtle upon an Eminence, as is to be ſeen Number 3.

Scio.

Ipſera.

His Arrival at Smyrna.

Round about the Fort are a great many Houſes, all Inhabited by the Turks, and which make a kind of a little Town. This Fort has not been long Built, and it ſeems a peculiar Accident gave occaſion for the raiſing it in that Place. It was upon the account of a certain *Armenian* Farmer of the Cuſtoms, who liv'd at *Smyrna*. The Man's Name was *Antonio Silby*, who was very Rich. They had accuſed him of Extortion, upon which he was ſent for by the Grand Signiors Order to *Conſtantinople*, doubtleſs with an Intention of taking off his Head, and ſeizing upon all that he had, as is cuſtomary among the Turks to deal with ſuch ſort of Officers. *Antonio Silby* had timely notice of it by one of his Friends, who ſent an Expreſs on purpoſe, that made more haſt than the Grand Signior's Courier. The Farmer upon this Notice embarqued immediately, and



and went off without any ones knowing of it, carrying along with him all that he could, and ſail'd directly to *Leghorn*, where he ſettled. He was ſtill there when I reſided at that Place, living after the *Turkiſh* manner, with his Domeſticks who were all Turkiſh Slaves, both Coach-man and Foot-men, and he had ſome Women Slaves of the ſame Nation. He keeps thoſe Perſons in his Service on purpoſe to Affront the *Turks*. Ever ſince that time they have not had any Farmers of the Cuſtoms, but what were Turks, and they built this Fort, to hinder any Ship from coming out of the Harbour till they have ſhewn a *Teſcree* or Acquittance from the Cuſtom-houſe, and made it appear that they have ſatisfied the Farmer.

All Ships therefore are oblig'd to paſs near to this Fort, becauſe a little farther off the Water is ſhallow, and Ships cannot paſs that way, which likewiſe for the ſame reaſon prevents an Enemies Fleet from entring the Bay. When one are out at Sea, and have paſs'd the Fort, one enters into the Bay, and ſails directly up to *Smyrna*. As one ſails along, on each ſide of the Bay are to be ſeen very high Hills, and pleaſant Woods. This Haven is reckon'd to be above eight Leagues about.

The Fort we have been Speaking of, is nothing elſe but a ſquare of Walls, covered with a ſmall Trench, and all its Strength conſiſts in its Canon. Without the Walls of the Fort is planted a Piece of Canon of an extraordinary Bulk, ſo that a Man by ſtooping might creep in at the Bore. One Day as I happen'd to be aboard our Commadore they ſhot off this Piece ſeveral times, charg'd with Stone Bullets of a vaſt bigneſs. They ſent Notice of it before to our Commadore, that ſo he might remove his Ship on one Side, to prevent any Miſchief that might happen. But our Gunner viewed the Situation of that Piece, and thought it was not neceſſary, beſides our Seamen queſtion'd whether the Bullet could reach ſo far as our Ship. However when they had diſcharg'd their Piece, the Bullet, which we could eaſily ſee by reaſon of its bigneſs, and which we heard to hiſs as it fled, went a great way over our Heads into the Sea, where we ſaw it to rebound Twice or Thrice, and graſing along the Water as far beyond our Ship as we were diſtant from the Fort; ſo well had we gueſs'd that it would not reach us. This made me ſay that if they play'd with their Canon much more, I had rather be put aſhore by a Shallop to play at ſome other Game, not being ſenſible what Pleaſure there could be in expoſing ones ſelf to an unneceſſary Danger, which look'd more like Fool-Hardineſs than true Courage.

CHAP. VI.

The Plague at Smyrna. *Precautions uſed by the* Franks *or* Europeans *againſt this Diſtemper. The Deſcription of* Smyrna, *&c. The Author meets with an Oportunity of going to* Epheſus.

The Plague at Smyrna.

WHilſt we rode at Anchor near the Fort, we underſtood that the Plague had for a long time raged at *Smyrna*, and that there were ſtill in ſeveral Places ſome remainders of that Diſtemper. Upon this the Merchants ſcrupled the opening of their Doors, which they had for a long time kept ſhut. And they had reaſon for what they did, ſince in three Months time the Sickneſs had carried off in the City and the Parts adjacent, about thirty thouſand Souls.

I therefore thought it convenient to ſtay a few Days longer on Ship-board, but this made me ſtill more uneaſie, and only ſerv'd to whet my Deſire of going aſhore, having been ſo long upon the Water. So that after a ſtay of fifteen Days, I left the Ship, in order to take up freer Quarters in *Smyrna*.

No ſooner was I come to Town but I went to pay my Reſpects to Mr. *Jacob van Dam*, the Dutch Conſul, and to deſire his Protection according to the Cuſtom of the Country. I found him to be of a very obliging Temper, and have ſince that upon ſeveral occaſions received many Civilities from him.

I had been before in the Town, but durſt not ſtir abroad, becauſe it was Dangerous. The Reaſon of it is this, the *Turks*, notwithſtanding the frequent Experience they have of the Contagiouſneſs of this Diſtemper, do not refrain their uſual meeting and converſing with one another, even whilſt the Sickneſs is Predominant. And as they take no manner of Care of themſelves, but hazard their own Health without any Precaution; ſo are they not cautious of offending the *Franks*, but on the contrary take a Pleaſure in doing it, and to frighten them by coming deſignedly up to them, as if they would fall upon them. This is their Cuſtom,

Cuſtom, even when they know that the Sickneſs is upon them. This Raſhneſs with which they brave this contagious Diſtemper proceeds indeed from a good Principle, *viz.* from the Reliance they put in the Providence of God, in whoſe Hands alone are the Iſſues of Life and Death; but then they make a wrong uſe and too violent an Application of this Principle to themſelves, which is too often attended with diſmal Conſequences, ſince it occaſions the Death of many among them, when once this Fire begins to break out: A ſad Inſtance of this there was at that very time in the Town and Out-Parts of *Manaſſia* or *Magneſia*, which is about eight Hours Journey from *Smyrna*, for in the ſpace of three Months, there dyed of the Plague above Thirty Thouſand.

But tho' the *Turks* ſeem not to be afraid of this terrible Diſtemper, yet the Deſolation and Miſery to be ſeen there upon that occaſion is paſt Deſcription. The Cries and Groans laſt Day and Night, ſo that hardly a Moment paſſes without hearing them; and when any one is at the point of Death, they hire certain Perſons to Mourn over them Night and Day, for ſo long a time as they can agree for a certain Price: So that in the time of a Plague thoſe Mourners make ſad and dreadful Howlings, becauſe of the Multitude of thoſe who continually Dye and are carry'd out to their Funerals. And certainly this muſt be an uncomfortable Sight to thoſe who are forc'd to be preſent at it.

The Precautions us'd by the Franks or Europeans againſt this Diſtemper.

As for the *Franks* or *European* Chriſtians, they are ſeldom touch'd with this Diſtemper, perhaps becauſe they wiſely follow this Maxim, *viz. That one ought to ſtand upon one's Guard againſt a naked Sword.* Upon this occaſion, to defend themſelves as well as poſſible againſt this Contagion, moſt of the Merchants, as well *Engliſh* as *French* and *Dutch*, either retire into ſome neighbouring Village where the Plague is leaſt predominant, or ſhut themſelves up cloſely in their own Houſes, without opening to any Soul, or letting any Perſon whatſoever come into them, till they hear that the Sickneſs is over. They bring to them from abroad whatever they have occaſion for, which they put into a Basket, let down by a Rope out of a Window, which they within draw up again. Before they make uſe of what is thus brought them, they waſh it in Water, or dry it by the Fire, according as it will bear. To ſweeten theſe Troubles, and to paſs away the time as pleaſantly as they can, having nothing elſe to do, ſince Trade during that Seaſon is wholly at a ſtand, ſeveral Families commonly joyn together, and ſhut up themſelves in the ſame manner as was obſerv'd before.

The Deſcription of Smyrna.

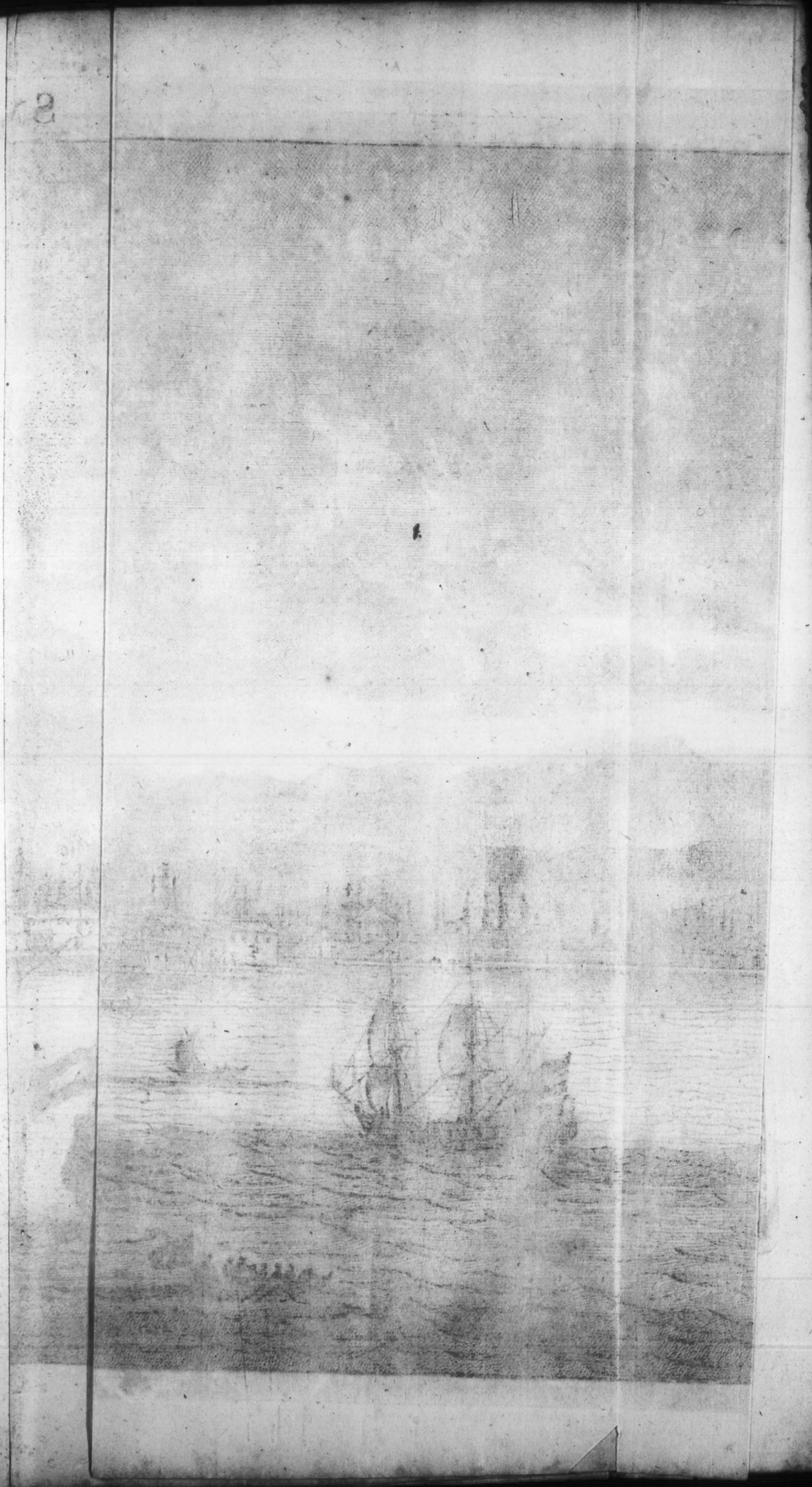
But now to proceed to the Deſcription of *Smyrna*. The Inhabitants tell us that it was Founded by *Tantalus*, and that afterwards it was call'd *Smyrna* from one of the *Amazons*, who coming into *Aſia*, made themſelves Miſtreſſes of this Place. A long time after it was wholly ruined by Earth-quakes, but by reaſon of its being a convenient Port for Ships, *Marcus Antoninus* rebuilt it, but nearer to the Sea.

This Town which the *Turks* call at preſent *Iſmyr*, boaſts of being the place where *Homer* was born, and was formerly one of the ſeven Churches of *Aſia* mention'd in the Revelations of S. *John*. It is pretty large, and ſtands upon the Brow of a Hill looking towards the North, as may be ſeen in the Repreſentation we have here given of it in the Copper-plate, mark'd Numb. 4.

There are ſtill remaining ſeveral Ruins of the old Town, and eſpecially upon the Hill are to be ſeen the Walls of the Citadel, which was ſituated on the Eaſt-ſide of the Town. This piece of Work is attributed to the Greek Emperors. In the inſide of it is a little Moſque, ſuppos'd to have been a Church built in Honour of S. *John*, at the Porch whereof are ſtill to be ſeen Two ſmall Pillars of the *Corinthian* Order. Hard by is a Vault ſupported with divers Pillars. On the out-ſide upon the Caſtle Gate ſtands a Marble Statue, which is ſomewhat defac'd; it is the Effigies of the *Amazon* formerly mention'd, repreſented after the ſame manner as is to be ſeen in Medals. I brought over along with me ſeveral of them, all of Silver. There are likewiſe another Sort of them, upon one of whoſe Sides is the Picture of the *Amazon*, and on the Reverſe a double Battle-Ax, with two Edges, of which ſee here the Figure.



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The ignorant common People of this Country give out that the Statue which we ſaw at this Caſtle is the Effigies of Queen *Semiramis*, or of ſome other Queen of *Smyrna*, who was Co-temporary with *Alexander the Great*. The Caſtle in the Draught of *Smyrna*, above mention'd, is mark'd Numb. 1. A little lower is the Chappel of S. *Polycarp*; and the Remains of his Sepulcher; ſee Numb. 2. Juſt by in the ſame Place towards the deſcent of the Hill, are the Remains of an Amphitheatre, wherein 'tis ſaid that *Polycarp*, the Diſciple of S. *John* the Evangeliſt, and the firſt Biſhop of *Smyrna*, was expos'd to wild Beaſts, tho' others ſay that he was burnt to Death: There are likewiſe to be ſeen ſome Remains of his Tomb; for which the Chriſtians of that Country have a very great Reſpect, this is mark'd Numb. 3. Deſcending to the Place mark'd Numb. 4. You ſee the *Tioske* or Pleaſure-Houſe of *Achmet Aga*. The firſt Building joyning to the City is a *Carvanſera*, or a publick Houſe of ſeveral Greek Families, Numb. 5. Two or three Doors within the Town, where a Streamer or Flag hangs at the end of a Stick, is the Houſe of the Conſul of *Genoa*, mark'd Numb. 6. They hang out this Flag becauſe of the Pilots that belong to him, and who ought to wait upon him, when they are a Shipboard, elſe this Flag is taken in. Numb. 7. Is the Houſe of the *Dutch* Conſul. Numb. 8. the Houſe of the *Venetian* Conſul. Numb. 9. Is the Houſe of *Viſir Cara Muſtapha Baſſa*, the largeſt and chiefeſt in all the Street of the *Franks*. Numb. 10. Is the Houſe of the *Engliſh* Conſul. Numb. 11. That of the *French* Conſul. Numb. 12. Is the Cuſtom-Houſe, a very large Place, and a ſort of a Royal Palace, where every thing is to be brought that is ſubject to Impoſts. Numb. 13. Is the *Beſeſteyn* or place of publick Shops, which is one of the principle Buildings of the Town, where they Buy and Sell every Day all manner of valuable Merchandiſes. Numb. 14. Is the *Viſirchan*, that is, the Store-houſe againſt Fire: In it the Merchants lay up their Effects in Apartments which they Hire, each of which has a Door and Iron Windows belonging to it. This Building was raiſed by the Viſir *Cara Muſtapha Pacha* in the Year, 1677, and 1678. Numb. 15. Is the old Caſtle. Numb. 16. Is the Port for Galleys, 'tis a ſort of a Bay; which ſerves only for *Turkiſh* Barks and Galleys. Near to this, Numb. 17. Is the ſmall Cuſtom-Houſe, whither are to be brought all manner of Proviſions which are ſpent in that Country; I mean ſuch Proviſions as they bring themſelves in their Tranſport Ships from *Egypt* and other Parts. Numb. 18. Is St. *Veneranda*, part of which is ſtill ſtanding at the bottom of a Hill which goes under that Name, and which reaches below as far as the Trenches, where the *Greeks* and *Armenians* have their Burying-place, mark'd Numb. 19. Hard by, the *Engliſh*, *French* and *Dutch* have their Church-yards, and that of each Nation is ſurrounded with a Wall, Numb. 20. The *Jews* burying Place is quite below the reſt upon the Sea-ſhore, where are a great many Stones fix'd in the Earth, and mark'd Numb. 21. Below the Town are ſeveral large Stones, which are the remains of an ancient Wall (to which are adjoyned ſeveral Houſes) which ſome pretend to have been the Temple of *Cybele*, the Mother of the Gods, and was one of the moſt famous Temples of that Country.

On the Eaſt and North Sides of the Town runs the River of *Mela*, anciently of great note, becauſe it was ſuppos'd that *Homer* was Born juſt by it. At preſent, it is only a ſmall Brook which is almoſt dryed up, at leaſt it would be ſo were it not for the great Land-floods which now and then happen. Its Water ſerves to drive two Mills, which afterwards runs into the Gardens thereabouts and moiſtens them.

About an Hours Journey off the Town, in a Place call'd *Planura*, anciently the Plain of *Haſelaerus*, there are ſome Ruins, ſaid to be the Remains of the Temple of *Janus*. 'Tis a ſmall Place which has two Avenues, one on the North, the other on the South Side. 'Tis reported that ſome time ago rummaging thereabouts, they found a Statue of *Janus*, with two Faces, which confirm'd them in the Opinion, that this was indeed the Temple of that God. This Statue was bought by the *Venetian* Conſul.

In the ſame Plain about half an Hours Journey from *Smyrna*, there is near the High-Way the Bath of *Diana*. 'Tis a ſort of a Pond, whoſe Water drives ſeven Corn-Mills.

A little League off the Town, in going towards the Caſtle, they ſuppoſe to be the Place where old *Smyrna* ſtood; and where are ſtill to be ſeen ſeveral Pieces of Antiquity. Round about this Place it was that they met with moſt of the Statues under Ground, which happen'd whilſt I was at *Conſtantinople*. Several *Turks* raking about by Chance in this Spot of Ground, found four Statues, which, as they ſaid, were very fine Ones. One of our *Dutch* Merchants bought them, and he made a Preſent to the *Cadi* or Judge of the Place, for to get leave to carry them off.

The News of this being carry'd to Monſieur *de Guilleragues* who was then *French* Ambaſſadour at the Port, he deſir'd the Merchant who bought them to let him have them; probably to get himſelf Cre-

dit by ſending them to the King his Maſter. But the Merchant gave him as genteel a Denial as he could.

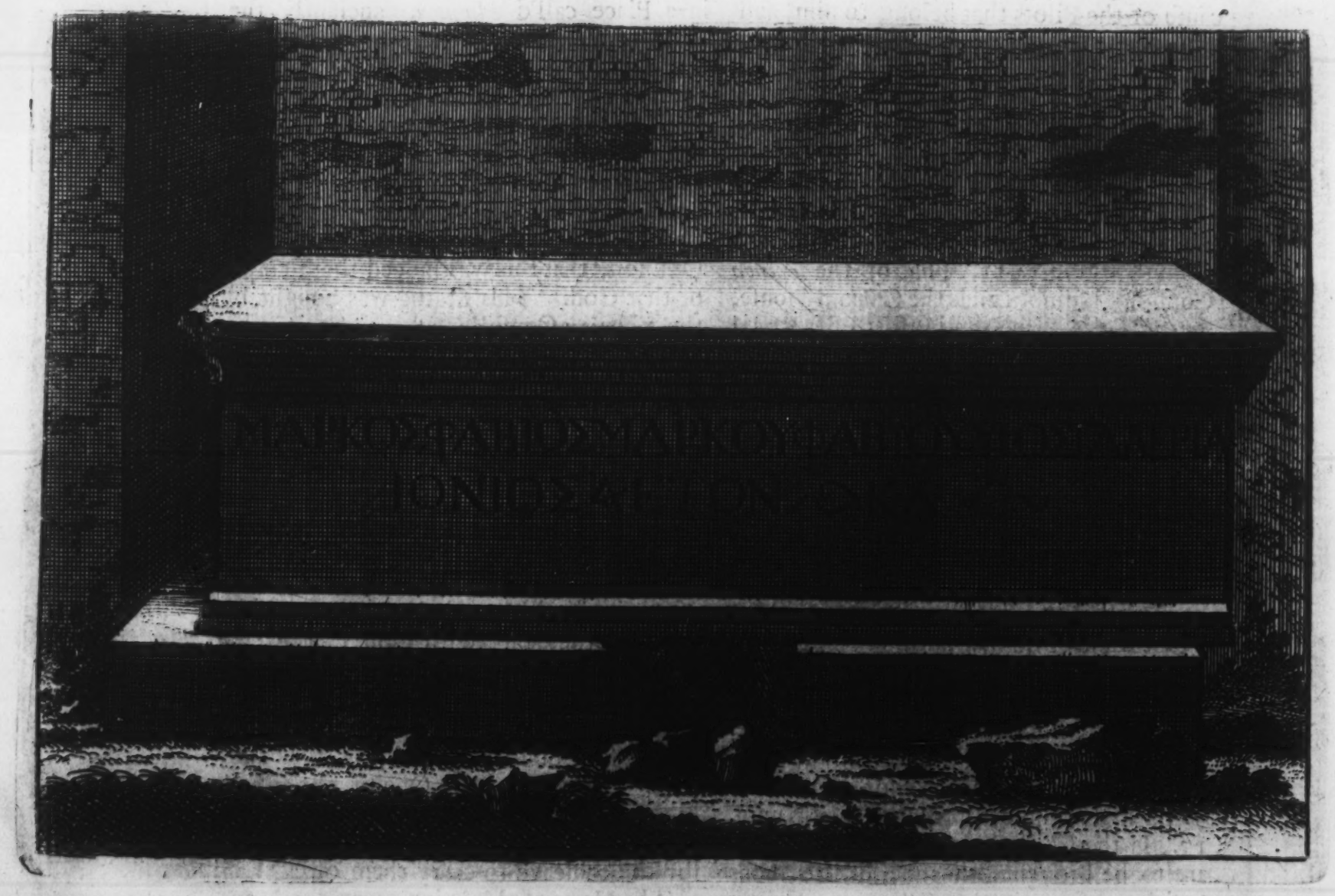
Some time after Three of theſe Statues were clap'd aboard a *French* Ship bound for *Marſeilles*. It was taken by the Corſairs of *Algiers*, who were then at War with *France*, but their Ship ran aground upon the Coaſts of *Leghorn*. The three Statues were recovered out of the Water, and ſent afterwards by the *French* Factory to *Paris*, and from thence to *Verſailles*, where they are at preſent to be ſeen. The Fourth was afterwards ſent to *Amſterdam* by the *Dutch Flota*, from whence it was ſent to *Roan*, and after that to *Verſailles*. They gave at *Paris* twelve hundred Crowns for this laſt Statue, and upon payment of the Mony they ſaid, that if the Merchant could have Sold them all Four together, they would have been worth to him above twenty thouſand Crowns.

The Earth-quakes, which are very frequent at *Smyrna*, have ruin'd this Town ſix Times, but by reaſon of the Commodiouſneſs of its Port, it has been always rebuilt. The Greeks of the Country are very apprehenſive of a ſeventh Earth-quake, grounded upon a certain Prophecy, which ſaith that at the ſeventh Time it ſhall be irrecoverably deſtroyed.

In this Place are often found very fine Pieces of Antiqnity under Ground. And in the Year, 1671. they met with the Tomb of *Marcus Fabius* the *Roman*, and of his Son; their two Bodies lay cloſe by one another, with their Back and Breaſt-pieces, and their warlike Habits, and on the Tomb was a Greek Inſcription, the purport of which was this,

Marcus Fabius, *the Son of* Marcus Fabius, *of the Family of* Galeria, *ſirnam'd* Junius, *aged* 21 *Years.*

This Tomb is at preſent near *Smyrna*, in the Garden of *Achmet Aga*, where it is made uſe of as a Fountain. It is juſt as it is repreſented in the following Cut.



But

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30 60
SEP


ΜΗΝΟ
ΔΩΡΑ
ΧΑΙΡΕ
ΑΝΤΙΟ
ΧΕΧΑΙΡΕ

But what is moſt to be lamented is, that when any of thoſe Pieces of Antiquity fall into the Hands of the *Turks*, they immediately deface them, by knocking off their Heads, becauſe they are forbidden by their Law to have any Images.

Whilſt I reſided at *Smyrna*, I diſcover'd in a Wall a Stone wherein there were ſeveral *Bas-Relieves*. It was over the Gate of a *Turks* Houſe, of whom I would have bought it. But not agreeing about the Price, ſome time after I obſerv'd, that this Man, who doubtleſs ſcrupled the having an Image in his Houſe, had utterly defac'd it.

However I retrieved one engraven by a very good Hand, and brought thither by the Vice-Conſul of *Athens*, but a little dammaged. As ſoon as ever I had bought it, I ſent it to *Holland*, where I found it upon my return, and ſtill keep it by me. It is much the ſame with that repreſented, Figure vi. whereon are inſcribed theſe Words.

ΜΗΝΟΔΩΡΑ ΧΑΙΡΕ,

i. e.

Farewel Menodora.

AND

ΑΝΤΙΟΧΕ ΧΑΙΡΕ,

i. e.

Farewel Antiochus.

Such Words as theſe were often put upon Tombs, to give notice to Paſſengers of the Names of the Perſons there Interred, and at the ſame time to put them in mind of Praying for them; for the *Pagans* are ſo Superſtitious as to think this would Adminiſter great Conſolation to the Dead.

Smyrna *very Populous.*

The City of *Smyrna* is very Populous, there being near Fourſcore Thouſand Souls in it, of whom the *Turks* are moſt; next to them are the *Greeks*; after them the *Armenians* and *Jews*, and laſtly the *European* Chriſtians. Each of theſe have the free Exerciſe of their Religion allow'd them. The *Engliſh* and *Dutch* perform their Religious Worſhip every Sunday in their own Houſes, where a Room is ſet apart for that purpoſe, and ſerves inſtead of a Chappel. The *Armenians* and *Jews* live chiefly in the upper part of the Town. The *Engliſh*, *French* and *Dutch*, and in general all the *Franks*, dwell towards the Sea, in a long Street called, *The Street of the* Franks, and each Nation has a particular Conſul.

Smyrna is the chief Mart-Town in the whole *Levant*; where the Merchant-Ships ride within Muſquet Shot of the Town, from whence they carry their Merchandiſes a-ſhore in Barks or Shallops, and in the ſame manner they lade the outward bound Ships. The Harbour has a very pleaſant Entrance, *viz.* A Bay of about eight Leagues Circuit, which has a good Draught of Water in all Parts, and very good Anchorage. It is almoſt always full of all manner of Ships, by which we receive News every Day of the Occurrencies in *Europe*.

Its Fertility.

As to the Country round about *Smyrna*, 'tis moſt of it Champian and very Fruitful, being planted with a great many Fig-trees, Vines, and Olive-trees. On all Sides of it are Gardens and Places of Pleaſure, which at a Diſtance make the fineſt Proſpect in the World. Proviſions are here in great abundance, and very Cheap; and above all there is very rich Wine, and excellent Oyl. The *Oc* of Wine, which holds about a Quart, coſts no more than two Pence Half-penny. It is ſtrong, and very delicious, tho' it be mix'd with a great deal of Water, ſo that one need only tincture the Water with a little Wine, which is Red. Here are likewiſe excellent Fowls of all Sorts, and ſo cheap, that one may commonly buy a Couple of Partridges for Four or Five *Sols*. They catch an incredible Number of them, ſo that the Country-men bring of them every Day to Market. The *Beccafigo*'s, which is the moſt delicious Meat that can be imagined, are very plentiful, and the *Europeans* commonly go to catch them themſelves. They are as big as a *Chaffinch*, and very Fat. The *Snites*, which are a little leſs than a Partridge, are likewiſe very well taſted, but there are but few of them in thoſe Parts. The *Ok* of Beef, which is the Weight of two Pounds and a half, commonly coſts four *Sols*, and that of Mutton or Lamb five *Sols*. Pullets are Sold at the ſame Price; and more than all this, the Sea furniſhes them with abundance of good Fiſh.

Hunting is here a very common Exerciſe, and allow'd to every Body; ſo that one need only hire a ſmall Boat, and land beſide the Caſtle, and one is ſure of always finding good Game.

Whilſt our Ships were in Port, which commonly tarry there three Months, we went often a Fiſhing with a Net, and have ſeveral times caught as many Fiſh as wou'd ſerve above a hundred Men. Upon ſuch an occaſion they go a-ſhore and enter a Wood near to the Caſtle, which looks upon the Water. There they ſpread a Cloth, and lay on it all that is requiſite for a good Treat, and which they take care to bring along with them. I was ſeveral times at thoſe Treats, at which there were above Five and twenty Men. We regal'd our Selves, whilſt the Trumpets ſounded, and other Inſtruments play'd, and ſometimes we were entertain'd with a

Sea-

Sea-Dance, or ſome other Diverſion perform'd by the Marriners. For the obtaining of this Freedom we were not put to the Trouble, as they are in other Parts of *Turkey*, of having a Janiſary along with us.

On great Feſtival Days, the *Greeks* take the liberty of diverting themſelves in the Country, whither they carry their Entertainment along with them, and on theſe Occaſions they take Pleaſure in ſhewing the Women of that Nation abundance of Frolicks.

The Merchants have every Day ſuch ſorts of Merry-meetings, becauſe of the cheapneſs of Proviſions. In ſhort it muſt be ſaid that at *Smyrna* is every thing that may gratify the Senſes, and make one's Life pleaſant.

Its Trade, or Traffick. To conclude, not only their way of Living is very agreable, but their Trade alſo is very great. Among the Merchants the *Engliſh* and *Dutch* are the moſt conſiderable. Our [*Dutch*] Fleets, attended with good Convoys, bring thither every Year a great quantity of *Hollands*, and other rich Merchandizes, and when they arrive, you may ſee Thouſands of People flocking to the Sea-ſide, becauſe part of the Cargo of theſe Ships are proper for the uſe of the Inhabitants of this Country, whether *Turks*, *Jews*, *Armenians* or *Greeks*, where they Traffick for thoſe Commodities upon the very Spot. There is nothing nigh ſuch a Concourſe of People, when any other Ships arrive, no not when an *Engliſh* Fleet comes in, becauſe the Cargo of their Ships is only the product of their own Kingdom.

The Chief Commodities which the Chriſtians carry back from *Smyrna* are *Perſian* Silks brought thither by the *Armenians*; Cotton Thread and Cloth brought from *Magneſia*; Cammels Skins and Stuffs made of the ſame, ſuch as water'd Camlets, of a very fine ſhining Colour. They are Sold from Twelve to ſixty Crowns *per* Piece, and ſometimes for above, according as they are in Goodneſs. Thither they likewiſe bring Tapeſtry, quilted Coverlets, Gall-Nuts, *&c.*

The Caravans commonly come in, in *February*, *July*, and *October*, and go thence much about the ſame time, for which reaſon every one that has a mind to travel in them gets himſelf ready. This Journey from *Perſia* to *Smyrna*, commonly takes up about ſeven Months.

The Author meets with an Oportunity of going to Epheſus. Whilſt I ſtaid at *Smyrna*, I heard that *William Rey* the *Engliſh* Conſul, and *Richard Munday* Commander of the *Engliſh Flota*, had a Deſign of taking a Journey to *Epheſus*, and ſome other Cities of *Aſia Minor*, to whoſe Churches the Epiſtles mention'd in the *Apocalypſe* were formerly directed. I thought fit to make my advantage of this Opportunity, and in order thereto I got acquainted with the Conſul, and told him I ſhould take it as a great Favour if he would admit me to go along with him. He very civilly granted my Requeſt, and immediately I got every Thing ready for the Journey.

CHAP. VII.

The Author's Journey from Smyrna *to* Epheſus. *The miſerable Eſtate of that City. The Ruins, and other Pieces of Antiquity to be ſeen there. The Deſcription of* Scala-Nova. *His Return to* Smyrna.

His Departure from Smyrna. Sedequi. THE 9th of *October* in the Afternoon we ſet upon our Journey, being Seventy in company. We made a ſtop at *Sedequi*, which is a Village three Leagues off *Smyrna*, ſituated in a very pleaſant Country, for which Reaſon each Conſul has his Country Seat in that Place, where they frequently retire and divert themſelves with Hunting. Whereas this is a very noted Place, to which the *European* Merchants often take a Walk, I thought fit to give you the Draught of it, Numb. 7.

His Arrival at Epheſus. The next Morning we ſet forward on our Journey, and after we had travell'd ſeveral Hours, I perceiv'd on the left Hand a little out of the Road ſeveral ancient Ruins. I made up to them, and found them to be exactly as they are repreſented, Numb. 8. Afterwards we paſs'd through ſeveral Villages, and before Night arrived at *Epheſus*, which the *Turks* call *Aja Suluk*, that is, the Temple of the Moon or of *Diana*. It is not above Fourteen or fifteen Leagues off *Smyrna*. Between *Epheſus* and *Sedequi* lies a large and very pleaſant Plain.

We made a ſtop in a Wood on the ſide of the Town, and there pitch'd our Tents; all Night we march'd the Rounds every two Hours, with twelve Men, beſides the particular Centinels which were fix'd, that ſo we might be upon our Guards; for one cannot be too ſecure in this





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this Place, and we were advertiſed that the *Turks* waited to ſurprize us in the Night.

The miſerable Eſtate of that City.

In the Morning, at break of Day, we went to ſee if we could find any Remains of a Place that had been ſo noted, but alaſs it afforded us a very uncomfortable Sight; for I believe there is not any other City in the whole World that can ſhew greater and ſadder Remains of its ancient Splendor. It is throughout a confuſed heap of Rubbiſh, of Pieces of Marble, demoliſh'd Walls, broken Columns and Chapiters, *&c.* The chief Part that is at preſent Inhabited lies on the Eaſt of a large Plain, which reaches as far as the *Archipelago*, and bounded on the South, North and Weſt with high Hills.

S. John's Church.

The old Church of S. *John* the Evangeliſt, which anciently had four Gates or Entrances, has now but Two, the other Two being wall'd up. You enter this Church by a Deſcent of ſixteen Steps, below which was formerly a Fountain with three Spouts, of which there are ſtill ſome Remains. Within the Church are four Pillars of Porphyry ſpotted with Black and Red, ſuppoſed to have formerly belong'd to the Temple of *Diana*, becauſe there are a great many ſuch Stones to be ſeen among its ancient Ruins. I found by meaſuring them that thoſe Columns were twelve Foot and a half in Circumference, and Thirty ſix Foot high, being each of them one entire Piece of Stone, and they ſerve to bear up the Roof. There are likewiſe Two other ſmaller Pillars of *Samean* Stone, which was formerly a Stone of great eſteem. Round about the Church on the outſide is a Gallery having four Pillars abreſt, and Six in length; ſet off in the middle with an *Octagon* Fountain, of which each Face is ten Foot long, and one Foot thick. This Church is cover'd with Lead, and hath two Domes: But whereas at preſent the *Turks* have converted it into a Moſque; it is embelliſh'd after their Faſhion, having a *Minaret*, that is, a round Tower in the Form of a Steeple upon one of the Walls. This Edifice is all of Marble both within and without, and we ſhould have ſeen finer Remains of it, had not Sultan *Solyman* taken thence and carry'd to *Conſtantinople*, all that he thought would render the Moſque which he was erecting there Beautiful.

The Caſtle.

Juſt by upon the Hill is the Caſtle, where is ſtill to be ſeen a very ancient Portal, on the Top of which is a very curious Piece of Sculpture or *Baſe-Relief*, which, as ſeveral ſuppoſe, repreſents the Hiſtory of that famous Roman *Marcus Curtius*. Others pretend that 'tis the Ruin of *Troy*, wherein is exhibited *Achilles* dragging *Hector* round the Walls of the City. The uncertainty of theſe Conjectures proceeds from a Man's not being ſuffer'd to come near enough to take an exact view of them. I was once about taking the Draught thereof, but reflecting upon what one of our Company had done, who had torn a Leaf out of the *Alchoran* which was in that Moſque, and on the other Hand conſidering that I was going to deſign ſomething which was at a Fortreſs, and which the *Turks* would by no means allow of, I was ſtruck with ſuch a Fear and Dread, that I made all the haſt I could to my Company, and thought I could not do it time enough. That which highten'd my Fear was my being as it were alone, having but one ſingle Perſon along with me.

This *Baſe-Relief* I have been ſpeaking of, conſiſts of three Pieces of Marble, which are clapp'd together ſo odly, that one might eaſily perceive that theſe Stones were taken out of ſome ancient Tomb or Monument. The firſt of theſe Stones repreſents a Bacchanal: The Second, a Man faln Dead from his Horſe, near whom ſtood another Perſon in a Senator's Habit, with his Hand clap'd to his Head, as a Token of the Sorrow he conceived at this ſad Accident: And the Third repreſents a dead Body laid out ready to be interr'd.

The Aqueducts.

Between the Caſtle and the Hill which lies on the Eaſt, are two Aqueducts, whoſe Pillars are ſtill ſtanding and almoſt entire, but 'tis eaſy to perceive by the ranging of the Stones, which make very irregular Figures, and on which are ſeveral Characters turn'd the wrong way, that neither the Aquaducts nor the Caſtle are ſo old as the ancient *Epheſians*.

What I ſaw moſt remarkable was the large Incloſure where anciently ſtood the Temple of *Diana*, built at the foot of a great Hill in a Valley, which parted it in two. There are likewiſe to be ſeen a great many other Ruins, among which is eaſily diſcernible the Remains of a *Circus* or Amphitheatre, wherein Prizes were anciently Fought: A little farther are the Ruins of another Amphitheatre, part of the Walls whereof are ſtill ſtanding. They are built after the *Antique* manner of large Free-ſtone.

The Circus and Amphitheatre.

Moreover in the Round next the *Circus*, the reſt of the Building ſituate towards the Brow of the Hill, is thrown down to level the Earth. They ſay that the Schools were in this Place, which would be a hard Matter to prove, becauſe the whole is ſo ruinated, that one cannot obſerve any Order, and that which is ſtill remaining is only within the Arches, all the Stones without being convey'd to *Conſtantinople*.

Between the *Circus* and the Amphitheatre we ſaw a large Gate, ſuppos'd to be the remainder of the ancient Temple of *Diana*, one of the ſeven Wonders of the

World, which the notorious Villain *Eroſtratus* ſet on Fire to Eternize the Memory of his Name, which otherwiſe would not have ſurviv'd him. What is left of this Portal is mark'd Numb. 9. where the Reader may ſee it.

Within the Gate on the North Side is engraven on Stone a Man a Horſe-back with a Dog by him, and a Serpent twiſted round a Tree. On the South Side, and without the Gate on a large Stone are theſe Words in Latin Characters:

ACCENSO.
RENSI. ET. ASIAE.

And within the Gate are the following:

M. P. VEDI. NICERH.
VEDIAE. PAVILLIMX.
M.
HIAE VXORIS EI.

But whereas all theſe Letters contain nothing entire in them, and theſe Inſcriptions are in part defac'd, the Learned are forc'd to own that they cannot tell what they mean, nor can they imagine any one Perſon to whom they may be applied. There is another Inſcription upon the Front of the Gate, where are theſe Words *VNIOR CANTUSIUM*, but they are ſo mangled, that one cannot tell what to make of them.

Hard by the Amphitheatre there is a large Square, where are a great many Pieces of broken Columns, Chapiters, Frizes, Pedeſtals, *&c.* I there met with ſome Chapiters near ten Foot high, and above eight Foot broad. The remainders of the Square-Columns (of which a great many are in this Place) are not much leſs in bulk. Upon ſome of theſe Pillars are Arches cut out of a whole Stone of a prodigious bigneſs. In the Body of one of thoſe Columns they have made a pair of Stairs, by which one may go a great way under Ground. When any one ventures to go down, he muſt take a Torch along with him, and a Rope faſtned at the Entrance, and of ſuch a length as one deſigns to go. For want of a Rope they are continually throwing ſomething upon the Ground, either chopt Straw, or ſomething like it, which may be eaſily known again, that ſo they may not loſe themſelves in this ſubterraneous Labyrinth, but find the way out again, which without ſuch a Precaution would be impoſſible. The Arches below upon which the Work above is founded, ſeem to have been made of Gravel-ſtones, and to reach as far as the whole Compaſs of the Temple. In ſhort, as one goes along this obſcure Grotto, or rather Cave, one meets with a great many Apartments, but moſt of the Doors of them are damm'd up with Earth and the Ruins of the Buildings, as is commonly to be ſeen in the Grotto's of *Italy*, ſo that 'tis a difficult matter to go from one to the other; and 'tis very probable that all theſe Apartments have never as yet been travers'd, becauſe this Grotto is ſo large, that no Man has hitherto come to the end of it. And whereas it commonly happens, that a greater Idea is rais'd of thoſe ſorts of Works (of which one cannot take a perfect View) than is probable, there are ſome who pretend that thoſe ſubterranean Walks reach as far as *Smyrna*.

Other Ruins.

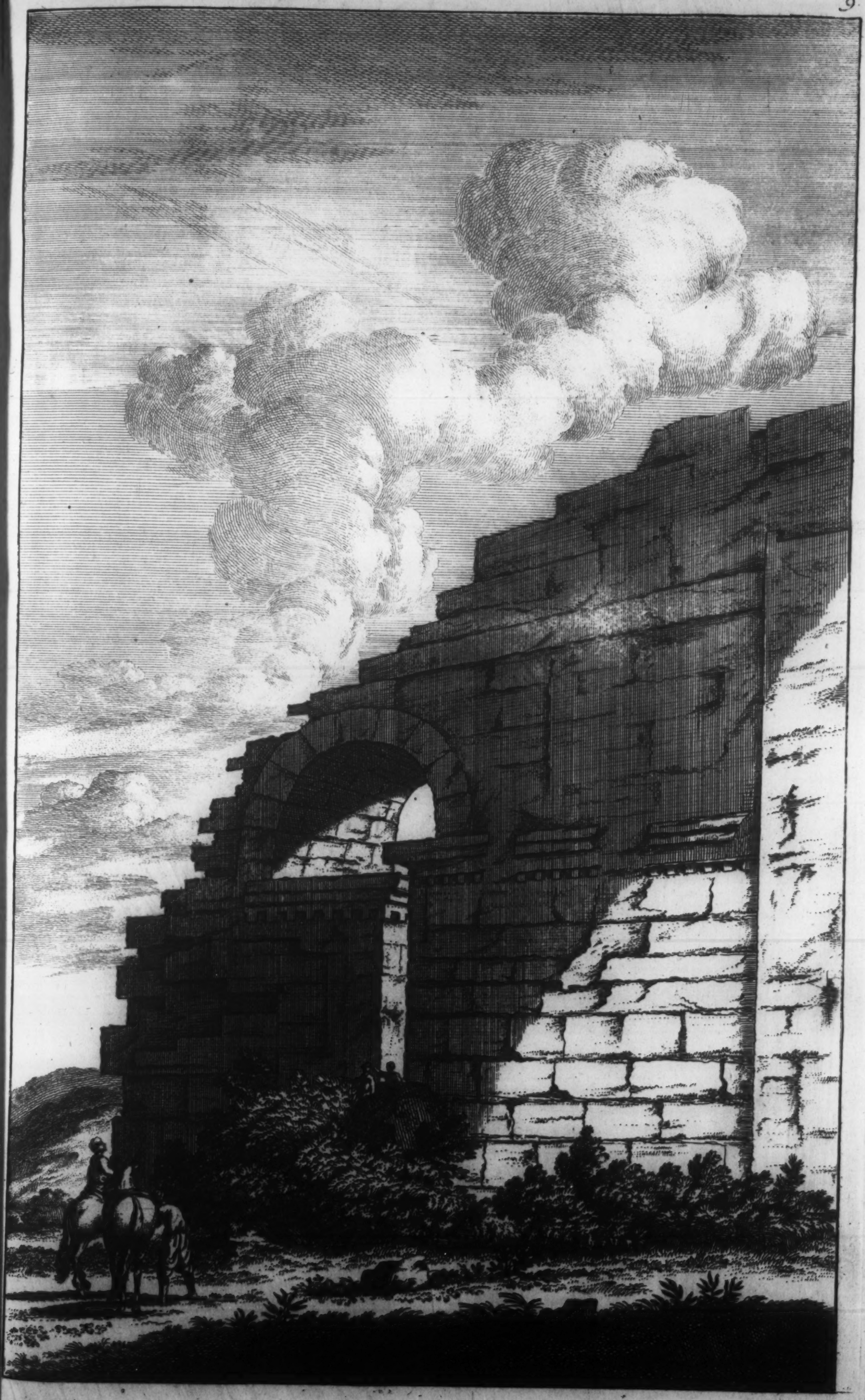
Among theſe Ruins (of the greateſt part whereof nothing can be determin'd for certain, notwithſtanding all the care and enquiry that can be made about them) we met likewiſe with ſome Remains of the ancient Baths, which were ſo diſcernible, that we could not be miſtaken in them, and juſt over againſt them is a marſhy Place, full of little Brooks. 'Tis thought it was formerly a Lake. In this Place we alſo ſaw a great many Pieces of Columns, but a great deal leſs and more ſimple than the others, nor could I conceive of what uſe they were. Hard by this Place is a Rivulet, whoſe Water is very pleaſant, and near it ſtands a large Tree, whoſe Shade ſerves to keep off the Sun, when one goes to refreſh ones ſelf at that River.

The Grotto or Cave of the ſeven Sleepers.

On the Eaſt ſide of the Hill, where are to be ſeen the ſad Remains of the magnificent Buildings of this once famous City, lies the Grotto call'd the Cave of the ſeven Sleepers. The Chriſtians of this Country give out, that in the time of *Decius* the Emperor, about 250 Years after the Birth of *Chriſt*, when the Church ſuffer'd a violent Perſecution, ſeven Young Men of *Epheſus* hid themſelves in this Grotto, where they fell into ſo ſound a Sleep, that they did not awake again till under the Reign of *Theodoſius* II. who was a very Zealous Protector of the Chriſtians. When they roſe, they ſuppos'd they had ſlept there but one Night, tho' near Two Hundred Years had paſs'd ſince they firſt laid down. Suppoſing this to be true, 'tis eaſy to gueſs in what a Surprize they were, when returning to *Epheſus* they knew neither the Men, nor the Coyn, nor any of the Tranſactions of that Place, the face of Affairs being quite alter'd, and the Inhabitants being all become Chriſtians.

The Chriſtening Fonts of S. John without Epheſus.

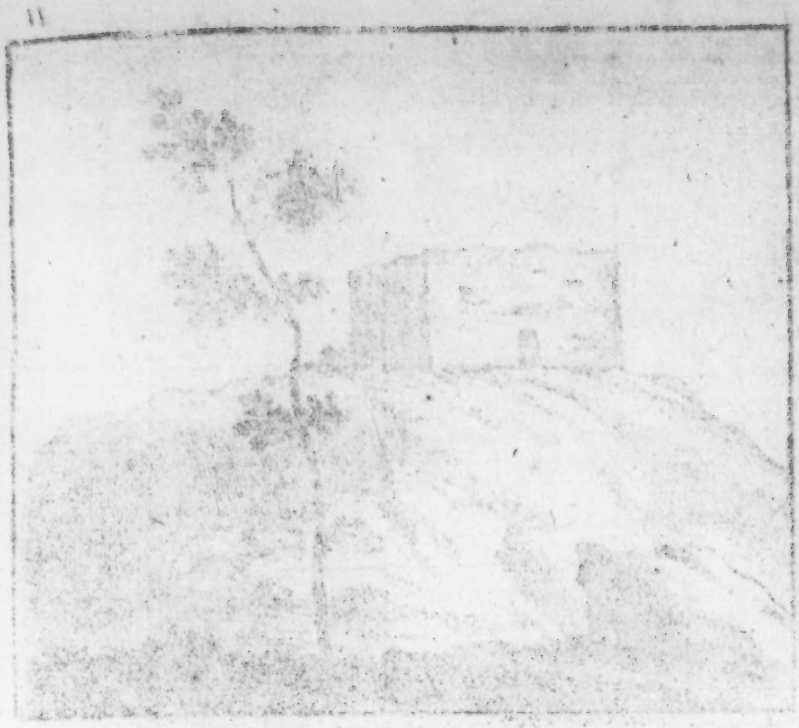
About a ſmall Hour's Journey from *Epheſus*, we ſaw the Fonts wherein S. *John* the Evangeliſt Baptized the Chriſtians, as the People of this Country ſay, Numb. 10. 'Tis a grey Jaſper Stone of ſixteen Foot Diameter, but a little mangled, becauſe they who travel into thoſe Parts endeavour commonly to get a bit of it to keep by them

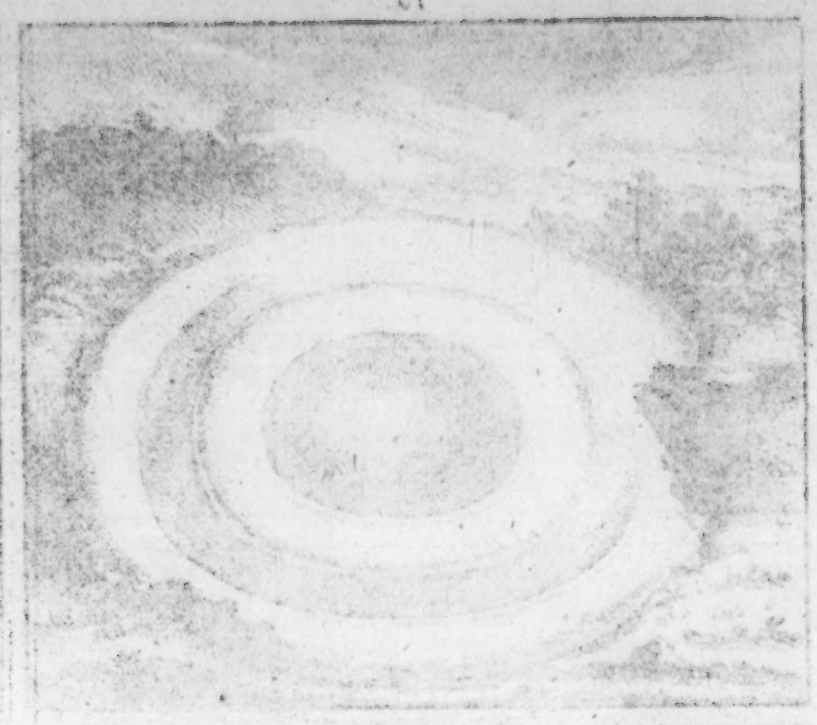


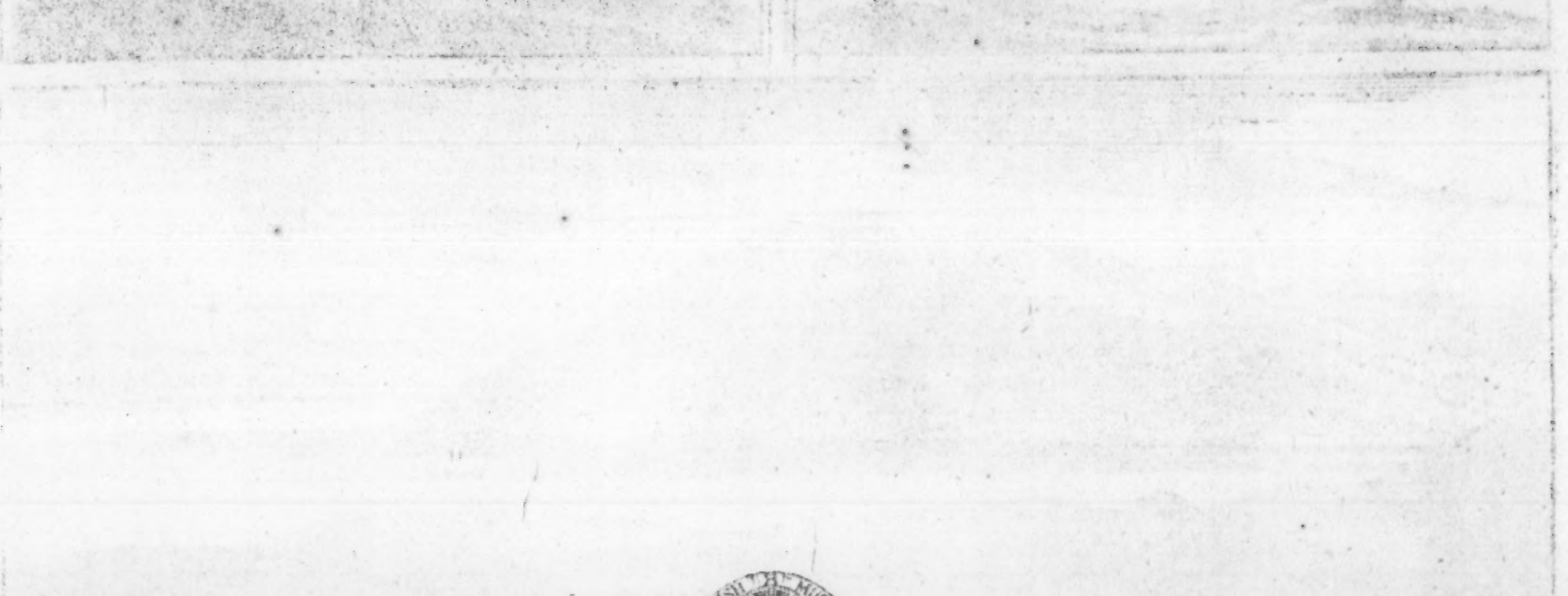
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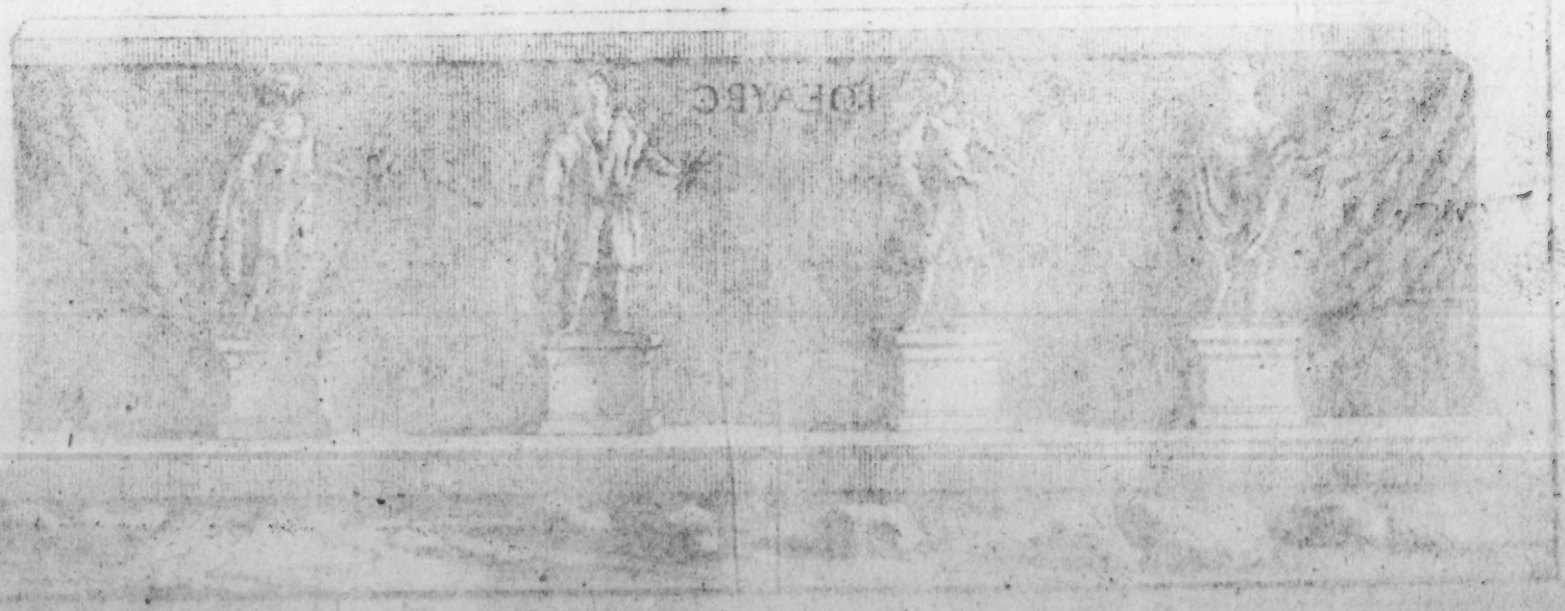


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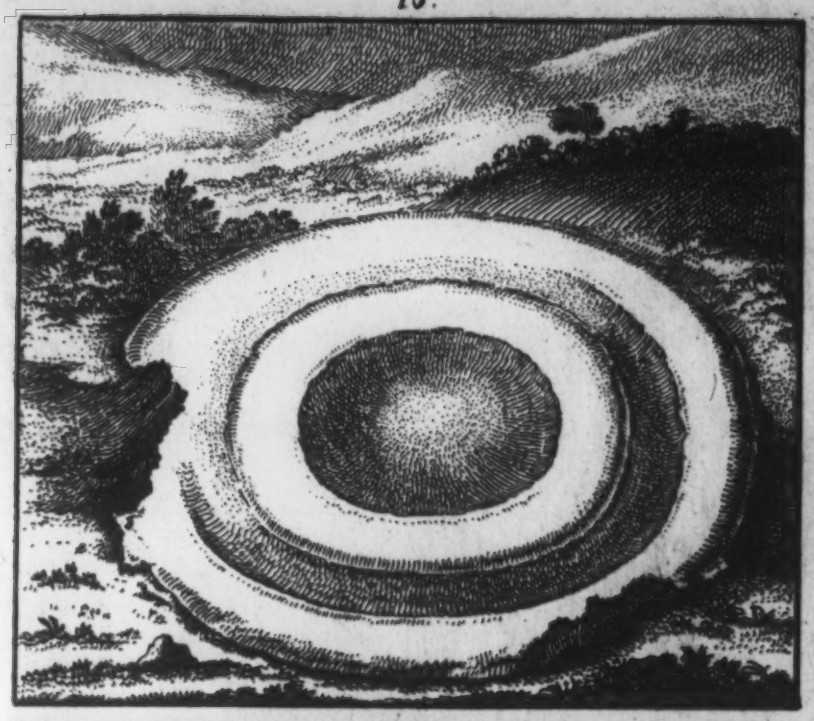








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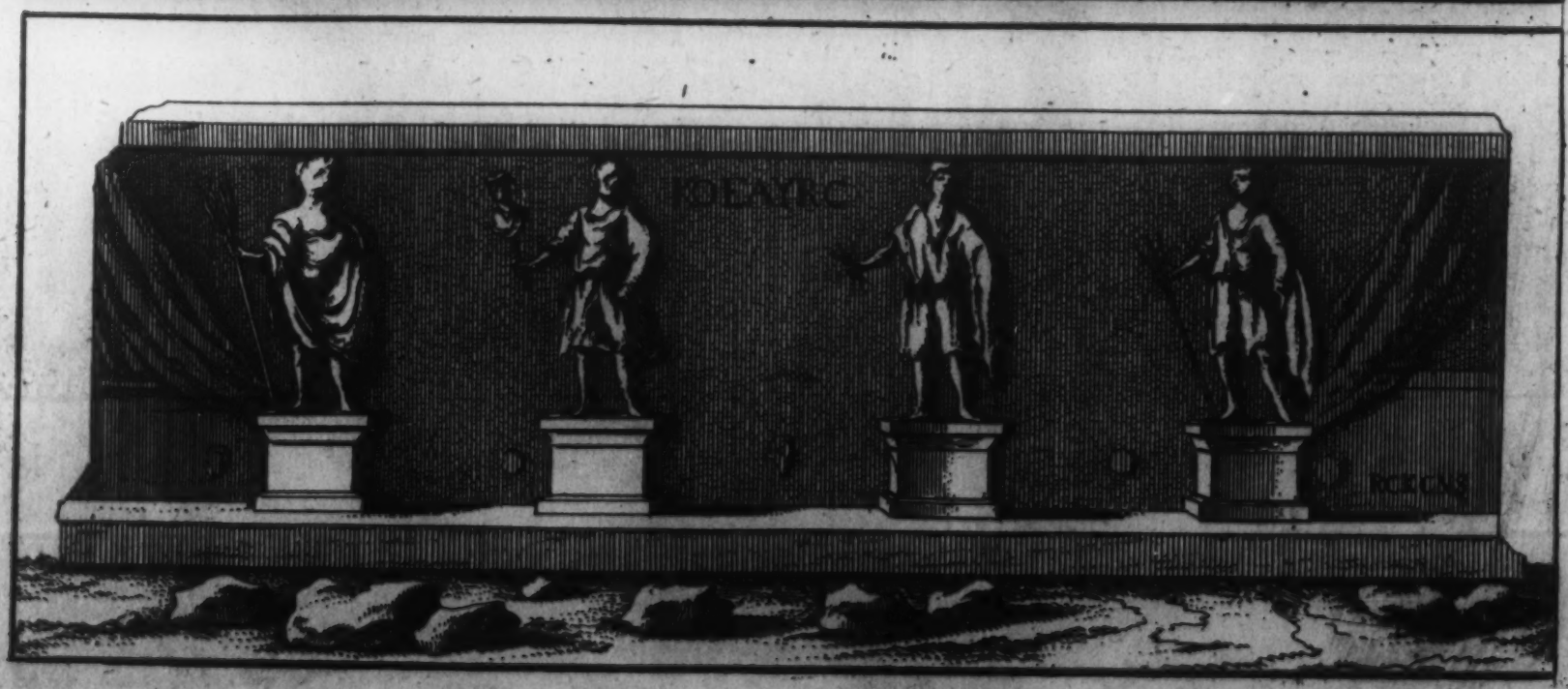


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them as a Relick. I broke off two Pieces of it, intending to do ſomething with it when I return'd to my own Country. Doubtleſs theſe Fonts had been in ſome Church or other, and probably without any Pedeſtal, for I have ſeen ſeveral of them among the *Greeks*, which were either even with the Ground, or rais'd but a little above it.

The Ruins which are round about do ſufficiently evince that anciently there were great Buildings in this Place, which inclines me to believe that thoſe Fonts were not brought thither from *Epheſus*, as is commonly ſuppos'd. Others are of Opinion, that thereabouts, or at leaſt fronting the Temple of *Diana*, was the chief Quarter of the ancient City; and conſidering that the Chriſtians were too violently perſecuted than to be able publickly to Baptize in this Place, they thence infer, that theſe Fonts muſt needs have been brought from ſome other Place.

S. Paul's Priſon. About half a League farther upon the top of a Hill is the Fabrick mark'd Numb. 11. ſaid to have been S. *Paul*'s Priſon. A great part of it is ſtill ſtanding, and one may diſtinctly perceive four Rooms of very fine Marble curiouſly Carved.

Meander. From thence is a pleaſant Proſpect over all the Plain, and the River *Meander*; which makes ſo many Windings and Turnings, as has induc'd ſeveral to Fancy that the Labyrinths, ſo noted among the Ancients, were form'd upon this Model. At leaſt *Ovid* thought ſo, who Speaking of the Labyrinth of *Dædalus*, ſays in the eighth Book of his *Metamorphoſes*, that he had made it in imitation of this River: His Words are,

Non ſecus ac liquidus Phrygiis Mæandros in arvis
Ludit; & ambiguo lapſu refluitq; fluitq;:
Occurrenſq; ſibi venturas aſpicit undas:
Et nunc ad fontes, nunc ad mare verſus apertum,
Incertas exercet aquas: Ita Dædalus implet
Innumeras errore vias. Vixq; ipſe reverti
Ad limen potuit: Tanta eſt fallacia tecti.

Juſt as Meander *ſports through* Phrygian *Fields,*
And by its winding Streams a Proſpect yields
Of Nature's Maze; which turning in and out,
Leaves the Spectator in a pleaſing Doubt,
Whether the Waves preſs forwards to the Main,
Or to their Fountain-Head roll back again:
So the fam'd Dædalus *by Art contriv'd*
His Labyrinth, whoſe winding Make deceiv'd
Miſtaken Senſe: So intricate the Frame,
That he could ſcarce retire, who made the ſame.

The Water of this River is very pleaſant, and its Current ſo ſtill, that one can hardly diſcern which way the Stream runs, except in the two Branches which are towards its Mouth, by which it throws it ſelf into the Sea. We ſaw from the ſame Place the Sea and the Country of *Scio*, which is not reckoned above four Leagues from thence. I drew this Proſpect from the top of S. *Paul*'s Priſon, thereby to give a more perfect repreſentation of the Courſe of this River, on which *Ovid* has beſtow'd ſuch a neat Deſcription. This Proſpect is repreſented in the Figure mark'd Numb. 12.

We return'd back the ſame way to *Epheſus*, after we had fully gratified our Curioſity in viſiting all thoſe Ruins and Remains of Antiquity, which are a ſufficient Evidence of the Statelineſs and Magnificence of this once famous City. At preſent they are cover'd all over with wild Myrtle and Maſtick Trees, and there are ſeveral Pomegranate Trees in that Place, of which I gather'd ſeveral to Eat upon the Road.

Other Antiquities at Epheſus. When we were return'd to *Epheſus*, I met with a Tomb or Monument, on which were ſeveral Greek Characters, and Four little Children in *Bas-Relief*, as they are repreſented, Numb. 13.

I likewiſe drew two Proſpects of *Epheſus*, from Two different Places, as the Time would permit me; and they are to be ſeen Numb. 14, and 15. where the Letter *A* denotes the Caſtle, and the Letter *B* St. *John*'s Church. I have added a third Draught thereof, which Mr. *Waſtion* has very accurately made, and is mark'd Numb. 16.

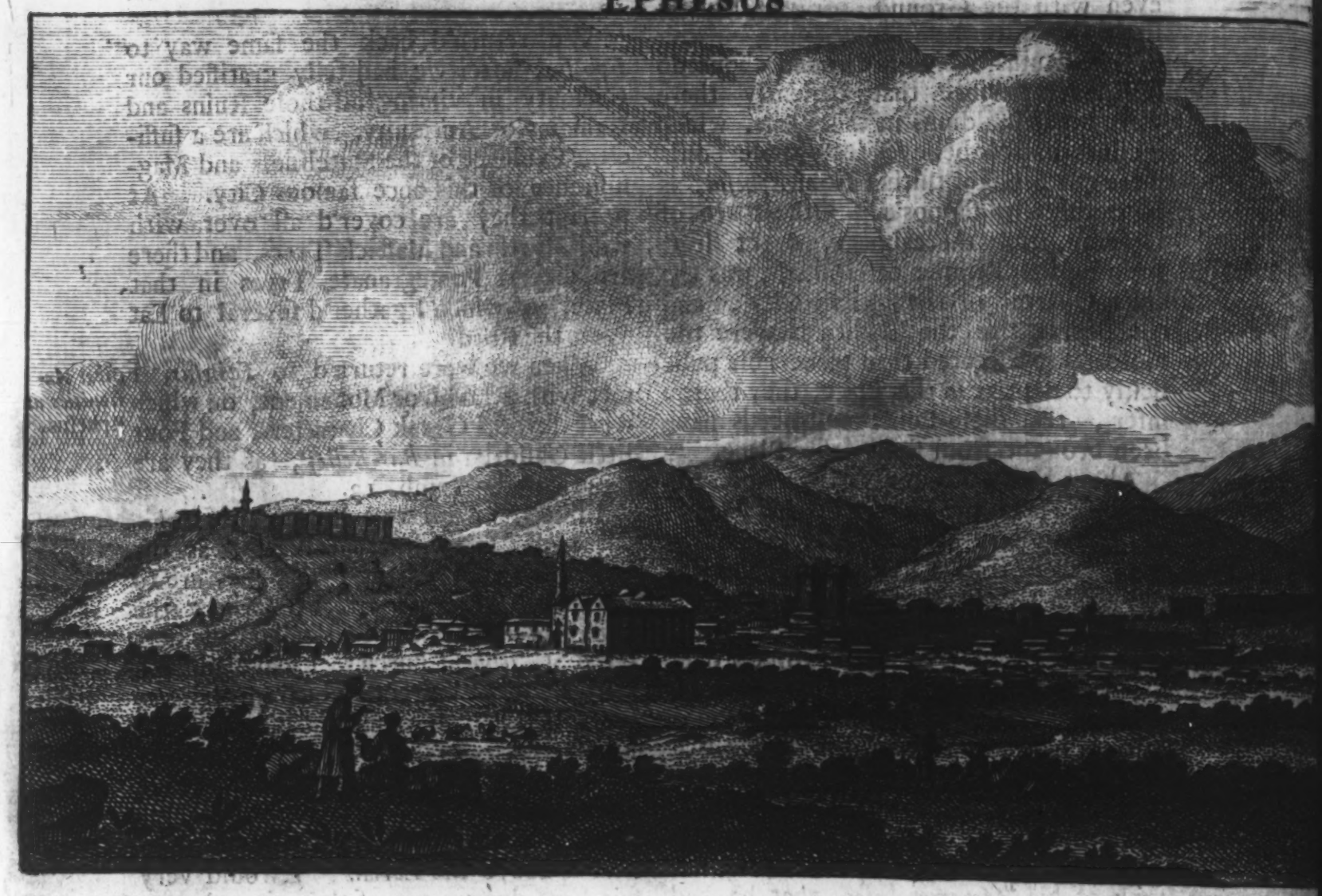
We diſcover'd there ſeveral Marble Statues buried under Ground, but ſo carelefly, that the Feet of ſome of them appear'd above the Earth. I would very fain have dug up one of them, and convey'd it ſecretly to *Smyrna*, but I could not meet with any that would aſſiſt me, tho' I proferr'd 'em Mony, becauſe they were affraid they ſhou'd have been diſcover'd.

Scala Nova. From *Epheſus* they go to *Scala Nova*, call'd by the *Turks Cous-adaſi*, that is, the Iſland of Birds. I never went thither; I only was inform'd by thoſe who had been there, that it is a ſmall Town ſeated on the Continent, but that there lies before it a little Iſland, where is a ſquare Tower, that ſerves as a Fort to it. They ſay that anciently there was a good Citadel which cover'd a Neck of Land call'd *Melita*, upon which was another Caſtle, and that theſe two Caſtles were ſtrong, and proper to guard the Bay or Port where St. *Paul* embark'd when he went to *Rome*. This ſmall Town is a Dependant on the Conſulſhip of *Smyrna*, and has a very fine Proſpect over ſeveral Iſlands of the *Archipelago*, and particular *Samos*, which is hard by it. 'Tis from thence that they have the richeſt *Muſcadine* Wines of all the Iſlands in the *Archipelago*.

Two

Two Miles off *Scala Nova* there are ſeveral Water-Mills, upon which the Water falls from ſeveral parts from the Top of the Hill. They run from a Spring which riſes out of a great Crevice of a Rock. There is no better Water to be met with elſewhere, for which Reaſon it was convey'd to *Epheſus* in the Aqueducts above mention'd, of which the Remains are ſtill to be ſeen.

EPHESUS



In this Rock, juſt by the Cavity from whence theſe Waters flow, are ſtill Niches wherein 'tis probable were placed the Statues of the Gods or Demi-Gods anciently; it being cuſtomary to erect ſuch in thoſe Places which they were minded to dedicate to ſuch or ſuch a Deity.

His Return to Smyrna.

The 13th of *October* we return'd back for *Smyrna*, which very much troubled me, being in Hopes to have viſited ſeveral other of the ſeven Churches of *Aſia*; but they had alter'd their Meaſures, and ſo on the 14th we came back to *Smyrna*.

Before we leave theſe Parts, it will not be amiſs to ſay ſomething of the Manners, Cuſtoms and Habits of the Inhabitants.

The *Græcian* Women of the Iſlands in the *Archipelago*, repreſented Numb. 17. are in the ſame Dreſs without as within Doors, and their uſual Habit is a pair of red Stays, or of Cloth of Gold, tyed behind upon the Shoulders. Their Smock-Sleeves are very large and laced. Round about their Heads they twiſt a Yellow, Red or White Handkerchief, which is alſo laced at the end. Sometimes one, ſometimes both ends are left hanging down upon their Bodies; their Aprons likewiſe which are made of Linnen Cloth are likewiſe laced. Their Petticoats are of what Colour they pleaſe to have them, but for the moſt part White, and full of Folds, ſo that they take up a great deal of Stuff, becauſe theſe Folds are above a Hands breadth. They wear red Borders work'd with Gold, and their Slippers are embroider'd with the ſame. The Women of *Smyrna*, who are repreſented Numb. 18. wear upon their Heads a *Tarpous*, which is a ſort of Bonnet of Brocardo or Cloth of Gold, and ſometimes even of crimſon Velvet embroider'd with Gold and Silver. To have it as rich as poſſible, ſeveral make uſe of Cloth of Gold ſtryp'd with Yellow or Green, as beſt pleaſes their Fancies. They faſten this Bonnet to their Heads with a Handkerchief of ſome fine Colour, or only with a clean white one, wrought likewiſe with Gold and Silver, one end of which they let fall on one ſide the Head. Their Habits are commonly made of the richeſt Stuffs, and of all manner of Colours,

and



and their Shifts are of very fine and ſtryp'd Silk. Theſe ſtrypes are ſometimes of Gold, and the Drawers they wear under their Shifts is of the ſame. They let a Lock, ſometimes Two, of their Hair hang behind them, at the end of which they faſten ſeveral ſmall Pieces of Silver Coin, bor'd through on purpoſe, and when they ſit down, they lay them upon their Laps. They wear likewiſe Pearl Necklaces or Chains of Gold about their Necks, as alſo upon their Wriſts, and the Pendants of their Ears are Pearls ſet in Gold. They deck their Heads almoſt always with Flowers, and ſometimes make a Garland of them, and when they cannot get natural Flowers, they make uſe of ſuch artificial Flowers as are made in *Italy*.

The *Jewiſh* Women at *Smyrna* repreſented Numb. 19. have the ſame ſort of Habits, except the Head-Dreſs, upon which they faſten a ſort of Plate of Tin or Copper, and cover'd with white Sattin, which is wrought with Gold and Silver, as is the Handkerchief with which they faſten it. They have a Lock of Hair hanging behind tyed up in a little Bag of colour'd Silk. The Pearls which they wear about their Necks are ſo cloſe to one another, and ſo thick, that one would be apt to think they were rivetted one into another.

All theſe Women, whether *Turks*, *Greeks* or *Jews*, when they go abroad are dreſs'd after the Faſhion of the Country, with a Habit of white Linnen-Cloth, which covering their Heads, reaches down to their very Heels, and before their Face they have a Muffler of black Crape or Gauze, which they may lift up or let down at pleaſure, and ſometimes they draw them quite over their Eyes, as may be ſeen Numb. 20. Tho' they draw theſe Veils quite over their Faces, ſo as that they cannot be ſeen, yet they can ſee any Body elſe, becauſe the Veil is Tranſparent.

When it is Dirty the Women as well as Men walk in yellow Buskins; at other times they have only their *Pabourches* or Slippers. As for the *Franks* or *Europeans*, they follow in their Habits, each his own Fancy, and as near as poſſible the Faſhion of their own Country.

The *Dutch*, who are pretty numerous, whilſt they ſtay in that Country commonly wear *Turkiſh* Habits, except the Conſul, the Miniſter and the Treaſurer. There are above eleven Houſes of them, in each of which are commonly lodg'd two or three Merchants together, who are habited as well as the reſt after the *Turkiſh* manner.

The *Engliſh*, who are nigh as many as the *Dutch*, are dreſs'd likewiſe for the moſt part in *Turkiſh* Habits.

As for the *French*, whoſe number is indeed greater than the *Engliſh*, but who do not drive near ſo great a Trade, and are not ſo Rich, ſince there are among them a great many Artificers, and ſuch like kind of People; they likewiſe are habited after the *Turkiſh* manner, but ſtill retain their Natural Air.

The *Venetians*, who were but few when I was there, and who had a *Greek* for their Conſul, were likewiſe in *Turkiſh* Habits.

CHAP. VIII.

The Author's Departure from Smyrna, *and his Journey by Land to* Conſtantinople.

WHilſt I waited at *Smyrna* for an Oportunity of going by Land to *Conſtantinople*, I had the good Fortune to meet with a *Dutch* Man, and two *French* Men, who had the ſame Deſign. It likewiſe happen'd that two *Turks* of Quality, the one an *Aga*, the other the *Soubachi*, or Mayor of *Smyrna*, were preparing for the ſame Journey, which oblig'd us to wait upon them and crave their Protection.

The Author's departure from Smyrna.

December the 4th 1678. we left *Smyrna* in the Evening, making all together a very large Company, for thoſe two *Turks* carried a great train of Servants along with them. After two Hours riding, we came to a Burrough nam'd *Barnabachi*, where we alighted to lodge with a *Turk*, as is Cuſtomary upon this Road, where the *Turks* are very hoſpitable. They very frankly entertain the Chriſtians, and treat them handſomely, and the next Morning are very well ſatisfied with a ſmall Preſent that is made them at parting. That which introduced this Cuſtom, is becauſe this Road is very much frequented by the *Franks*, and the *Turks* are very glad to have them lodge in their Houſes.

Barnabachi.

The next Morning betimes we ſet again upon our Journey, and paſs'd by *Jakatſwie*, a Burrough ſeated near a Mountain by which runs a very pleaſant Plain. An Hour's riding from thence among the Hills is a Fountain, about which place ſeveral poor Creatures have loſt their lives by the Hands of Highway-men. Having paſs'd

Jakatſwie.

the Hills we came into another pleaſant and large Plain, which is above a Days journey in Length, and is the place where *Alexander* defeated the Armies of *Darius*, which were commanded by his Generals.

Magneſia. At the end of this Plain, and near the Hill ſtands the City of *Magneſia*, call'd by the Inhabitants *Manaſſia*. 'Tis a Large and Pleaſant Town, in which and the Places adjacent there dyed the preceding Summer above thirty Thouſand of the Plague, as we obſerv'd before. This is the only Town in all *Turkey*, wherein is any Hoſpital for Mad Folks; ſo that they bring hither all ſuch as have loſt their Wits, which has given occaſion for the Proverb, *Away with him to* Manaſſia, when they ſpeak of any one that is touch'd in his Brain.

On the South-ſide of this Town lies a high Hill, upon the top of which ſtands a Caſtle that ſeems to be very Ancient, it is ſet down in the Figure, *No.* 21. at the Letter *A*. This Hill is encloſed within three Walls, of which only the loweſt, about half way up, encompaſſes it quite round, the other two do it only in part.

On the left-Hand at the Foot of the Hill, is a very fine proſpect of the ancient *Seraglio* of the Grand Signior, where he kept his Court before he removed it to *Bruſa*.

The City is pretty Large and Populous, having ſeveral fine Moſques, and a great many Shops all built with Wood, as in the other Towns of *Turkey*.

Before the Town are the Church-Yards, in the upper part of which ſtand a great many pieces of Columns, on which are engraven Turbans, ſuch as were worn by the ſeveral Perſons there interr'd; this is taken notice of in the Figure, at the Letter *C*. And the Gate of the City is mark'd at the Letter *D*.

This is one of the three Towns which *Artaxerxes* allow'd *Themiſtocles* for his Entertainment. The three Cities were *Magneſia*, *Myus*, and *Lampſacus*, the firſt of which was to ſupply him with Bread, the ſecond with Fleſh, and the third with Wine. There we ſtaid all Night after we had travell'd about ſix Leagues.

The next Morning which was the third Day of our ſetting out, we paſs'd by ſeveral Houſes and through a very pleaſant Country, but uninhabited and unmanured.

Palle-mout. After we had travelled ſeven Leagues, we came to a Borough called *Pallemout*, where we lay that Night.

Corante-Arbory. The next Day we went through *Corante-Arbory*, which is a pretty large Town ſituated in a Plain near the Mountain, and after we had Travell'd ſeven Leagues we ſet up at another Borough call'd *Batſilemme*.

Batfilem-me. On the fifth Day we met with a Borough without any Inhabitants, near to which ran a Plain wherein were Eight little Towns, not far from one another. 'Tis a very fine Country, but uncultivated. We went ſeven Leagues further, and took up our Lodgings in a ſmall Village.

The ſixth Day we reach'd as far as *Manderheia*, which was ten Leagues off. The *Turks* who Travell'd with us went alſo at Night into a *Caravanſera*, for ſo they call the publick Inns in the *Eaſt*, which are Built for the convenience of Travellers, where they have their Lodging for nothing, and may have what they have a mind to for their Money. As for our parts we always took up our Quarters in the *Turks* private Houſes, where we were entertain'd with all manner of Civility, *&c.* had the convenience of a Mattreſs, a Pillow, Coverlets, *&c.* And we left them in the Morning with making them a ſmall preſent, beſides the charge of our Supper. Mander-heia.

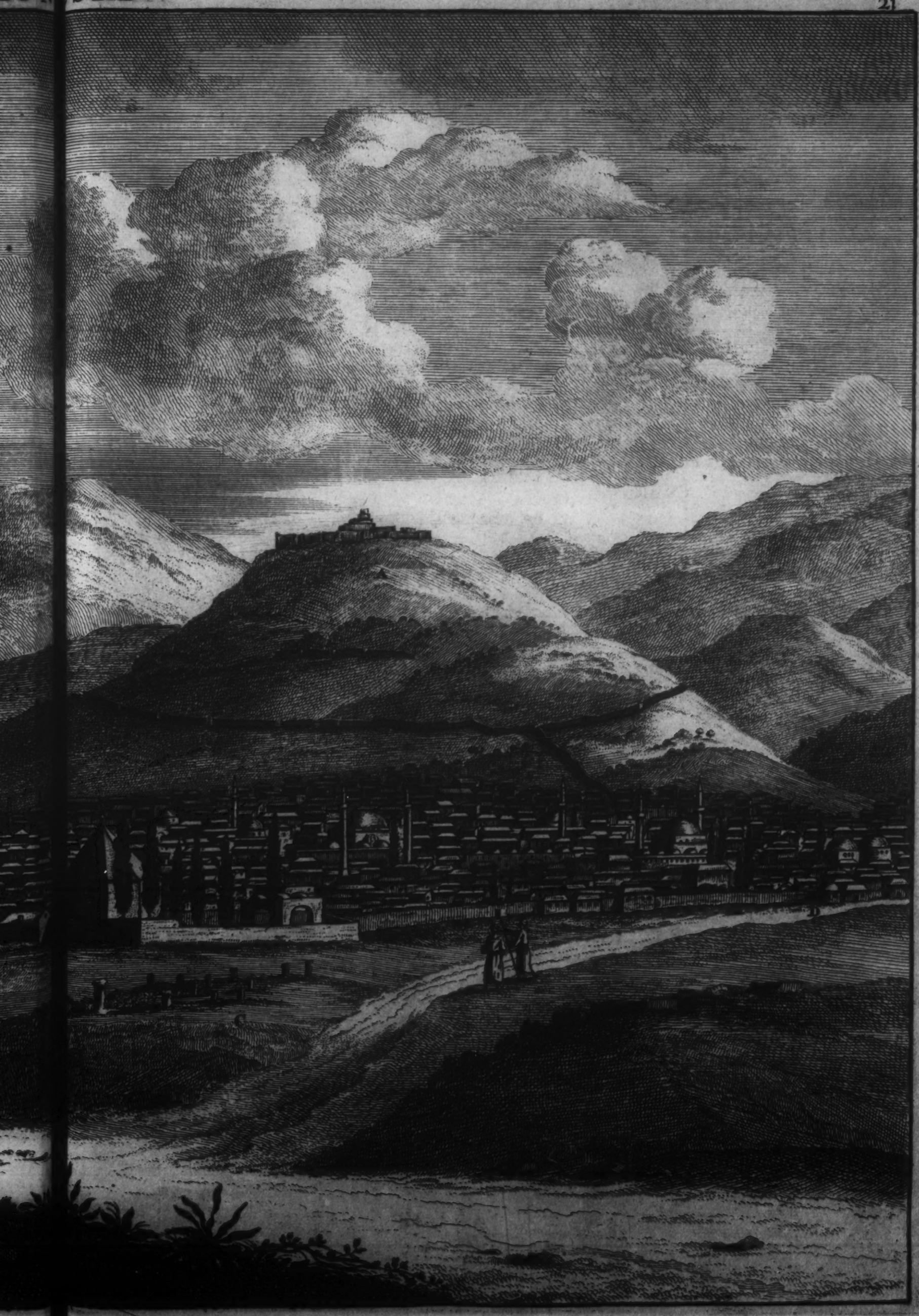
This way we took of Lodging our ſelves, made the *Aga*, whoſe protection we had deſir'd, to tell us that he was very ſorry that we had put him out of a capacity of doing us any Service, and that ſince we took up our Quarters in private Houſes, he could not aſſiſt us if we had any injury offer'd us; he therefore deſir'd that we would Lodge with him in the *Caravanſeras*, aſſuring us that there we ſhould be very ſafe, and have as good a repoſe as we could deſire. We replyed, that we were extremely oblig'd to him for his Civility, and that we were ready to follow his Advice.

The ſeventh Day after we had travell'd ſome conſiderable time, and imprudently loſt ſight of the *Aga*, and his Company who went before us, we came to a Wood where our *Moucker* or *Catterfi* (ſo the Guides of that Country are call'd) who was a *Grecian* of *Smyrna*, ſtay'd behind, and let us go on our way. A little while after, not diſcovering him, and being affraid of Travelling out of the right Road, we reſolved to ſtay his coming up, ſuppoſing he might have been ſtop'd by ſome accident or other. But when we could not ſee him appear, we began to ſuſpect ſomething, and thought it convenient that two of us ſhould return back to ſeek him, and I was one of them. Within half an Hour's time we ſet Eyes on him, but alighted off his Horſe on which our things were, and walking ſoftly before. This made us ſuſpect, and that not without reaſon, that we ſhould within a little time meet with ſome bad Place. We commanded him therefore to get up on Horſe-back, and to ride before us, and when we had rejoyn'd our Comerades, we told them in what poſture we had found our Guide; adding that it would not be amiſs for us to be upon our Guard, and to carry our Arms in our Hands.

After


BRITISH MUSEUM
30
SEP
68

MAGN SI



A. CONSTANTINOPOLEN

A

A

D

B. GALATA

C. PERA

After we had travell'd a little way having our Guide always before us, we got out of the Wood, and came into a very narrow Road; where we diſcovered a little Houſe or rather Cavern called *Meercappi*; It made us tremble to look upon it, it being ſo frightful; for 'tis there that the Robbers commonly are, and it was not above five or ſix Days ago, that fourteen Perſons were robb'd in that Place. Then it was that we diſcovered what made our Guide to ſtay behind. He argued with himſelf, much after this rate. "Should "theſe Gentlemen paſs this place, and I "hear nothing: I have nothing elſe to do "but to jog on ſafely after them; but "ſhould I hear any Firing, my beſt way "would be to fly into the Wood, and hide "my ſelf: for if I tell them, that we are near "to *Meercapi*, they will certainly put me "in the Van, and ſo I ſhall be the firſt that "will be expos'd to Danger. Whatever his thoughts were, we could do nothing but threaten him roundly, which I fancy he did not much value.

In the mean time we rode on with a great deal of uneaſineſs, becauſe we could not tell how far our *Turks* were got before us, and whereas fear haſtened our ſpeed within two Hour's time we got ſight of them, and at Night we got in with them to *Sigerlouk*, after we had rid ten Leagues. At this place we ſet up with the *Aga*, where we had entertainment good enough, conſidering all things. Sigerlouk.

The eighth Day we went through a Valley, where were twelve or thirteen Burroughs hard by one another, and we ſaw a great many wild Fowl, and among the reſt ſeveral Faulcons. After nine Hours Riding we came to *Migalis*, which is a pretty large Town, and the fineſt we ſaw upon all the Road from *Smyrna*. From thence we enter'd a pleaſant Plain about three Leagues long; and afterwards to a Town, which lies upon the paſſage where they take Boat for *Conſtantinople*. We took hold of this conveniency that Evening, but lay all Night in the Strait, becauſe it is long, and very difficult to paſs with Oars, and beſides the Wind was very high. Migalis.

On the ninth Day the Wind ſerv'd for us, and we arrived in the Evening before *Conſtantinople*, where we lay aboard all Night. The next Morning, which was *December* 14. we got aſhore and went to *Galata*, where I lodg'd ſix Months with two of my *Dutch* Friends, with whom I was acquainted at *Smyrna*, and with one of which I had taken this Journey. I had dwelt longer with them, had not their Affairs call'd them back to *Holland*. *His Arrival at* Conſtantinople.

CHAP. IX.

The Deſcription of Conſtantinople.

WE give you the repreſentation of *Conſtantinople Num.* 22 *A.* juſt as 'tis ſeen from *Galata*, where I took the draught of it from the top of a high Houſe. And the Figure mark'd *Num.* 22 *B.* repreſents it as ſeen upon *Boſphorus Thracius* from the ſeven Towers, all along *Conſtantinople*, with *Galata*, and the greateſt part of *Pera*, juſt as it was deſign'd by M. *John Peterſon*, who lay before *Conſtantinople* in a Man of War, in the year 1668. For the better comprehending of all thoſe proſpects, and to inform our Reader more diſtinctly of what they repreſent, we have here added the Delineation of *Conſtantinople* as it appears in *Plano*, *Num.* 22 *C.*

In the draught of the City as it appears when ſeen from *Galata*, repreſented *Num.* 22 *A.* The Reader will meet with ſeveral Letters, and Figures engraven thereon, which ſerve to point out the Churches, and chief Buildings that are in *Conſtantinople*. The explanation of the Letters and Figures in this Plate is as follows.

A. *Gountiar Seraie.* The Grand Signior's Palace, built by *Sultan Mahomet*, who reign'd at that time.

B. *Aſlan Ghane:* or the Houſe where the Bears are kept.

C. *At Meydan.* Or the Place for Horſe-races.

D. *Dovana*, or *Dimbrouc.* The Cuſtom Houſe.

E. *Valide Han.* Or the *Chan* of the Queen Mother, which is a Building of ſeveral Apartments, and Magazines.

F. *Bala Ghafer Sindani.* The Priſon of *Bala Ghafer.*

G. *Eſqui Seraie.* The old Palace.

H. *Veſier Seraie.* The Grand Viſir's Palace.

I. *Aga Capigi.* The Houſe of the General of the *Janizaries.*

K. *Oun Kapen.* The Meal Houſe.

L. *Kaddiku*, Or the City of *Chalcedon.*

M. *Scutari Seraie.* Or the Palace of *Scutari.*

N. *Kiuperu.* Or the *Aqueduct.*

1. *Aja Sophia.* The Church of *S. Sophia.*

2. *Sultan Achmet Giamiſi.* The Church of the Emperor *Achmet.*

3. *Validi*

3. *Validi Giamiſi.* The Church of the Queen Mother.
4. *Ali Paſha Giamiſi.* The Church of King *Ali.*
5. *Sultan Bajazet Giamiſi.* The Church of the Emperor *Bajazet.*
6. *Solimante Giamiſi.* The Church of the Emperor *Solyman.*
7. *Chehiade.* Or the Church of the Emperor *Chehiade.*
8. *Sultan Mahomet.* The Church of the Emperor *Mahomet.*
9. *Sultan Selim.* The Church of the Emperor *Selim.*
10. The Church of the *Greek* Patriarch.
11. The way from the Black Sea.
12. The way from the White Sea.
13. The place where the freſh Water runs into the Arſenal.

In the Copper-Plate mark'd Num. 22. *B.* Are the following Letters and Figures which repreſent. *A. Conſtantinople* call'd by the *Turks Stambol.* B. *Galata.* C. *Pera.* D. The River which paſſes between *Conſtantinople* and *Galata*, from whence it throws it ſelf into *Boſphorus Thracius.* (1.) The Seraglio or the Grand Signior's Court. (2.) The Church of S. *Sophia.* (3.) The Church of S. *Catharine.* (4.) An high Column. (5.) The Pyramide of *Porphyry.* (6.) The ſeven Towers. (7.) The Place where our Men of War did ride.

The Situation of Conſtantinople.

The Town is ſituated in *Europe*, at the extremity of the Continent which runs into *Boſphorus Thracius*, and is built upon ſeven Hills, juſt as *Rome* is. On the outſide it appears like a little World, and I believe there is not a finer Sight under the Face of Heaven.

It's Bigneſs.

The Inhabitants ſay that 'tis above ſixteen Miles in Compaſs. Several Authors to render the thing more ſurprizing, and ſeveral Travellers who make no ſcruple of magnifying Matters, add conſiderably to its extent, ſome indeed leſs than others, which make it very difficult to reconcile them together, or to form any juſt Idea of it. I had the curioſity to make the Trial my ſelf, and found that it took up three good Hours in going about, a third Part of which muſt be done by Water, *viz.* from the Port of the Seraglio to the ſeven Towers.

The City is in the form of a Triangle, two of whoſe ſides are bounded by the River where the largeſt Veſſels may load and unload themſelves.

S. Sophia.

It excels in fine Moſques or Churches, the moſt remarkable of which is that of S. *Sophia*, built by the Emperor *Juſtin*, and afterwards Enlarged and Beautified by *Juſtinian.* It was Dedicated to the *Divine Wiſdom*, and for that Reaſon call'd *S. Sophia*, a Title which the *Turks* ſtill retain even ſince they have made themſelves Maſters of *Conſtantinople.* This Church which is Square without, and Round within, is alone worth a Man's Journey to *Conſtantinople* to ſee it. It has a Dome not to be match'd in the whole World, much like that of the Round Church at *Rome*, but a great deal bigger. It is a Hundred and twenty five Paces long, and Fourſcore and five Broad, and as many Fathoms high, as I was inform'd by an *Engliſh* Man who liv'd at *Conſtantinople*, and was Married there. This Man is near Seventy Years of Age, who having been taken young, and made a Slave by the *Turks*, had embrac'd their Religion. He practis'd Phyſick, and in that Quality had ſerv'd twenty Years in the Seraglio. Within, it ſeems, there is a Gallery that runs quite Round the Church having ſixty two Pillars in two Rows; and over this Gallery, there is another ſupported by theſe Pillars, upon which are Sixty two more Pillars, but leſs, which ſerve to ſupport the Roof of this vaſt Building. 'Tis ſuppoſed that when the *Chriſtians* were in poſſeſſion of this Church, this Gallery was for the Women. There are ſtill ſome Remains of *Moſaick* Work in this Church, with which it was decorated almoſt throughout, and among the reſt they ſay that at the four Angles, where the Dome meets, there are repreſented the four Animals mentioned in the *Apocalypſe.* The *Turks* have kept them undemoliſh'd, only have ſtruck off their Heads. They have done the ſame by an Image of our Saviour, which is to be ſeen above the Church-porch, after the Mode of the *Greeks*, ſeated upon a Throne, with his Hand lifted up, and two Fingers ſtretch'd out, as giving his Bleſſing to a certain Saint proſtrate at his Feet with his Face upon the Ground. Near the Throne is the Virgin *Mary*, and the Faces of all thoſe Statues are quite defac'd. Above the Throne is the Holy Ghoſt, repreſented in the form of a Dove, which the *Turks* have not touched, nor have they meddled with the Tomb of *Conſtantine the Great*, for whom they have a great Reſpect.

Under this magnificent Moſque, which one may go round with a ſmall Barge (tho' this is not allow'd to the *Chriſtians*) there are near Forty one Pillars which ſtand in the Water. There are alſo nine Ciſterns but all ſtop'd up, except one which is always open, and whoſe Water ſerves as well for Drinking, as for Waſhing the Lamps, and other Utenſils of the Moſque belonging to the *Mahometan* Worſhip.

Theſe Lamps which are of Glaſs, as well as the Oſtrich Eggs, which are laid here and there, are commonly the chief Ornament of the Moſques.

The *Engliſh* Man above-mention'd, who came often to viſit me whilſt I reſided at *Galata*,

Galata, perceiving I was curious in enquiring after the moſt remarkable Particulars, gave me a Viſit at *Conſtantinople*, and carry'd me once to the Porch of S. *Sophia*, for then the Chriſtians were not allowed to enter, tho' they had that liberty a little before my Arrival. I was ſurprized at the bigneſs of it, and it was with ſome concern, that I was forc'd to return without daring to take a more particular View of it. But as for the other Moſques I ſaw them at my pleaſure, both within and without. In the Moſque of S. *Sophia*, there meet above Forty Thouſand Perſons in the time of their *Bairam* or *Paſſover*, and then they light up above Seven Thouſand Lamps, and near Three Thouſand about the four *Minarets*.

The Floor of the Moſques is cover'd with Mats or Pieces of Stuff, which are ſtretched out and faſtned together with Fillets, but ſo as theſe Fillets are at ſome diſtance between one another, and the ſpace between is for the People to walk to and fro; and the Mats or Pieces of Stuff are for the uſe of thoſe who come thither to pay their Devotions, and each of them ſo order'd for to Pray in different Poſtures according to the difference of the Moſques; a thing in which the *Mahometans* are very exact, ſometimes Sitting, ſometimes Kneeling, ſometimes proſtrated at their full Length, *&c.* Beſides their Law expreſly enjoyns them to put off their *Pabouches* or Slippers at the Porch of the Moſque, as a Token of the Reverence they pay to thoſe Holy Places.

The Architecture of S. *Sophia* is ſo well lik'd by the *Turks*, that they have made uſe of the Model of it for the building of moſt of their Moſques. But how neat ſoever theſe laſt are, they have nothing in them to compare with the Beauty of that incomparable Edifice.

The Moſques of the Sultans Solyman, Achmet, *&c.*

Among the chief of the other Moſques, they reckon that of *Solyman*, built by the Sultan *Solyman*, who lies therein interr'd; and the new Moſque built by *Achmet*. The entrance to it is through a Court, after which one comes to a neat Porch cover'd with ſeveral little Domes or Cupolas, ſupported with a great many Marble Pillars, from thence one enters an Incloſure much like a Cloyſter, with a fine Fountain in the middle of it. The Moſque is very large, has a neat Dome, and within are a great many Lamps hung up, and ſeveral of thoſe Glaſs-Balls formerly mention'd; wherein are incloſed ſeveral curious Pieces of Workmanſhip, ſuch as little Ships, a Galley completely Rigg'd, a Moſque of Wood, *&c.* Behind this Moſque is a Chappel ſet off with Marble Pillars, and a great many burning Lamps. In this Chappel are the Tombs of Sultan *Achmet*, of his Wives, and ſix and twenty Children all ſprung from his Loyns, who were all Strangled in one Day by the Order of Sultan *Muſtapha*, the immediate Succeſſor of *Achmet*. Each Tomb (near which is always a burning Taper, with ſeveral Perſons who Pray continually for the Repoſe of their Souls) conſiſts of a Wooden Coffin cover'd with white Silk, and thoſe of the Males are diſtinguiſh'd by a Cap or Turban repreſented thereon, made after the manner of thoſe which the *Chiaus* wear.

Beſides the fore-mention'd Moſques, there are Two other very fine ones, One built by Sultan *Mehemet*, the other by Sultan *Selim*; with ſeveral others, who are all very neatly built.

Every *Friday*, which they obſerve as their *Sabbath*, there is Preaching in thoſe Churches, and at that time one may have a full View of the Grand Signior as he goes along the Street to his Moſque. I and another took this Opportunity of ſeeing this great Monarch of the Eaſt, who went juſt by me, attended only with Three or four Footmen that walk'd by the ſide of his Horſe. No Body elſe ſaw him go by, ſo that had I not went on purpoſe to ſee this Emperor, I ſhould have miſtaken him, and thought him to have been only ſome Perſon of Quality. In ſhort upon any other Occaſion no Man dare to take this Freedom, as I ſhall hereafter obſerve.

Upon theſe Moſques there are ſeveral Minarets or ſmall Spires, the Figure of which you will find repreſented in the Copper Plate. The Walls within are all of them ſmooth and poliſh'd without any Decoration, and on one ſide of them is written the Name of God. There is likewiſe a certain Mark, towards which they ought to turn when they Pray, which is on the South-ſide, becauſe the Tomb of their Prophet lies at *Mecca*, which, with reſpect to them, is ſituated Southward. They have alſo in theſe Moſques a Pulpit, into which the Preacher, call'd by them *Imam*, gets up every *Friday*.

The Hours of Prayer among the Turks.

All the *Turks* are obliged, if their Buſineſs will permit them, to go Five times a Day to Prayers at the Moſque, *viz.* At break of Day, at Noon, at Four a Clock in the Afternoon, at Sun-Set, and at Midnight. On *Friday*, which is their Sabbath, they have a ſixth Hour of Prayer, beſides the Five former, *viz.* at Nine in the Morning. At that Hour they are all preſent, and when they return they are allow'd to open their Shops and go to Work; but thoſe who are well enough to paſs in the World, chooſe rather to ſpend their Time in doing nothing but viſiting their Friends, for which Reaſon they call it a Day of Aſſemblies. When the Hour of Prayer draws near, the *Muezin* gets upon one of the Minarets, carrying

along with him an Hour-glaſs, or elſe guiding himſelf by the Sun-Dial, and there, ſtopping his Ears with his Fingers, he cries out as loud as he can, that 'tis time to come to Prayers, intermixing with this Outcry ſome Words in Honour of God, and their Prophet *Mahomet*. This Cry is made at one and the ſame time upon as many Minarets, as there are Moſques, and that four Times one after another, beginning at the South-ſide and ending at the Weſt; for there is no ſuch thing as a Clock or a Bell in all *Turkey*.

The Devotion of the Turks.

There are Fountains juſt by all the Moſques, becauſe the *Mahometans* are enjoyn'd by their Law to waſh and cleanſe themſelves before they enter into Church. The Devotion which they ſhew in thoſe Places which they eſteem as Sacred, is doubtleſs worthy to be admir'd; for let what will happen, they never turn aſide to ſee what's the matter, but ſtill keep in a Poſture of great Attention. They are never ſeen to talk with another, or to mind any thing but what immediately relates to the Worſhip of God. There are but few among them but what are preſent every Day at the Hours of Prayer, or at leaſt obſerve them in private, from which nothing can diſpenſe them.

When I travell'd with them, I took notice that every Day at the Hour of Prayer, they ſtop'd their Horſes, and ſaid their Prayers in the open Field, always making choice of a Place where there was Water, that they might waſh themſelves before hand. To this purpoſe they always carry along with them a little Pot of Copper Tinn'd over.

The manner wherein they offer up their Prayers has ſomething in it ſurprizing. They uſe ſeveral extraordinary Geſtures and Motions of their Hands, their Arms, their Head, and their whole Body: However they are ſtill upon their Knees, kiſs the Ground ſeveral times, *&c.* and always turn their Faces towards the South, for the Reaſon above-mentioned.

The Patriarchal Church of the Greeks.

Having obſerv'd thus much concerning the Moſques, which are the Churches of the *Turks*, it is requiſite to ſay ſomething of the Patriarchal Church of the *Greeks*, call'd S. *Nicholas*. Therein is to be ſeen a Piece of the Pillar to which *Jeſus Chriſt* was tyed when he was Scourged. It is of a Dark-brown Colour, which (as the *Greeks* affirm) doth Sweat naturally on every *Good-Friday*. We ſaw likewiſe three Iron Coffins, in one of which were the Bones of the Mother and her ſeven Sons who were martyr'd by the Order of *Antiochus*, becauſe they would not embrace the Pagan Religion. The *Greeks* pay a great Veneration unto it under the Name of S. *Maccabee*. The Two others do hold the Bones of a certain Queen, ſaid to have reign'd formerly at *Conſtantinople*, and the Bones of S. *Theodoſius*, others ſay of S. *Veneranda*, who ſuffer'd Martyrdom at *Smyrna*. They have been kept there above ſix hundred Years.

The Seraglio.

Thus have we given you an Account of what is moſt material with reſpect to the Churches, and ſhall now proceed to what relates to the Government, beginning with ſome ſhort Deſcription of the *Seraglio*.

It is built almoſt in the form of a Triangle, two of its ſides facing the Sea-ſhore, and the third looking towards the Town. It is ſurrounded with a very high Way flank'd with ſeveral Towers and Baſtions, where continual Guards are kept by a great Number of the *Aadgomoglans*, who are the meaneſt of the Vaſſals, that are commonly put upon this and the like Services. It is built not only in the Place where *Byzantium* is ſaid anciently to have ſtood, but 'tis alſo ſuppos'd that its Incloſure takes in the Place where the firſt Country-Houſes of that ancient City ſtood. This is that which they call'd the Hill or Promontory of S. *Demetrius*, which is at the Lands end, from whence there is a pleaſant Proſpect along the Caſtle upon the Mouth of the *Black Sea*. The Houſes are upon the top of the Hill, and the Gardens at the Bottom.

The *Seraglio* is reckon'd to be a ſmall Hour's journey in circuit; and contains ſuch a number of Perſons, that a Town of that Bigneſs would be very well Peopled with them; from whence it follows that in proceſs of time the Inhabitants would be increaſed exceedingly, if in this Palace, which is rather a Priſon than a Dwelling to them, they were allowed to couple themſelves in the ſweet yoke of Matrimony. For being all of them, as well Men as Women, in the flower of their Age, and of a hale and ſanguine Complexion, there is not one of the *Capigis*, *Boſtangis*, *Achis*, and *Halvagis*, that is, the Porters, Gardeners, Cooks, Confectioners and other Officers of the *Seraglio*, but what would in a little time become the Head of a conſiderable Family, were he legally yoked to one of the *Sultanas* or *Odaliscas*, who are their Chambermaids. But a mercileſs Gang of black Eunuchs, will not ſo much as allow theſe poor Damſels nor their wretched Servants to ſee one another, much leſs to ſpeak together.

The Women are very narrowly kept and Eyed, the One in their Service, and the Others in their Apartments. The *Sultanas* never ſtir abroad but under the Guard of theſe Eunuchs, which is but very ſeldom, and with a particular permiſſion, which is granted but to a few at a time. When they have obtain'd this leave they have none about them but theſe Impotent Blacks. The Gardeners and other Officers

that

that chance to meet them in their Walks, are oblig'd immediately to turn on one ſide, and keep their Eyes fix'd upon the Ground; ſo that it may be ſaid that not a Man has ever ſeen the Face of one of the *Sultanas* belonging to the *Seraglio* during her ſtay there. This priviledge belongs only to the Grand Signior, who will not allow any Man to ſhare it with him, unleſs it be when he has a mind to Honour ſome *Baſſa* or other, that hath done him ſome ſignal Services; then he allows one of the *Sultana*'s for which he has no farther occaſion, to be brought out and given in Marriage to him.

'Tis eaſy from what has been ſaid to conceive, that the *Seraglio* is a ſort of *Peninſula*, two ſides of which is bounded by the Sea, and the other with a Wall flank'd with ſeveral Towers both round and ſquare at a little diſtance from one another. Upon theſe Towers, as was hinted before, the *Aadgomoglans* keep watch all Night, to take care of all diſorders that ſhould happen as well without as within the *Seraglio*, as alſo of Fires, which often cauſe great confuſions in *Conſtantinople*.

Within the Walls are comprehended not only the Buildings of the Palace, but alſo the Gardens in the midſt of which are the Houſes upon the higheſt Place of the Promontory, call'd anciently the Caſtle of S. *Demetrius*. But 'tis not to be imagin'd that the Gardens of the *Seraglio* are to be compar'd to thoſe of our Royal Seats, or even to ſeveral Houſes of Pleaſure belonging to ſome private Men in *Europe*; nor that their Buildings come near to thoſe which are to ſeen among the *Chriſtians*.

All the Outſide of the imperial Palace has nothing in it that is Neat or Regular, and if it exceeds other Palaces, 'tis only upon the account of its vaſt extent, and the Situation of it, which is certainly in the fineſt Place of the World.

The Gardens are planted without any Order with a great many Cypreſs-Trees and perpetual Greens, ſo that one cannot ſee the *Sultanas*, when they walk out for the Air, neither from *Galata* nor from any other Places which are higher than the *Seraglio*.

As for the Buildings which compoſe the Body of the *Seraglio*, there is no regularity of Architecture nor any Symmetry obſerv'd in it; but 'tis a Heap of uneven Houſes ſeparated from one another in the Nature of Tents, built for the moſt part on large Arches. Below and on the ſide of theſe are the Offices and Apartments of the Officers, for as for the Rooms above they are for the *Sultanas*.

As to the firſt of theſe, which are not rais'd much above the Ground, one may freely and without any danger take a view of them, becauſe they belong only to Servants. But for the Upper part wherein the *Sultanas* are kept, none but the Grand Signior and the Eunuchs are allowed admittance, and conſequently 'tis impoſſible to give any Deſcription thereof, ſince 'tis a Capital Crime ſo much as to caſt an Eye that way, and to behold it with any curioſity would be an Offence that would coſt a Man his life.

This *Seraglio* has ſeveral Gates, the Chief of which Faces the City over againſt S. *Sophia*, and is conſtantly Guarded with a great many *Capigis* or Porters. The other Gates are only open'd to the Grand Signior and ſome Miniſters of State, who have their Reſidence in the Palace. There is along the Walls upon the Sea-ſhore a ſmall Key, where no Man dare to ſet his Foot, at leaſt till he is a great way off the *Seraglio*.

The Grand Signior's Pleaſure Houſe over againſt Galata.

Upon the Key over againſt *Galata* is a *Kioskè* or Houſe of Pleaſure, which is not rais'd much above the Ground. The ſtructure of it is very well contriv'd, and its Roof ſupported with ſeveral Marble Pillars. To this Place the Grand Signior repairs often to take the Air, and from thence he goes aboard his Galliot when he has a mind to take his Pleaſure upon the Water. But when this Prince, or any one of his Ladies are upon this *Kioskè*, or in their Barks for Diverſion, not a Ship muſt ride thereabouts, but keep at a great diſtance and out of ſight.

This is the Place likewiſe where the Captain *Baſſa* receives his Orders, when he goes out upon any Expedition with his Gallies.

On the other ſide of the *Seraglio*, which lies alſo upon the Sea, as you go to the Seven Towers, is ſuch another *Kioskè* or Pleaſure-Houſe; which differs not from the other, but only in its being higher from the Ground.

Beſides theſe Houſes of Pleaſure, the Grand Signior very frequently diverts himſelf in taking a walk among the Cypreſs-Trees in the Gardens, in company of ſome one or other of the Fair ones that are ſhut up in his Palace, and who have found a way into his Favour.

Tho' the Building (as was ſaid before) has nothing extraordinary in it for Architecture, yet if we may credit thoſe who have been in the Inſide as far as they could go, it is compos'd of ſeveral fine Rooms, among which the moſt remarkable is that wherein the Ambaſſadors have their Audience.

The Stables are very handſome, and the Trapping for the Horſes ſo rich: that it would be a hard matter for any one to ſhew the like.

But as for the Womens Apartment, which is deſign'd for the Pleaſures of the Grand

Grand Signior, nothing of certainty can be ſaid of it, no more than of the Tranſactions within. All that we can tell for certain is that the Women are all upon the Level; except the Firſt that bears a Male Child to the Prince, who is acknowledg'd as Empreſs, and this Child is he who ſucceeds his Father in the Empire. All the other Children as well Males as Females, are educated anſwerably to their Birth. But if it ſhould happen that the firſt Male-Child ſhould die, the next ſucceeds him, and his Mother is advanc'd to the Dignity of *Sultaneſs*, and the former Empreſs is confin'd in the old *Seraglio*. The Brothers of the young Prince, who were anciently Murder'd by a Barbarous piece of Policy, that ſo their Brother might ſit upon his Throne the more peaceably, are now condemn'd only to perpetual Impriſonment.

Some particulars relating to the ſucceſſion of the Ottoman *Empire&c.*

The Mother of *Mahomet* IV. the then Emperor was obliged to give bonds to the *Aga* of the Janiſaries, that the two Brothers of that Prince, by another Venter ſhould not be ſtrangled; that ſo if the Sultan ſhould die without iſſue, there might be ſome lawful Succeſſor, becauſe otherwiſe they ſay the Crown would be forfeited to the *Cham* of *Tartary*.

The near Kinſwomen of the Emperor, ſuch as his Aunts, his Siſters, and his Daughters; are look'd upon as Princeſſes in the Palace, and whom they Marry upon occaſion to the Chief Miniſters of the Port.

When the Grand Signior dies, all the Women except the Empreſs, Mother to the New Prince, are turn'd out of the *Seraglio*, which is fill'd again with the handſomeſt Women that can be got in all the parts of the Empire. The old *Sultanas* are ſhut up in the old *Seraglio*, but their Children are left in the Grand Signiors's *Seraglio* to be brought up there. Such Women as have not had any Children by the deceaſed Emperor, may obtain leave of the Prince to Marry.

The private Seraglios.

There are alſo at *Conſtantinople* a great many other *Seraglio*'s, or Palaces of Great Men. Nothing of Ornament appears on the outſide, but within are fine Rooms and Chambers; ſome of which are Painted with Gold and Blew-colour, intermix'd with ſeveral Branch-works that make a glorious ſhew.

Their greateſt Magnificence conſiſts in their *Divans* or *Sofas*, which are cover'd with extraordinary rich Carpets, and all round the Walls are placed Cuſhions, ſuch as are repreſented in the Cut annexd to Chapter XXII. Mark'd with the Letters *A.* and *B.* Theſe *Divans* which are rais'd about a Foot above the Floor, and on which they never walk but without their Slippers, is an Ornament which they have in almoſt all their Chambers.

There are likewiſe ſeveral other Buildings which add to the Splendor of this City, and among others the *Hans* or Quarters of the Merchants. I give them this Name becauſe they were Built for the Convenience of the Merchants, where they may at all times meet with Lodgings at a reaſonable Rate. They are large Buildings much like to Porticoes, and built with free Stone for fear of Fire, and other ſuch like Accidents, to which the Houſes of *Conſtantinople* are expos'd, being moſt of them Built with Wood. Within is a ſort of a ſquare Court with a Fountain in the middle ſurrounded with a large Vaſe.

Round about this Square are a great many Arches, which are divided into a vaſt number of Rooms, all of the ſame ſtructure, in each of which is a Chimney. 'Tis a ſort of Ware-houſe where they lay up their Goods. There is likewiſe a Gallery ſupported by the ſame Arches, which runs Round the whole Square, and has likewiſe its Chambers, which are the Lodgings of the Merchants; but they muſt furniſh themſelves with Beds, and Utenſils for the Kitchen, for they come to bare Walls. To get admittance into one of theſe Rooms, one gives only to the Porter who keeps the Keys, half or a quarter of a *Piaſtre*, and for the Time they lodge they pay but one or two *Aſpres* a Day. At the ſame rate they hire the Ware-Houſes, and every Night theſe *Hans* are ſhut up with an Iron Gate.

The Great Beſiſtan.

The Grand *Beſiſtan*, or Exchange is likewiſe worth ones ſight. 'Tis a great Round Hall, built all of Free-Stone, and ſurrounded with a very thick Wall. The Shops where they commonly ſell the moſt valuable Commodities, are placed Round about, juſt as they are at the Exchange of the *Hague*. There are four ſeveral Gates into it, which they take care to faſten every Night, when the Shops are ſhut up, for no Body lies there a nights; and for the greater ſecurity, ſeveral Watchmen ſit up all Night, till the Gates are opened. Each Body of Merchants has its proper Place aſſign'd it, out of which no Body dares to ſell or expoſe to Sale the ſame Commodities. For this purpoſe there are ſeveral Compartments made in the faſhion of Streets, as in our Markets or Fairs, and theſe Streets are illuminated by a ſort of Sky-lights at the top of the Houſe. In one of thoſe Streets are Goldſmiths and Jewellers, in others there are *Dutch*, *Engliſh*, and *French* Drapers. On another ſide thoſe who deal in Silks and Stuffs: A little farther are the Shoemakers, Brokers, and ſuch ſort of People. In ſhort in this Place are all manner of Goods to be Sold. There is likewiſe another *Beſiſtan*, or

Exchange

Exchange, but not ſo large, nor are there ſuch variety of Goods to be ſold there.

The Hiſtorical Column.

Beſide theſe *Beſiſtans* or Exchanges, there are likewiſe ſeveral *Bazaards* or publick Markets, in one of which call'd *Avret Bazaar* or the Women's Market, there is a certain Pillar of an Extraordinary Height. They call it the *Hiſtorical Column*, becauſe on every ſide of it from the Top to the Bottom are repreſehted in *Baſſo Relievo* ſeveral Expeditions, Battles, and other remarkable Events during the Empire of *Arcadius*, juſt after the ſame Nature as is to be ſeen upon the Column of *Trajan* at *Rome*. But this of *Conſtantinople* exceeds that of *Rome* in Height, being an Hundred and forty ſeven foot High, according to the account given of it by the famous *Peter Gyllius* who hath ſo accurately deſcrib'd *Conſtantinople*, whereas the Column of *Trajan* is not above an Hundred and twenty three foot High.

One can ſee nothing of this Column but what is above the Houſes which are built about it, whereas formerly it ſtood alone in the Great *Avret Bazaar*, and in an open place. The Houſes which at preſent encompaſs it, are built ſo cloſe to it, that there is not room enough left to take a view of the bottom of it without danger; nor could I get between theſe Houſes ſo as to view it exactly. The very Inhabitants of *Conſtantinople*, and the *Turks* themſelves, are ſo ignorant of what is engraven on this part of the Column which is hid by the Houſes, that I could get no light into it from them. If any others could come to greater notices, 'tis what I could not attain. However, 'tis to be ſuppoſed that ſome have been ſo happy, ſince there are ſeveral Authors who give us the Deſcription of what was upon the very Baſe. This Column is all of Marble, but defac'd in ſeveral places. The Figures are very well done, but thoſe towards the Foot or Baſe of it are mangled; which cannot be ſo much imputed to the injury of time, as to the ſuperſtition of the *Turks*, which will not allow them to have any Images.

'Tis ſaid that the Emperor *Arcadius* caus'd this Column to be built, and that one might get up to the top by a winding pair of ſtairs that are within.

For an evidence of this, on one ſide of the Baſe is to be ſeen the Emperors *Arcadius* and *Honorius*, attended with ſeveral Senators, two Pictures of Victory clapping a Crown upon their Heads, and a little below two other Victories carried by ſeveral Women with Mural Crowns, which repreſent the Cities which had ſubmitted to the Arms of theſe Emperors. There are likewiſe in ſeveral places the *Labarum*, which is a Cypher of the two firſt Letters of *Jeſus Chriſt*, twiſted about, which, by the Piety of the firſt *Chriſtian* Emperors, were put inſtead of the *Roman* Eagles.

The Door which formerly ſerv'd as an Entrance into the Column, is in the middle of the South ſide of its Baſe or Pedeſtal. 'Tis altogether ſmooth and without any Sculpture. But at preſent the *Turks* will not ſuffer any one to enter or get up it, either becauſe the ſteps are worn and broken, or for ſome other reaſon. It is probable that ſome ſuch accident as the Sieur *Grelot* relates in his Journey to *Conſtantinople*, might have occaſioned this prohibition. He tells us, that a certain young Traveller, more fortunate than wiſe, got leave ſome years ago to go up this Pillar. When he was at the top, he had the Imprudence to ſhew himſelf publickly, tho forewarn'd to the contrary. Nor was this all, but he likewiſe wrote his Name on the top of the Column, and wav'd about his Handkerchief which he had faſtned to his Cane. Immediately thoſe who paſs'd by, and they whoſe Houſes were thereabouts, perceiv'd him, and were ſurpriz'd to ſee a man in that place, eſpecially when they obſerved that it was a *Frank*, who had his Hat on. The Street in an inſtant was full of people, and the whole place in an uproar. Some crowded thither one over another, out of curioſity to ſee this ſtrange Figure, ſuppoſing it to be the Spirit of him who had erected this Column, returned to fill up the place where his Statue formerly ſtood. Others moved with Jealouſy, for fear their Wives ſhould have been ſeen by a Chriſtian, came out of their Houſes in a great paſſion, to ſee who it was that was ſo bold as to get up thus to the top of the Column. And whereas men are commonly wont to take things by the wrong handle, they all fancy'd that he got up with a deſign to take a view the more eaſily into the *Seraglio* of their Wives, and to ſee which of 'em would beſt pleaſe him. Hereupon they furiouſly beſet the Houſe by which he had entred the Column, caus'd him immediately to come down, and carry'd him before the *Soubachi* or chief Magiſtrate of that Quarter, beating him all the way thither. They were juſt upon giving him the *Falaca* as a reward for his curioſity, and the poor *Frank* would certainly have received at leaſt fifty drubs upon the bottom of his Feet: Had not the Ambaſſador his Maſter, who was timely inform'd of this Affair, ſent immediately an Interpreter with a Preſent to the *Soubachy*, to deſire him not to proceed any farther, and to remonſtrate to him, that the blame lay more in the perſon who admitted the *Frank* into the Column, than in the *Frank* himſelf, who, being a ſtranger, was not acquainted with the

Customs of the Country: That he should consider that this young man, who was not over-wise, might be well excus'd of a fault, which was committed only out of ignorance, especially out of respect to the Ambassador, and the Present he was pleased to make him; and lastly, that if any one was to be punished, it was the Porter of the Column, rather than the poor stranger. Thus by this Mediation he escap'd those blows, which they were about to give him, and the *Turk* received them in his stead.

The Column of the Emperor Marcian.

As for the Column of the Emperor *Marcian*, I had never the opportunity of seeing it all the time I tarried at *Constantinople*; so that I can say nothing of it, but what two famous Travellers, *viz. Spon* and *Wheeler*, have written concerning it. It stands in the Quarter of the *Janizaries* near the Baths of *Ibrahim Bassa*, in the Court of a private man's House. It is all of spotted Marble, and about fifteen Foot high, and its Capital is of the *Corinthian* Order. Upon the top of the Capital is a square hollow Stone, adorned with four Eagles at the four corners; which induces me to suppose that there was the place where they lodg'd the Heart of that Prince: For the two Verses at the foot of the Column, advertise the Reader, that there he may see the Image and the Bed where *Marcian* lies, and that it was *Tatian* who had dedicated this Monument to him. If it had been a *Pagan* Prince, they would have deposited his Ashes in an Earthen Urn; but whereas it was a *Christian*, and the custom of Burning the Dead was abolish'd among men of that Religion, 'tis reasonable to believe, that no more than his heart was lodg'd there, the Body having been interr'd under the Column; and that formerly the Emperor's Statue had been erected upon the Stone which covers the Capital, as these two Authors infer from the Inscription upon the Column, tho' it be hardly legible.

The Obelisque in the Almeidan.

In the *Almeidan*, which is the Ancient *Hippodrome*, or the place where Horse-Races are kept, about the middle is a square Pyramid, cut out of one piece, and which is near fifty foot high; it is a sort of a brown Stone, and a little defac'd. Round about are to be seen several *Hieroglyphic* Characters and Letters. 'Tis supposed that this Obelisk or Spire was built in the time of the Emperor *Constantine*. Upon one of the sides of the Base is a *Greek* Inscription, and on another a *Latin* Inscription, both importing, that the Emperor *Theodosius* caus'd this massy Pile to be erected, after it had been a long time neglected and buried under ground. As a mark thereof, there are on a third side of the Base the Instruments and Tools made use of to this purpose, all represented in *Basso-Relievo*. 'Tis said likewise that a little lower upon the Pedestal, are several other Inscriptions, both in *Greek* and *Latin*, but this is for the most part sunk under ground.

The Pillar of the three Serpents.

A little farther, and towards the end of the *Almeidan*, is a Pillar, compos'd of three Brazen Serpents twisted together, and which with their Heads that are rais'd up and spread abroad in the form of a Triangle, make a sort of a Coronet to the Pillar. Part of this Pillar underneath the mouth of one of those Serpents is broken, and they lay the blame of it upon *Mahomet* the Second, who, when he became Master of *Constantinople*, in a sort of a Bravado, struck against the Pillar with a Battle-axe that he had in his hand. Others say that it happened by a Dart, which Sultan *Mourati* flung at it. In short, 'tis the vulgar Opinion, or rather superstition, that this Pillar was erected by Magick for to drive away Serpents: The Story of which runs thus:

In the time of *Leo Isauricus* the Emperor, who was said to be a great Magician, there were three dreadful Serpents which kept about *Constantinople*, and ravag'd all the Country round about, so that the Inhabitants were forced to retire thence. The Emperor, to remedy this disorder, had recourse to his Art, and by his Enchantments forc'd those three Serpents into a great Ditch dug in the middle of the *Hippodrome* on purpose. When they were there, they kill'd them and cover'd them with Earth; and for the prevention of such Accidents for the future, this Column was erected in the same place. Others fancy that by these three Serpents are symbolically represented the three parts of the world, (for the fourth was then undiscovered) and that the union of them into one, represented the union of those three parts of the world, which at that time was but one Body by the union of the *Eastern* and *Western* Empires.

The Almeidan.

But now a word or two of the *Almeidan* it self, which is a very spacious place five hundred and fifty Paces long, and an hundred and twenty broad. In the time of the Eastern Emperors, this was the place where they challenged one another in Horse-races, and where upon some extraordinary occasions, were exhibited Shews and other Tokens of publick rejoycing. This custom is not altered, for there to this day the *Turks* exercise their Horses, and for that reason call it the *Almeidan*, which signifies the Place or Field for Horses.

The Burnt Column.

In another part of the Town, *viz.* in the great Street which runs from the Gate of *Adrianople* to the *Seraglio*, there is another Column without any Sculpture, but yet much richer than any of the former,

mer, becauſe it is of Porphyry. But at preſent one can hardly diſtinguiſh it from Marble, becauſe it is all over ſullied with the fire, that ſome years ago burnt down the Houſes that were near it; and for this reaſon they have given it the name of the *Burnt Column*. It is compoſed of eight pieces, whoſe joynts were formerly ſo neatly cover'd over with a Laurel Branch engraven thereon, that it ſeemed to be but one ſingle piece. At preſent it is cramped with large Iron Bands to keep it from falling.

The Tomb of the Viſir Mahomet Cuperli Baſſa.

Having treated of all thoſe Monuments of Antiquity, I ſhall add ſomething concerning the Tomb of the Grand Viſir *Mahomet Cuperli Baſſa*, the Father of *Achmet Cuperli Baſſa*, who ſucceeded him in this great Office. It is in the great Street and not far from the Church of S. *Sophia*. It looks like a little Moſque, cover'd with a Dome, and having a Porch all open towards the Street, under which he is interr'd. For about the year 1673. or 1674. they took off the Roof, that ſo the Rain might water the Tomb. The reaſon (according to the diſcourſe of the Inhabitants) was this. The Grand Signior, and his Prime Viſir, the Son of him we have been ſpeaking of, had the ſame dream in one and the ſame night. They thought the deceaſed Viſir appear'd to them, and deſir'd them to cool him with ſome Water, for he burn'd in the place where he lay. In the morning they related to one another with an equal ſurprize, what had happen'd to them that night, and conſulting the *Mufti* about it, he thought it proper to uncover the Porch, that ſo the Rain might waſh in upon the Tomb. But the common people's ſaying is, That the Grand Viſir is puniſh'd in the other World for the Tyranny he exerciſed in this over their Purſes.

The Port or Haven.

We muſt not here forget to ſpeak of the Port of this City, ſince 'tis worth ones admiring. Its Entrance is placed between the *White* and *Black Sea*, the ſtreams of which are ſo oppoſite to each other, that when the Wind hinders Ships from coming up to the City by one of thoſe Channels, it is proper to bring them down the other Channel. For there are but two ſorts of Winds that reign in this place, *viz.* the North and the South. When the North wind blows, nothing can be brought from the *Propontis* or *White Sea*, becauſe they cannot get through *Boſphorus Thracius*: But at the ſame time the Ships which come from the *Black Sea*, or *Pontus Euxinus*, and paſs through *Boſphorus Thracius*, have a fair wind, and may furniſh the City with all things neceſſary. And on the contrary, when the Wind is at South, nothing can come up from the *Euxine Sea*, but any Ship may Sail from the *Propontis*, ſo that theſe two Winds may juſtly be reckon'd the two Keys of *Conſtantinople*, which open and ſhut up the paſſage of Veſſels.

But to return to the Port; Nature, without any additions borrow'd from Art, has made it the fineſt Harbour in the World, even for the Riding of Ships of the biggeſt burthen, which have ſuch a Draught of Water as to come ſo cloſe to Land, that only a Plank needs to be thrown out to go aſhore. Its Compaſs is at leaſt ſix thouſand paces in length, and above a thouſand in breadth.

In turning from the South to the Weſt, you ſee *Conſtantinople*, to the North one ſees *Fidicli* and *Tophana*, and on the Eaſt, one has the proſpect of *Scutari*. All this makes the fineſt proſpect to the Eye that can be imagin'd, becauſe all thoſe places being ſituated in the form of an Amphitheatre, they are to be ſeen all at once. The variety of Cypreſs Trees, painted Fronts of Houſes, the Domes and Minarets of the Moſques, are a conſiderable addition to the Beauty of this proſpect. But to ſpeak of things as they really are, it muſt be ſaid, that the Beauty of *Conſtantinople* conſiſts only in viewing the outſide of it, and at a diſtance, for when one are once entred it, one meets with a very few handſome things, becauſe the Streets of it are ſo naſty and dirty through the careleſsneſs of the Inhabitants. They are for the moſt part narrow, crooked, and uneven; in one place high, in another low, in a word, they are ſuch, as one hath much ado to walk along them; and as for the private Houſes they have nothing of handſomeneſs, and are moſt of them built with Wood.

The Hall where a Council was held.

Laſtly, as to the Hall, where formerly a Council was held, and which M. *de Monconis* makes mention of in his Hiſtory of the Journey which he made to *Conſtantinople* in the year 1648. I never ſaw it, but cannot forbear ſaying ſomething of it, were it only to gratify the Reader's Curioſity, who perhaps might be troubled not to find any thing of it in this account. This Hall, (ſays the foremention'd Author) is near to the ſeven Towers in the Houſe of a certain *Armenian*, where is a ſmall Church, (for anciently it was a Cloyſter) from which the *Turks* have taken ſix of its principal Columns. Without doubt it formerly ſerv'd for a Refectory, as may be gueſs'd from the Tables that are ſtill there on each ſide of it joyning to the Walls. It is forty paces long and eight broad. There are to be ſeen the Statues of ſeveral Recluſes or Monks, who led a Religious Life in that place. They are done in *Freſco* all along the Walls, over which is a Cornice, where the Patriarchs are drawn at half length, and above that ano-

another Cornice, where the Life of the Virgin *Mary* is repreſented. The Roof makes a ſort of a Semi-Dome, where is repreſented in *Moſaick* Work, the Paſſover which our Saviour celebrated with his Diſciples; but inſtead of a Lamb is a Fiſh ſwimming in a Diſh of Water, which is in the midſt of the Picture. At the end next the Porch, is to be ſeen on one ſide the Portraiture of a *Greek* Emperor, and on the other that of an Empreſs. They have each of them a Daughter ſtanding by them at Woman's eſtate; but betweeen the Emperor and his Daughter is another leſs, of about ten or twelve years of Age. The Emperor wore upon his Head a cloſe Crown, much like to that of the Arch-dukes. It is all beſet with precious Stones, with a ſort of a Turban twiſted about it. His Imperial Robe reaches down to his Feet, and has very wide Sleeves, at the end of which is a Border of precious Stones about half a Foot broad, and which make a kind of Bracelet. At the Elbow, up towards the Shoulders there is ſuch another, and of the ſame breadth. Round about the Neck was a very large Collar, and upon the Breaſt a large ſlip, much like that which ſome Eccleſiaſticks wear upon their Habits, of the ſame ſtuff with the Collar, hanging down to the bottom of the Robe. About the Waſte is a large Girdle, which turns back again upon the Left arm. The Empreſs has much the ſame Habit, only her Sleeves are ſtraiter, and faſten'd to her Arms. They both of them wear red Shoes. The little Girl has only an Earls Coronet on her Head, and her Breaſt covered with a Ducal Mantle, like thoſe which the *Roman* Generals wore when they were in the Army: It is faſten'd on the Right Shoulder, and rais'd up a little by the Left hand, whilſt the Right appears without by the unfolding of the Mantle. The two Daughters are habited like the Emperor, only their Crowns are like the Pope's Triple-Crown, and their Sleeves which are very long, trail upon the Ground, like the ancient Queens of *France*. In this place is likewiſe an *Hagiaſma*, or Holy Water, which the *Greeks* fancied to have a Virtue of healing all manner of Diſeaſes.

CHAP. X.

The Deſcription of Galata, Pera, Tophana, *and other Places about* Conſtantinople.

AFter the ſhort deſcription which I have given of *Conſtantinople*, and which I have abridged the more willingly, becauſe other Travellers have wrote about it before, and what I obſerved moſt conſiderable, I found to be agreeable to what they had remarked, I ſhall now proceed to give you an account of *Galata*, which may juſtly be called a Suburb of *Conſtantinople*, ſince 'tis only parted from it by the Port which lies between both. They go from one ſide to the other in Galleys or Wherrys, which are always a great many of them on each ſide. One may indeed go by Land from *Conſtantinople* to *Galata*, by going round about the Port; but even then one muſt croſs a ſmall River of freſh Water, which diſcharges it ſelf into it.

The way from Conſtantinople *to* Gallata.

Upon this Road, the firſt place one meets with is *Ocmeidan*, which is a very ſpacious Plain, where the *Turks* exerciſe themſelves in ſhooting with Bows and Arrows, as the Name of it denotes. A little farther lies *Kaſſum-pacha*, which is a Town, where on the Sea ſide are the Stocks or Yards for building of Ships. 'Tis there that they make their Ships and Galleys, and for this purpoſe there are ſix and twenty Huts erected. The *Capandan-Baſſa*, or Admiral, who has the Command over all the Seamen, reſides there. Juſt by this Town, which is pretty neat, is the Balneo of the Slaves belonging to the Grand Signior, which is a Building of a conſiderable extent. After this the Road lies near ſeveral Churchyards, and at laſt one comes to *Galata*.

Ocmeidan.

Caſſumpacha.

Galata is a Town of a conſiderable bigneſs, and pretty handſome ſurrounded with an old Wall, and inhabited for the moſt part by *Greeks*, who moſt of them get their Living by keeping of Inns. Here likewiſe the *Franks* or *European* Chriſtians do commonly reſide, and their Eccleſiaſticks have five Cloyſters or Houſes, where Divine Service is ſaid according to the Rites of the *Romiſh* Church. Galata.

Upon the Sea-ſhore there is a great Fiſh Market, which is a long Street, on both ſides whereof are Fiſh-mongers, who have every day a great many Fiſh of all ſorts, and very cheap: Particularly there are very rich Turbots and Oyſters, not above two or three *Sols* a hundred. I likewiſe eat there ſeveral times very fine Muſcles and Craw-fiſh, which they bring to Market in very great plenty.

No

SCUTARI



SERRAGLIO DI CONSTANTINOPOLI

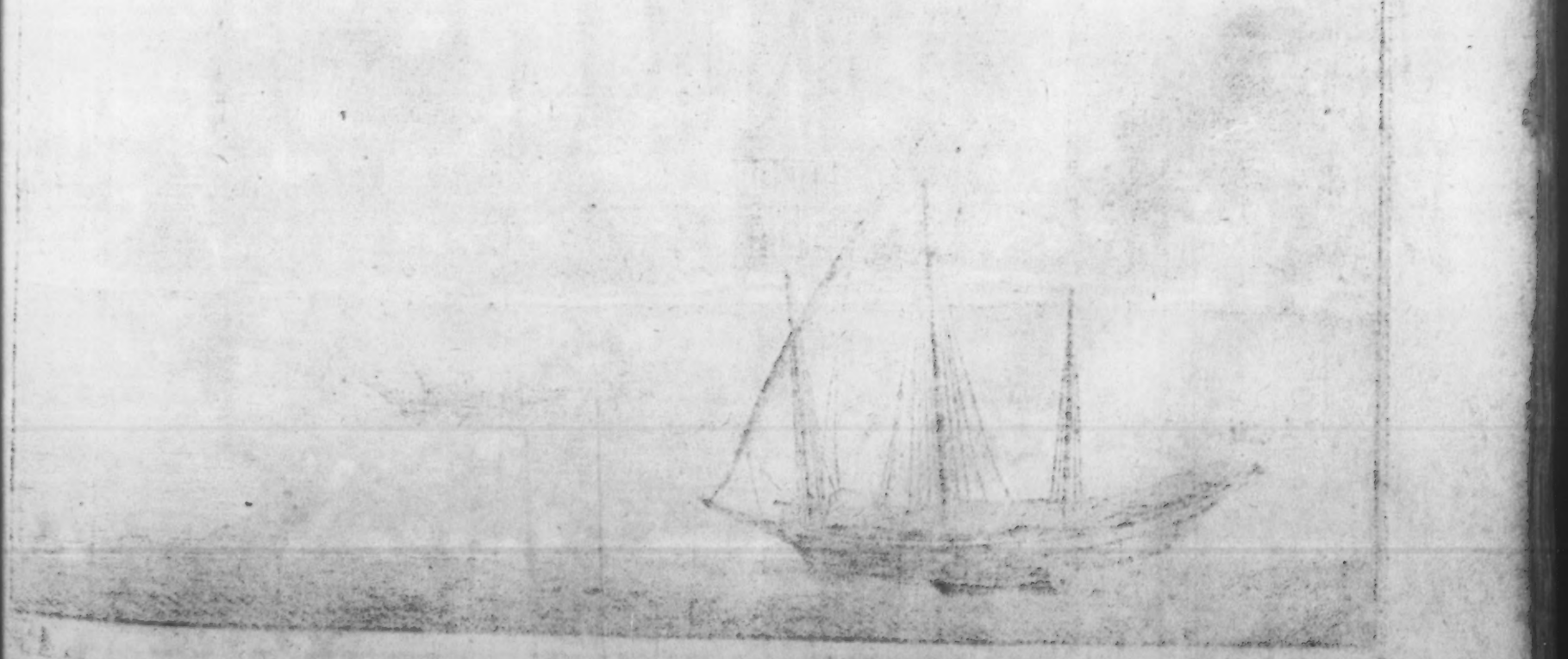








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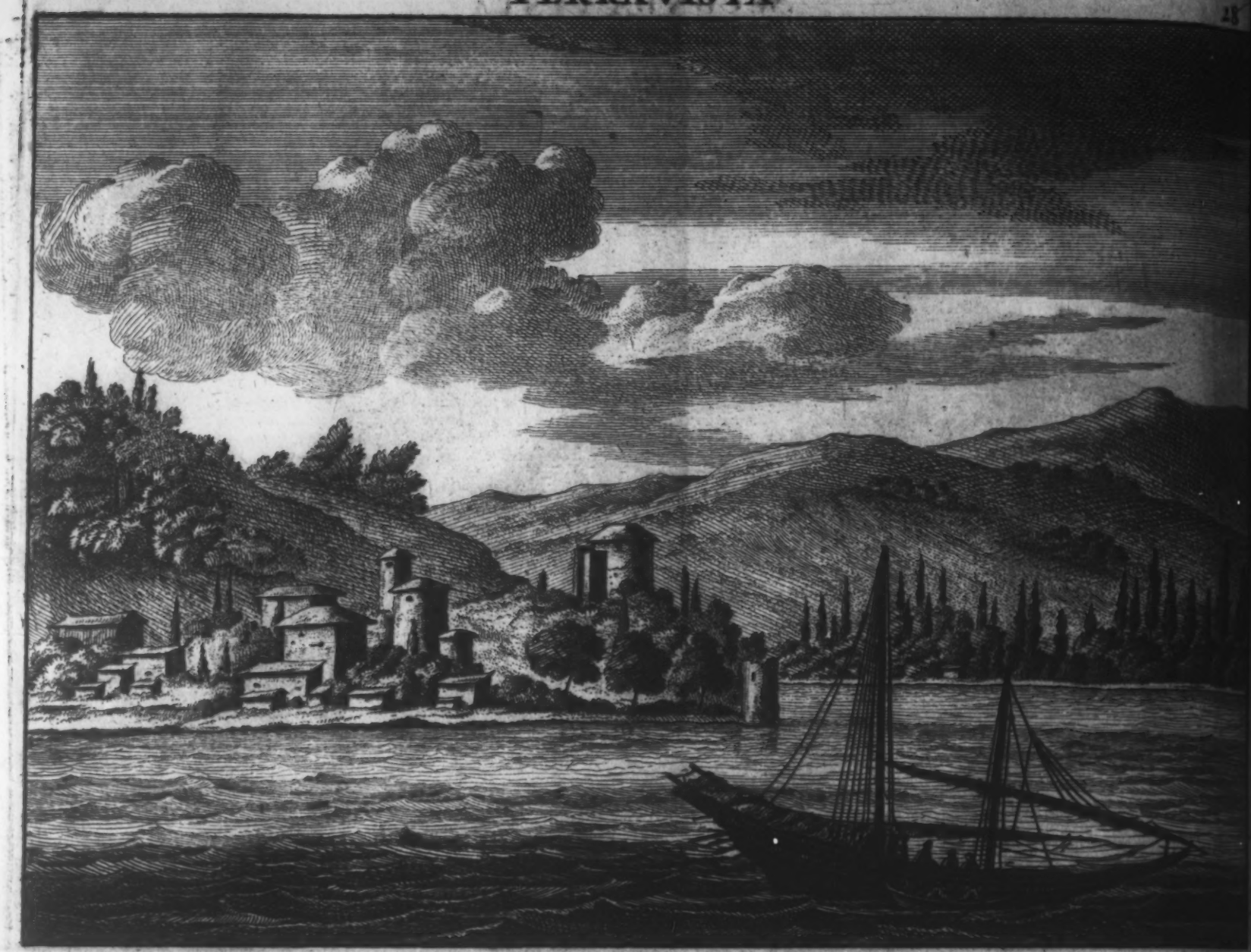




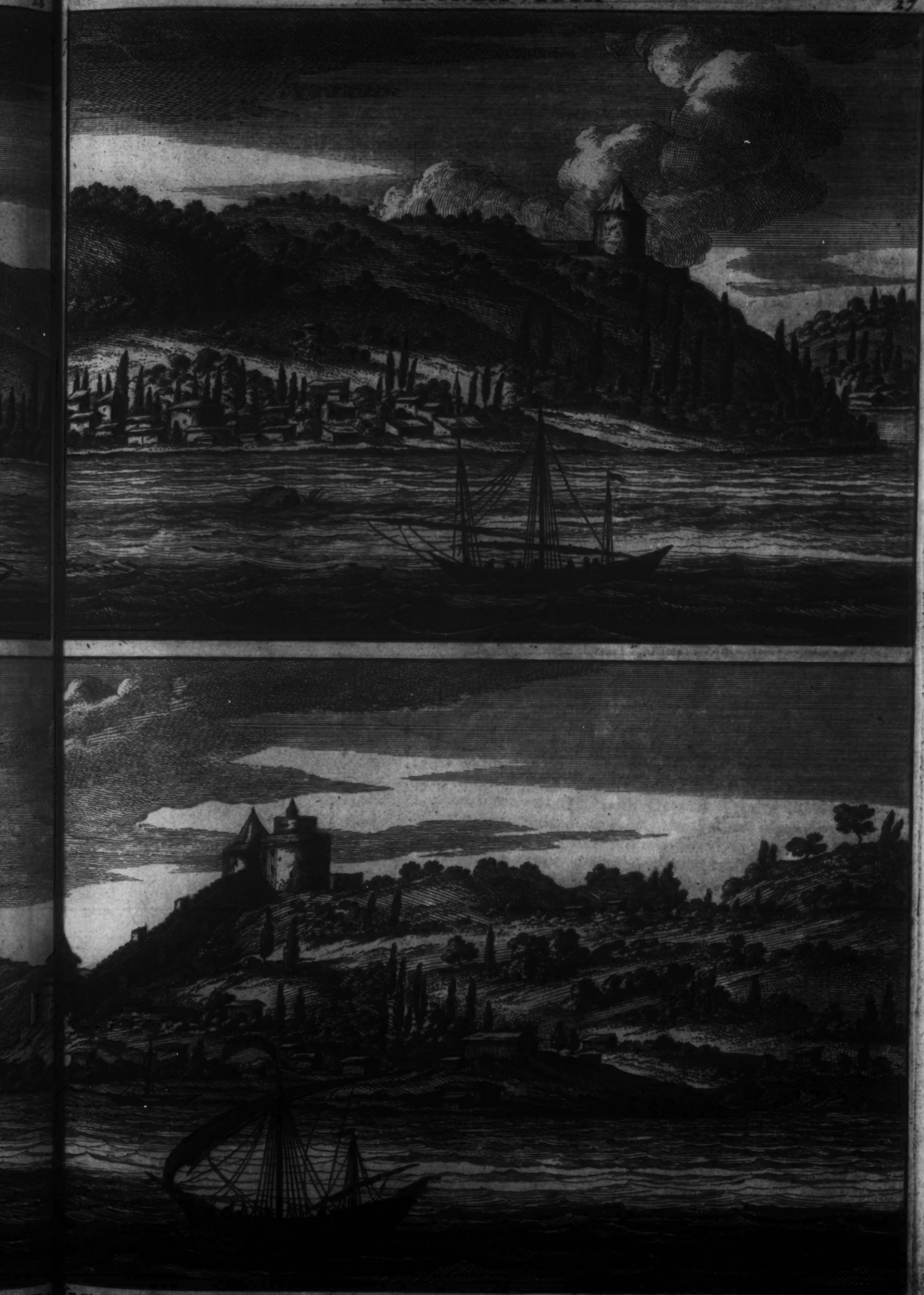
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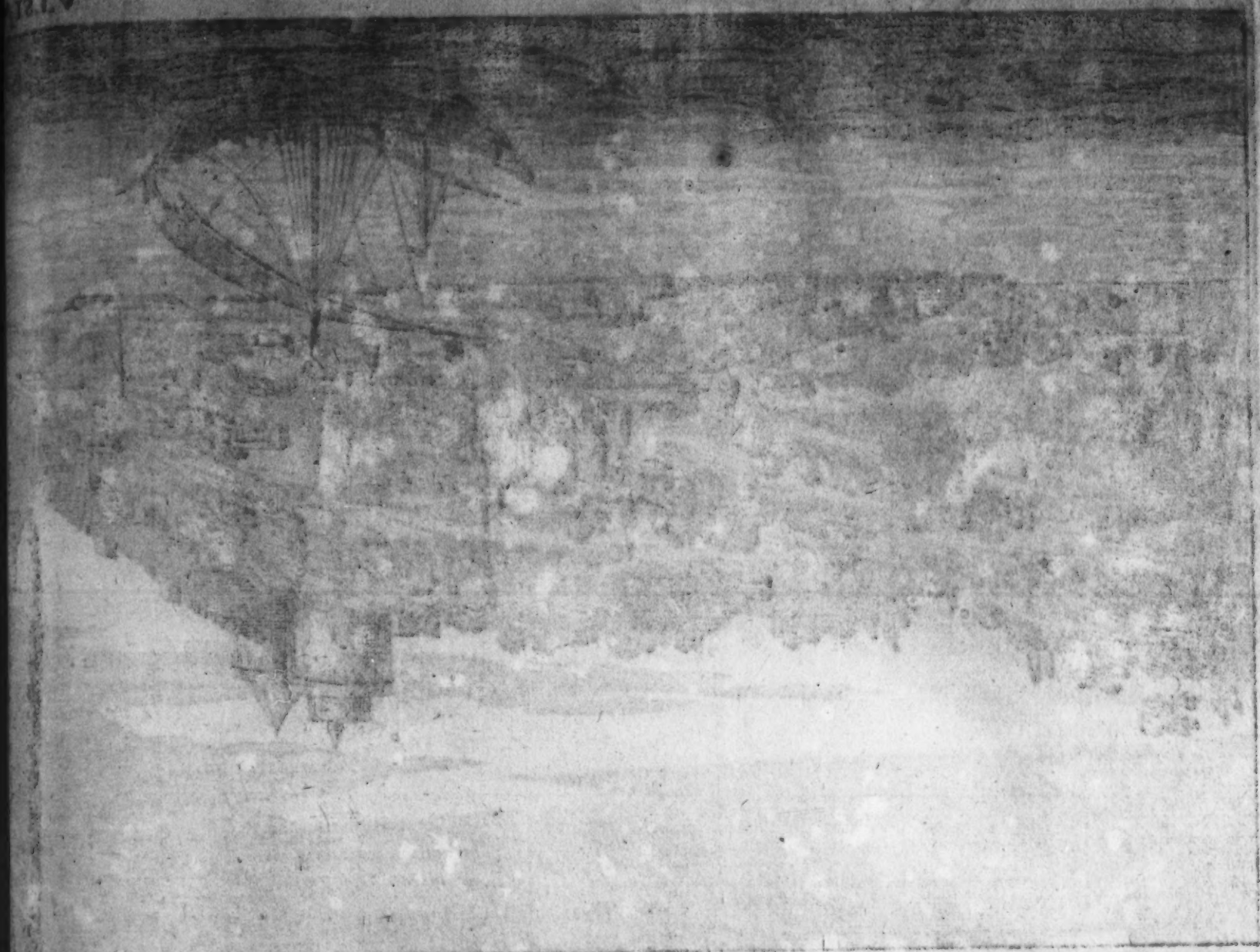


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SECOND VISTA

Pera. No ſooner are we got out of the Gate of *Galata*, but we aſcend towards *Pera*, which is not ſeparated from *Galata*, but only by ſome Church-yards, which one leaves on the Left. *Pera* is no more than a Burrough, tho very large. 'Tis there that the Ambaſſadors of Chriſtian Princes reſide, except that of the Emperor, and of the King of *Poland*. Whilſt I was in thoſe parts, the former quarter'd upon the Canal of the *Black Sea*, in a Town nam'd *Arnout Kiou*, about an hour and an half off *Galata*, and the other at *As Kiou*, hard by *Galata* upon the ſide of a little River of freſh Water, juſt where it diſcharges it ſelf into the Harbour.

The Houſes of *Pera* are well built, eſpecially thoſe of the Chriſtian Ambaſſadors, beſides whom there are hardly any that dwell there but *Greeks* of Faſhion, who are not for herding with the Populace.

Tophana. *Pera* being upon a prominence, one falls as it were upon *Tophana*, which is ſituated below upon the Channel over againſt the *Seraglio*. *Pera* properly ſignifies the Houſe of the Cannon, becauſe there they caſt Cannon, and other Warlike Ammunitions, for which reaſon all that row of Houſes, which makes a ſort of a Town, goes under that name.

The Houſes of *Galata*, *Pera* and *Tophana* are ſo ſituated, that as theſe three places are not of the ſame height, but one higher than the other, they form a ſort of an Amphi-theatre, from whence one may eaſily take a pleaſant view of the Harbour and the Sea.

Scutari. From *Pera* is an eaſy paſſage by a Galley to *Scutaret* or *Scutari*, call'd by the *Turks Iſcudar*. 'Tis a large Town on the Sea ſide, over againſt the *Seraglio* of *Conſtantinople*, wherein is likewiſe another fine *Seraglio* belonging to the Grand Signior. Beſides, it is very populous, and as full of all manner of Shops, as a conſiderable City could be. The diſtance from *Europe* to *Aſia* in this place, is not reckoned above a thouſand paces.

The proſpect which is here between *Scutari* and the *Seraglio* upon *Propontis* or the *White Sea*, is very fine. It is repreſented in the 23d Picture, wherein on the Coaſt of *Aſia*, (fig. 1.) is to be ſeen *Scutari*; and a little before it near the River which runs towards the *Black Sea*, (fig. 2.) the Tower of *Leander*; and a little farther upon the Continent (fig. 3.) the *Seraglio* of *Scutari*. A little farther on the ſame ſide, almoſt over againſt the ſeven Towers, is (fig. 4.) to be ſeen *Chalcedon*. On the Coaſt of *Europe*, (fig. 5.) is the *Seraglio* of *Conſtantinople*, and (fig. 6.) the Church of S. *Sophia*. The Waters of the Channel which runs towards the *Black Sea*, between *Aſia* and *Europe*, mark'd (fig. 7.) are very pleaſing to the ſight, and are no leſs pleaſant than thoſe in the Channel between *Conſtantinople* and *Galata*, where they run as far as the freſh Water mark'd No. 8.

Chalcedon. *Chalcedon* was anciently a conſiderable City, famous for the fourth General Council held there, but at preſent 'tis only a Burrough or Market Town, where I met with nothing remarkable but a Church which belong'd to the *Greeks*, which I drew juſt as it appears within No. 24. and as it appears without No. 25.

The Tower of Leander. In this paſſage from *Pera* to *Scudaret* or *Scutari*, as ſome call it, we meet with the Tower of *Leander*, but why it has that name none can tell. The *Turks* call it *Kiſs-kolee*, i. e. the *Tower of the Virgins*. It lies between *Scudaret* and the *Seraglio*, but nearer to the Coaſt of *Aſia* than that of *Europe*. It is a very ſtrong place, having a great many pieces of Cannon mounted on it, which ſerve as a ſecurity of the two Channels of the *Black* and *White Sea*, which lye on each ſide *Boſphorus Thracius*. In the Tower is a Well of freſh Water, very good to drink, and which moſt think to ariſe out of a Subterraneous Fountain, but which I rather think to be no more than a Ciſtern.

The pleaſantneſs of the Channel of the Black Sea. But that which is the moſt pleaſant is the Channel of the *Black Sea*, call'd by the ancient *Greeks Pontus Euxinus*, and by the *Italians* at preſent *Mare Maggiore*. Along this Channel going up from *Conſtantinople* towards the *Black Sea* on the Left hand in *Europe*, are to be ſeen a great many *Seraglio's*, and Houſes of Pleaſure, with very fine Gardens; the ſame may be ſeen on the ſide of *Aſia*, ſo that thoſe two Shores make a very pleaſant proſpect. On the *Aſiatic* ſide is a Caſtle ſurrounded with Cypreſs Trees, wherein Sultan *Ibrahim*, the Father of *Mahomet* IV. (who reign'd when I was there) was kept conceal'd during twenty years, for fear that Sultan *Morad* ſhould have put him to death, as he did the reſt of his Brothers. On both ſides of the River are a great many fine Towns, which I thought more proper to be repreſented on Copper Plates, than to give an account of them by writing: they are therefore repreſented in the Figures mark'd 26, 27, 28, 29, and 30.

From *Conſtantinople* to the *Black Sea* the Channel reaches above three Leagues, its Current is very winding, which occaſions that at a diſtance *Europe* and *Aſia* ſeem to touch one another in ſeveral places.

The Caſtles on the Black Sea. Juſt by the *Black Sea* are two Caſtles, one in *Europe* and the other in *Aſia*, ſaid to be built to put a check upon the Incurſions and Pyracies of the *Coſſacks*. They ſerve alſo for Priſons of ſeveral Perſons of Quality. Anciently a Chain or Bomb

lay acroſs from Caſtle to Caſtle, to prevent the paſſing of Ships in troubleſome times.

The Aqueducts without Conſtantinople.

At this place going aſhore, at ſome diſtance from the Channel on the *European* ſide, are two neat Aqueducts repreſented No. 31. and 32. They ſerve to carry Water to *Conſtantinople*, and the chiefeſt of them is two *Italian* Leagues in Compaſs.

About the mouth of the *Euxine Sea*, where the paſſage is narroweſt, lies a Rock in the Nature of an Iſland, fifty or ſixty paces from the *Terra Firma* on each ſide. One may indeed get up to the top of it, but not without danger, and to come down again is very hazardous. Formerly there ſtood upon it a Pillar of white Marble, call'd *Pompey*'s Pillar, becauſe, according to the common opinion, when *Pompey* had defeated *Mithridates*, he erected it in this place as a laſting Monument of his Victory. It was not above twelve foot high according to the Teſtimony of M. *Spon*, and its Capital was of the *Corinthian* Order, and ſeem'd not to have been made for the fore-mention'd purpoſe, but rather as an Altar to offer up Sacrifices. The Inſcription which is at the Baſe was in honour of *Auguſtus*, and in the year 1680. about the month of *April*, this Column was waſh'd into the Sea by an extraordinary ſtorm, that then happened.

Pompey's Pillar.

Tho' I have not drawn the Figure of the Rock my ſelf, yet I have thought fit to repreſent it, No. 33. according to the Draught which M. *Waſtion* drew of it upon the ſpot. He likewiſe drew the Column with the Inſcription that was upon the Pedeſtal, which he ſays he perus'd very carefully, in the preſence of ſeveral of his Friends, and has tranſcribed thus.

DIVO. Cæſar. AuGuſto.
L. C Lannidius.
L. F. CLa. ponto.

M. Spon *reads the Inſcription thus.*

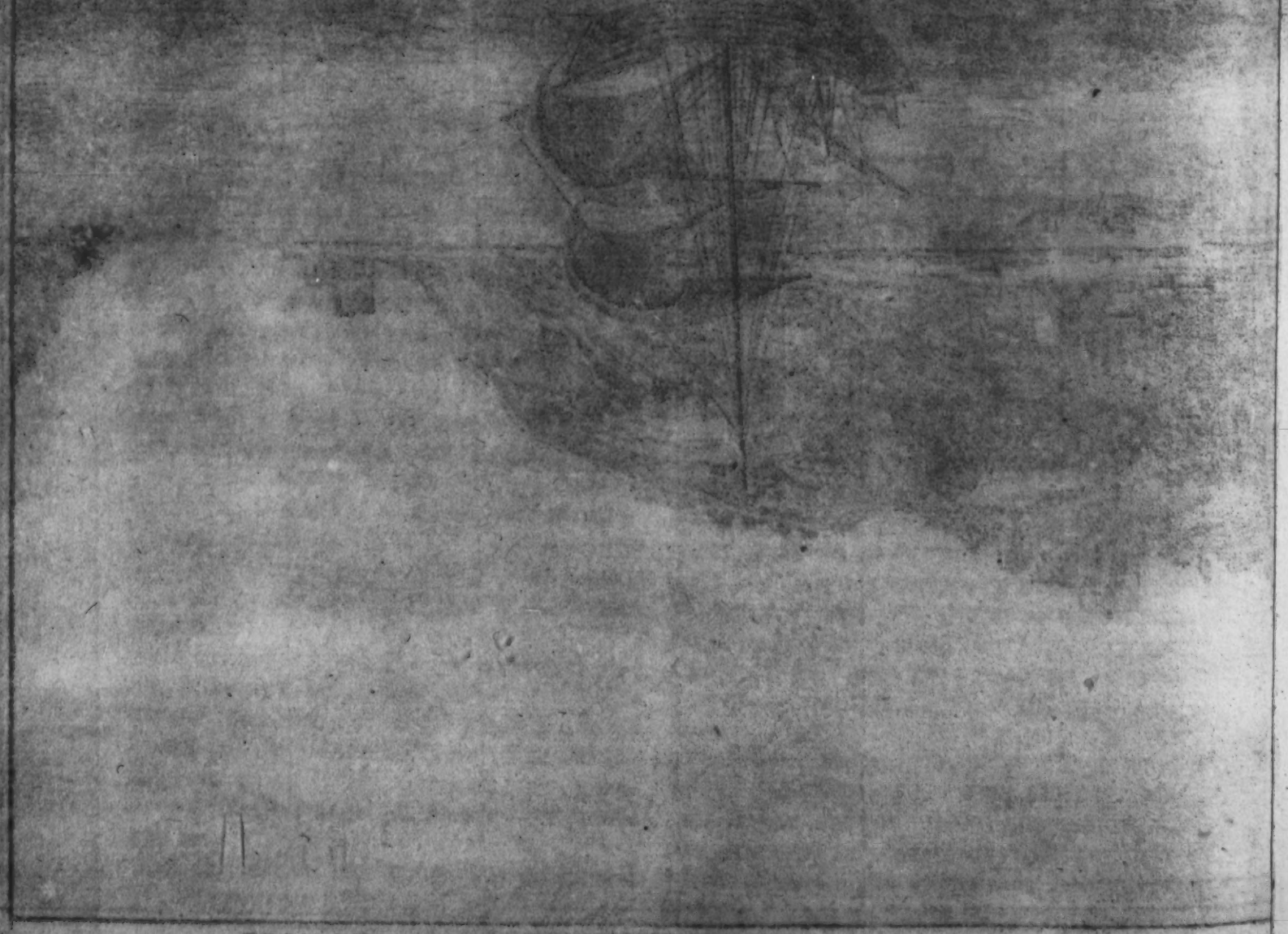
CAESARI AUGUSTO
E. CL. ANNIDIUS.
L. F. CLAFRONTO.

COLONNA di POMPEJO



But

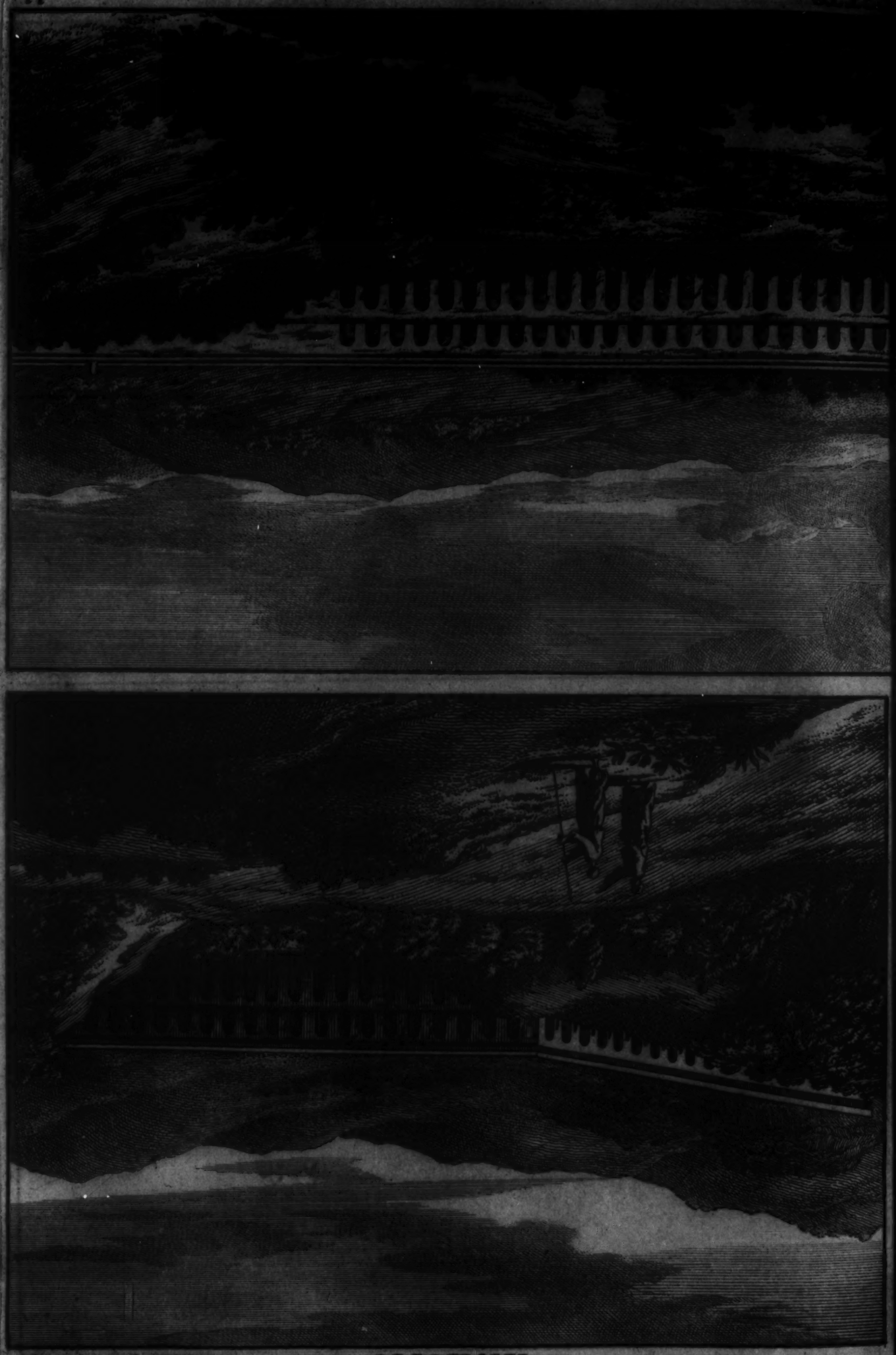
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QUINTA VISTA del BOSPHORO ó PONTE EUXINO







But M. *Spon*, who was very well verſt in thoſe ſorts of things, obſerv'd that the Letters were very ill made, and all worn. Let it be how it will, the Reader will be well enough pleas'd to know the different Lections of this Inſcription.

Hard by, and about this Rock are ſeveral other little Rocks, which ſome ſuppoſe to be the *Cyanean* or *Symplegadean* Iſlands, of which the Ancients have told ſo many Romantick Stories, and ſaid that they float upon the Water, ſometimes on this, ſometimes on the other ſide.

When we come nigh theſe Rocks, the Sea appears to be black, all about the Surface or Horizon.

Towns and Villages on the ſide of Europe.

In going towards this Rock, one leaves the Buroughs and following Towns on the Left, *viz. Tophana, Fondouchli, Dolmabaſſia, Biſiktaſſi, Ortakivi, Caruceſme, Arnoudkiui, Bebekbaſſia, Eskihiſſar*, or *Caſtel-Vecchio*. Below the laſt of theſe is a very neat Town, furniſh'd with all manner of Proviſions. At this Caſtle, all the Ships which go up to the *Black Sea*, are oblig'd to ſhew their *Teſcars*, that is, their Acquittance from the Cuſtom-Houſe of *Conſtantinople*. *Bartholiman, Tegnes, Jenikivi, Therapin, Bojonkdere, Sareyet, Mavremole*, are likewiſe Villages that lie upon the ſame Road.

Mavremole is a famous Monaſtery of the *Greeks*, ſituated about half a League from the Sea-ſide, whither once a year thouſands of *Greek* Families repair out of Devotion. But as devout as they are, they ſeldom return thence without being drunk, to which they have a great temptation, there being very fine Vineyards all round, of which they make excellent Wine, which the good Fathers ſell to all that come. The *Greeks* carry thither a great deal of Money, to pay for the ſaying of Maſſes for the Souls of their deceas'd Friends and Relations, whoſe names are ordingly Regiſtred in a certain Book. This Monaſtery, which commonly holds an hundred Eccleſiaſtics, which they call *Caloyers*, has a very fine proſpect upon the *Black Sea*, and upon the Channel, which runs towards *Conſtantinople*.

The Towns and Villages on the ſide of Aſia.

Upon the Right hand, on the Coaſt of *Natolia* or *Aſia minor*, ſtands *Scutari*, which is a Village or Town as big and as populous as *Haerlem*. The Travellers from *Perſia*, and other parts, paſs through this place with their Caravans. On the ſame ſide are *Coſcongiouk* (inhabited chiefly by *Jews*, who go every day to Traffick at *Conſtantinople*) *Stauros, Singilkivi-Coula*, otherwiſe *Coulabakcheſi, Candilbakcheſi, Eſquihiſſar*, a Caſtle ſituate over againſt that on the *European* Coaſt, *Ghiokſovi, Tchibouklı, Inghirlichivy, Onkiarskelohi, Beicos, Salibouroun*, and *Foro*, which anciently was call'd *Zamim*.

A Light-Houſe on the top of a Tower.

Over againſt the Rock where *Pompey's* Pillar formerly ſtood, there is a Town on the Coaſt of *Europe* ſituated upon the Sea-ſhore, call'd *Fanari*; where is a Tower of a conſiderable heighth, which ſerves as a Light-Houſe to direct the Ships by night. For this Sea is very dangerous, and not a year paſſes but ſome ſad miſchance or other happens in it, for which reaſon 'tis called by the *Greeks Maurothalaſſa*, the *Black Sea*, for ſo are they wont to make uſe of the word *Black*, to expreſs ſad and lamentable Accidents. Perhaps alſo it has its name from thoſe Black Clouds which riſe in greater numbers in this place than any where elſe; for the Water of this Sea is no blacker than that in others. Very often there ariſe fierce ſtorms, and that ſo ſuddenly, that 'tis impoſſible to be arm'd againſt them; nay, this ſometimes happens in the faireſt Weather in the World. And whereas this Sea is not very large, and ſeveral Currents (ſuch as thoſe of the *Danube, Boriſthenes, Tanais*, and ſeveral other leſs conſiderable Rivers which throw themſelves into it) run quite acroſs it, the Ships are ſubject to be toſs'd backwards and forwards, and are often, by the violence of the ſtorms, caſt and daſh'd to pieces upon the Rocks. Near the Channel of the *Black Sea*, there are a great many *Siacalles*, or Wild Dogs, which are much like to a Fox, eſpecially in the Snout. They are ſuppos'd to have been engendred of Wolves and Dogs. In the evening, and ſometimes in the middle of night, they ſet up a dreadful howling, eſpecially in bad Weather, or when it is very cold; and in Winter, when they can get little or nothing to eat, they are very miſchievous, and as fierce as Wolves.

Siacalles, or Wild Dogs near the Channel of the Black-Sea.

Before I leave *Conſtantinople*, 'tis requiſit I ſhould ſay ſomething of the Habits which they wear.

The manner wherein the Ladies of *Conſtantinople* are attir'd, (repreſented No. 34, 35, and 36.) hath a particular Air of Grandeur and Magnificence in it, and which by far ſurpaſſes the Dreſs of the other Women of that Country. Their *Tarpous*, or Head-dreſſes, are faſten'd to their Heads with a great many Handkercheifs of various Colours, all wrought with Gold and Silver, and beſet with all manner of precious Stones, each according to her Ability. Beſides this, they likewiſe adorn it with divers Flowers. This Head-dreſs is ſo contriv'd, that they can put it on, and take it off without undoing it, and it ſerves them for ſeveral days together, after which they give it another Faſhion, according to their own fancies, ſo that they are continually altering

altering ſomething or other in their Heads, about which they ſpend a great deal of time. This headdreſs is ſo heavy, by reaſon of its largeneſs, that ſometimes 'tis a perfect burden to them. The white Gown which they wear outermoſt, is edg'd at the bottom with Gold Laces and Fringes, if they are Perſons of Quality. In Winter their Gowns are lined with Fur, as the Mens are.



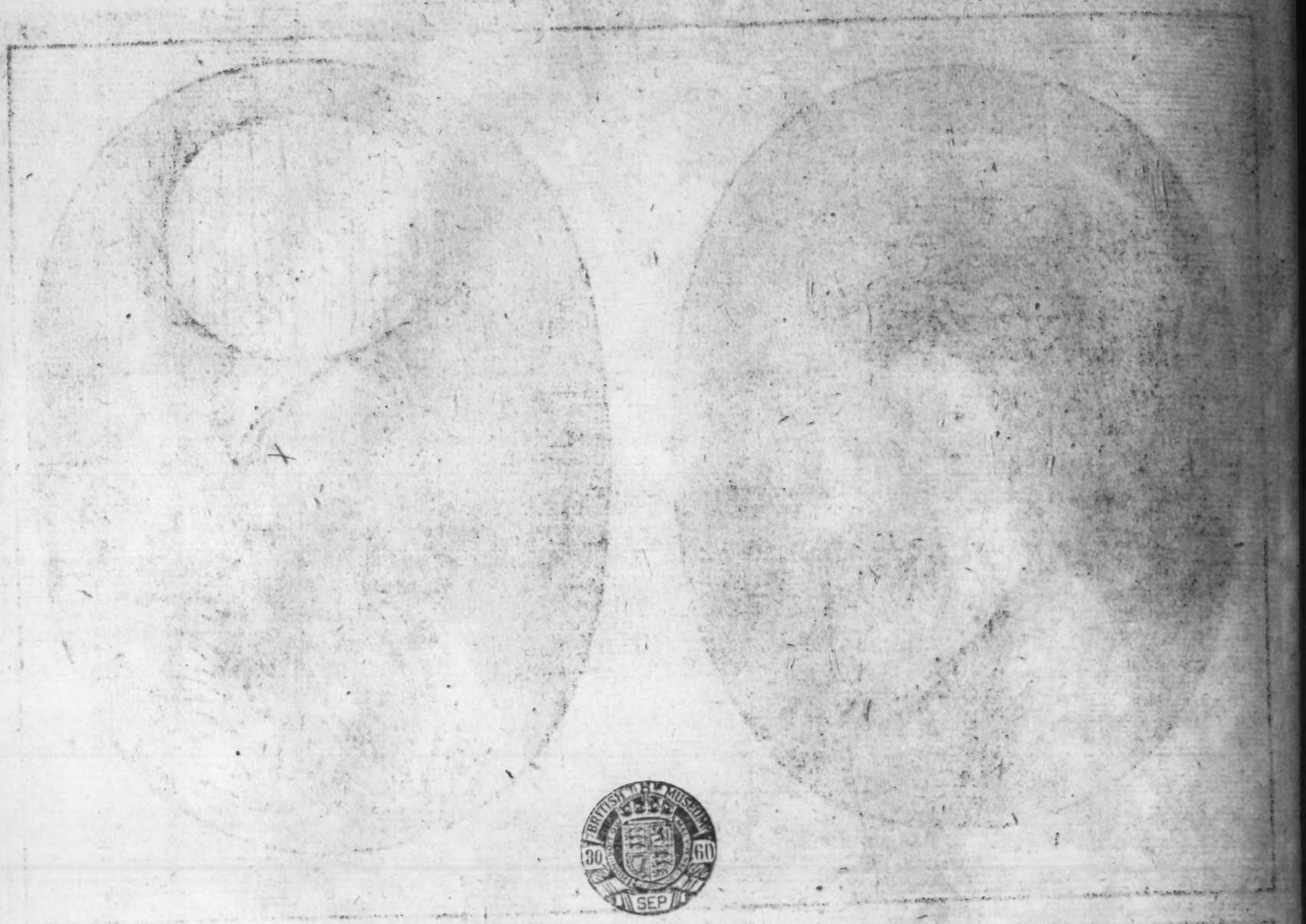
The Ladies of the Grand Signior's *Seraglio*, (the Pictures of ſeveral of which they gave me, and are here exhibited No. 37.) have a various kind of Dreſs. Some wear upon their Heads a *Kalpak*, or Fur Cap; others a large round Platine, after the Faſhion of the *Jewiſh* Women, only it leans upon the Brow and riſes up behind, and has on each ſide a Feather faſten'd to it, at their Ears hang large Plumes of Black Feathers, which dangle down before upon their Boſoms. Some of them bind their Heads with a *Tarpous*, or Cap made of ſeveral Handkerchiefs of divers Colours, wrought with Gold and Silver, to which they faſten all manner of Trinkets, to this end there are made ſeveral ſmall Flowers of Gold, in the manner of Noſe-gays, and in the middle of each Flower they ſet ſeveral precious Stones. There are ſome likewiſe who wear natural Flowers, ſuch as Pinks, and the like.

The common garb for the *Turks* is to wear a Cap of red Velvet, with a white *Turban* twiſted round about it, which is a ſort of Saſh made of fine Linnen or Cotton Cloath, as may be ſeen in the Figure mark'd No. 38.

The *Janizaries*, repreſented No. 39. have a ſort of long Caps which hang down behind, and before comes a Pipe of gilt Silver, which reaches to the middle of the Fore-head, and is about half a Foot high. This is their Cap of Ceremony call'd *Sercola*, otherwiſe they wear the common Cap with other *Turks*, round which they twiſt their Turban quite different from that of others. This Turban is generally a Scarf of White, Red, or Yellow Silk.

CHAP.




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CHAP. XI.

The Deſcription of Propontis, *or the* White Sea, *and of the Towns ſituated thereon; with the Proſpect of* Conſtantinople *on that ſide.*

AFter this ſhort Deſcription of the parts about *Conſtantinople*, and of the Channel of the *Black Sea*, we will conduct our Reader to *Propontis* or the *White Sea*, that ſo he may on this ſide alſo take a view of this famous City, which is the Seat of the *Ottoman* Emperors.

The various names of Propontis

When one are paſs'd *Gallipoli*, which is the laſt Town of the *Helleſpont*, and of which we ſhall have occaſion to ſpeak more particularly hereafter, one enters *Propontis*, called at preſent the *White Sea*, or the Sea of *Marmora*. The Firſt of theſe names was given it in oppoſition to the *Euxine Sea*, now call'd the *Black Sea*, becauſe of the frequent Shipwrecks that happened therein, and of the dark Clouds with which this Sea is continually cover'd; and it derived its other name from the Iſlands of *Marmora*, which are about eight or nine miles up in that Sea.

Its ſituation.

All the Compaſs of *Propontis*, containing about an hundred and twenty common *German* Leagues, lies between the 38th and 41ſt Degrees of North Latitude, and between the 55th and 58th of Longitude, or thereabouts, from whence it may be eaſily gueſs'd, that it is in a very temperate Climate, which has not the inconveniences of the ſharp Cold of the North, nor of the Burning Heat of the South. There is hardly any place in the World, that can ſhew within ſo narrow a Tract of Ground, ſo many large Cities as are to be ſeen round about this pleaſant Sea. The famous *Chizico*, the celebrated *Nice*, the pleaſant *Apamia*, the charming *Nicomedia*, the unfortunate *Chalcedon*, and ſeveral other Cities which *Aſia* could anciently ſhew upon the Banks of *Propontis*, are ſufficient Evidences that this great part of the World omitted nothing that might render its Sea-ſhores beautiful. All theſe Towns lie on the right as you go up from *Gallipoli* to *Conſtantinople*, and on the Coaſt of *Europe* upon the Left hand, near the Sea are *Rodoſto*, new and old *Perynthus* or *Heraclea*, *Selivrea*, *Bevados*, *Grandpont*, &c. I ſhall beſtow a word or two upon each of theſe Towns, taking them in the fore-mentioned Order, according to the ſituation they have with reſpect to thoſe who ſail to *Conſtantinople*.

A great many Towns round about it.

Chizico, one of the firſt Towns on the Right hand on the Coaſt of *Aſia*, was anciently famous, as well for its having been built by the *Argonauts*, about 500 years before *Rome*, as for its ſituation in a neat Iſland of *Propontis*, which was joyn'd to the Continent by two Bridges. It was a place noted for its lofty Towers, magnificent Buildings, almoſt all of Marble, and laſtly, for its large Arſenals for Magazines, which were carefully kept at all times, and ſupply'd abundantly with all manner of neceſſaries for the maintenance of its Inhabitants. The firſt being full of all manner of Arms, both Offenſive and Defenſive, the ſecond ſtor'd with all manner of Tools and Inſtruments, for the uſe as well of thoſe who liv'd in the City, as of thoſe who remain'd in the flat Country depending on that Republick, and the third ſtock'd with Corn, and every thing elſe that was neceſſary both in Peace and War. This City was as conſiderable for its Liberty, of which it was extremely fond. 'Tis true indeed, they loſt it by the earneſtneſs they ſhewed in maintaining it. For not being able to endure the Inſolence of ſome *Roman* Citizens, they clapt ſome of them into Priſon, and ſcourged others, and by this means drew upon themſelves the diſpleaſure of *Auguſtus*, who deprived them of that precious Liberty they enjoy'd during the War of *Mithridates*. But this Prince reſtor'd it again to them afterwards, upon the petitions made to him by the *Chiziceans*, and in conſideration of the Temple which they erected to his Honour. They had begun it a long time before, but the Troubles which happened to their City, put a ſtop to the Building, which they afterwards renew'd and finiſh'd very luckily in this Conjuncture. It was in this very City, that *Severus* put *Peſcennius Niger* to death, who after he had rebell'd againſt him, threw himſelf into *Egypt*, and there took up Arms. Of all the conveniences which this City had formerly, nothing now remains but the Beauty of its Situation. It is at preſent joyn'd to the Land by a kind of ſmall *Iſthmus*, made of the Ruins of thoſe two great Bridges which were built over the Sea, for the conveniency of paſſing without danger from the Town to the Continent, which are not above two Bow ſhots off one another. This *Iſthmus* is about half a League

Chizico

broad, and on each Side, *viz.* on the Eaſt and Weſt there was formerly a very fine Port, which at preſent is abandoned, as well as the Town, of which nothing elſe remains to ſhew its once flouriſhing State, but the frightful Ruins of its proud Buildings, which are heap'd up upon one another.

Among theſe lamentable Remains of its ancient Grandeur, there is to be ſeen upon a pleaſant Eminence a very fine Amphitheatre, in the Shape of an Oval, capable of holding above 12000 Men. From the Top of this Amphitheatre, as well as the reſt of the Hill, where all that remains of *Chizico* is to be ſeen, one may deſcry the two Gulphs which made the two Ports of this City, but not a Man ſets a Foot upon it, unleſs ſome Travellers led thither by their Curioſity to take a View of thoſe precious Remains of Antiquity. It is at preſent become the Habitation only of Owls; and this Place, formerly ſo Populous, and ſo full of Hurry and Buſineſs, that the Noiſe of the ſeveral Artificers drowned that of the roaring Waves of the Sea; is now, during a Calm, fill'd with nothing but the doleful Screechings of thoſe Ominous Birds, for whom Time has provided Neſts and Lodgings in the magnificent Palaces rais'd formerly by the Ambition of the *Chiziceans*.

Nice. Tho' *Nice*, call'd by the *Turks Iſnich*, had not been render'd Famous by that Venerable Council of 318 Biſhops, held there in the Year, 325. under the Empire of *Conſtantine the Great*, who was there in Perſon, and under the Papedom of S. *Sylveſter*; yet it would be ſo by its Name of *Antigonia*, which it deriv'd from *Antigonus* King of *Aſia*, the Son of *Philip*, but which afterwards was chang'd by *Lyſimachus* into that of *Nice*, in Honour of his Wife, who went by that Name.

This Town is almoſt ſquare, ſituated at the extremity of a Bay, in a fine Plain. On the North-Eaſt about two Miles off it is a ridge of ſmall Hills, abounding with Wood, Vines, Fruits and Fountains. Its Walls, which are about Eight thouſand Paces in Compaſs, have at every little diſtance large Turrets upon them, moſt of them round, and large Chambers within.

It had anciently a Gallery or Covert-Way, which ran quite round the Walls; but the *Turks*, who are not afraid of loſing the Place, have ſuffered it to be ruinated in ſeveral Places, as well as the Walls upon which it was Built.

This City is pretty large, has neat Streets, and a great many curious Remains, as well of *Chriſtian* as *Pagan* Antiquities: Among the reſt there is on the South-Eaſt Side a very ſtately Gate, in the nature of a Triumphal Arch. 'Tis all of Marble, with ſeveral *Baſe-Relieves*, and adorned with divers *Greek* and *Latin* Inſcriptions, but all of them defac'd by the *Turks*.

There are at leaſt Ten thouſand Inhabitants in this City, as well *Chriſtian Greeks*, as *Jews* and *Turks*, who all live upon the Trade they drive with their Corn, Fruits, Cottons, fine Cloths, and other Merchandiſes which they tranſport by Sea to *Conſtantinople*, which is not above an Hundred and twenty *Italian* Miles from thence.

Montagnia. Among the many Towns which went under the Name of *Apamia*, there is one call'd by the *Turks* at preſent *Montagnia*, or rather the ancient *Nicopolis*: But if one may credit the old Inſcriptions in this Place; one may conclude that *Montagnia* is the ſame with *Apamia*, or at leaſt that it ſtands but a little way off where that City formerly ſtood.

The Bay upon which it is built on a very fine Spot of Ground, was anciently call'd *Cianus Sinus*, from the name of the City *Cium*, of which there are ſtill ſome Ruins to be ſeen, but at preſent it is only called *Montagnia*.

'Tis by means of this Bay that the Town, though ſmall, drives a great Trade to *Conſtantinople*, and its nearneſs to *Burſa*, brings almoſt all the Traffick of that great City, and of all *Bithynia* (of which *Burſa* is the Capital) to it. *Montagnia* is not above four Miles off *Burſa*, *Bruza*, *Bronza*, or *Burſia* (for that City goes under all theſe Names) and the way to it lies through very pleaſant Fields, that are well Cultivated. The Inhabitants are about Five or Six Thouſand, who are as well *Chriſtian Greeks*, as *Jews* and *Turks*, almoſt all of them Merchants, and live upon the Trade they carry on. All the Country round about abounds in all ſorts of Fruits, which they carry and Sell at *Conſtantinople*.

Nicomedia. One ſhall hardly meet with ſo pleaſant a Situation as is that of *Nicomedia*, which next to *Conſtantinople*, excells that of all other Towns whatſoever. It ſtands at the bottom of a Bay, to which it has given its Name, and runs upon the ſide of a little Hill, which is ſtor'd with a great many Fountains, Fruit-Trees, Vine-Yards, and Corn. There are ſeveral large Gardens, whoſe Fruit is extraordinary, particularly the Melons, which, according to the Teſtimony of thoſe who have travell'd into the Eaſt, come not ſhort in Goodneſs of thoſe of *Cachan* in *Perſia*, which are reckon'd to be the choiceſt Melons in the World.

Such Travellers as are willing to take a View of curious Inſcriptions, may in a great meaſure ſatisfie their curioſity in this City, where there is ſcarce a Street or Church-yard, but what affords ſome

Re-

Remains of them, and ſometimes entire Inſcriptions, both in Greek and Latin.

This City has been always in Repute ever ſince *Nicomedes*, King of *Bithynia* enlarged it, and call'd it by his own Name; whereas anciently it was nam'd *Olbia*, from a Nymph of that Name, ſaid to have laid the Foundations of it.

It was hither that *Hannibal*, after he had eſcap'd a great many Plots deſign'd againſt him, made his retreat to *Pruſias* King of *Bithynia*; but afterwards for fear this Prince ſhould deliver him up to the *Romans*, who had ſent *Titus Quintius* to demand him of *Pruſias*, this unhappy General (according to the Teſtimony of *Livy*) put a Period to his Life, by a certain Poyſon which he had got ready and carry'd always about him. *Plutarch*, and ſeveral other Authors make mention of this Matter of Fact, much after the ſame manner. The Sieur *Grelot* pretends that *Livy* had aſſerted that *Hannibal* was Crucified in that Place, and we upon his Credit had written the ſame; but having ſince conſulted that ancient Author in the Paſſage where he ſpeaks of the Death of *Hannibal*, we found no ſuch Account of it. This particular is indeed in the Argument to the 17th Book of *T. Livy*, commonly attributed to *Florus*, but there another *Hannibal* is ſpoken of.

This City was one of the firſt that was converted to Chriſtianity, and render'd ſtill more Famous by that multitude of Martyrs, who ſo courageouſly laid down their Lives in the Defence of the Faith. It was near this City, in a Village call'd *Acciron*, that *Conſtantine the Great* died of a burning Feaver, in the Year, 340. and the Sixty ſixth of his Age. Some Hiſtorians give out that this Emperor being perverted to *Arianiſm*, which had been condemned by the Council of *Nice* in his Preſence, enter'd into a Reſolution of being Baptiz'd a ſecond Time in the River *Jordan*, and that departing from *Conſtantinople* upon this Deſign, he fell Sick at *Nicomedia*, where *Euſebius* Biſhop of that Place adminiſtred this ſecond Baptiſm to him, which was allow'd by the *Arians*.

The Bay of *Nicomedia* is not above half a League over, but 'tis pretty long, and flank'd on each ſide with ſeveral ſmall Hills, which by their Windings and Turnings through which the Bay runs, make as pleaſant a Paſſage as can be deſir'd.

To conclude, the City of *Nicomedia*, call'd by the Turks *Iſmit*, is very large and populous, having about Thirty thouſand Inhabitants, *Greeks*, *Armenians*, *Jews* and *Turks*, who moſt of them live by Trading in Silks, Cottons, Wool, Linnen Cloths, Fruits, Earthen and Glaſs-Wares, and ſeveral other Commodities, which make it a City of very great Trade. There are a great many *Greek* Churches and fine Moſques, with ſeveral *Caravanſeras* or Inns, and neat *Bazuars* or Market-Places.

Moſt of the great Ships, *Saics*, *Barks*, *Caics*, and other Merchant Ships belonging to *Conſtantinople*, are built at *Nicamedia*, but they have as little inſight into this Art, as they have into that of War, and common Architecture. Indeed their Ships are ſtrong built, but very ſorry Sailers, and eaſily taken, beſides they beſtow a World of Time in Building them.

Weſtward of *Nicomedia*, on the right Side of the Bay, is a Fountain of Mineral Water, of which the *Turks* and *Greeks* boaſt miracles for the Curing of all manner of Diſtempers; which occaſions them to flock thither in whole Troops.

A little farther Weſtward in the ſame Bay on the left Hand bending towards the South, is a ſmall Slip of Land, not above five or ſix Fathom Broad, and about half a quarter of a League Long, at the end of which next the Continent is a Moſque, of which the *Turks* tell us this merry Story.

A pleaſant Story of a Turkiſh Monk.

They ſay that on a certain Feſtival, there was a *Dervis* or *Mahometan* Monk, living on the other Side the Bay Northward, who intended, according to his Cuſtom, to croſs the Water and pay his Devotions in the Moſque; but that a Storm which aroſe the Night before having caſt away his Bark, and he not knowing how to go to the other Side, pray'd God to Inſpire him what to do in this Extremity. His Prayer was heard, and *Melac Gabriel, that is, the Angel Gabriel* immediately reveal'd to him that he need only gather up as much Sand on the Sea-Shoar, as he could hold in the Lappet of his Gown, and afterwards ſtrew it upon the Water in the nature of a Path, and march boldly over it. This devout Monk did as it was reveal'd to him, but whether he had not gather'd Sand enough, or whether he ſcatter'd it too plentifully, ſo it happen'd, that in the middle of the Bay he found himſelf in a ſtrange Quandary, for the Path he had made ſunk to the Bottom behind him every Step he took, and he had not wherewithal to make another before him, his Stock of Sand being ſpent. Hereupon he had recourſe to Prayers and Tears for his Deliverance out of this Perplexity. *Mahomet* perceiving the extraordinary Piety of this good *Muſſelman*, and mov'd with the danger to which he was expos'd in going to the Moſque, obtain'd of God, that a Slip of Land ſhould be extended to this poor Monk, that ſo he might be at the Temple by the Hour of Prayer. Ever ſince this Neck of Land ſtill remains as a ſtanding Monument of this Miracle. A probable Story this, and fit to be inſerted in the *Romiſh Legends*,

as

as well as in the *Turkiſh Alcoran*. But to proceed,

The Chalcedonian Sea.

From this Bay one enters into the *Chalcedonian-Sea*, call'd by the Ancients, *Fretum Chalcedonium*, *Boſphorus Chalcedonius*, *Boſphorus Thracius*, and by ſeveral other Names. In the midſt of this ſmall Sea, which is not above eight Leagues in compaſs is to be ſeen near *Chalcedon* a Light-houſe upon a Promontory, with a Pleaſure-houſe belonging to the Grand Signior, call'd *Fanari Kioske*. The Word *Kioſke*, in the Turkiſh Language, ſignifies a cover'd Gallery, for they are commonly nothing elſe but Columns ranged in a Square with Galleries round about cover'd with a flat Roof in the nature of a Tent.

The Grand Signior's fine Garden.

The Situation of this *Kiosk* is very Pleaſant, being ſeated in the midſt, and on the higheſt part of a fine Garden, the moſt regular of any I ſaw in *Turkey*. There are a great many Walks ſet in Rows, and ſeveral *Parterres* of a conſiderable Length; whereas moſt other Gardens belonging to the Grand Signior are only a confus'd Thicket of Trees, ſet here and there without any Order or Symmetry. All theſe Walks end at the *Kiosk*, from whence is a fine Proſpect; ſince from thence one may ſee the greateſt part of *Conſtantinople*, the Grand Seraglio, and *Galata*.

The City of *Conſtantinople* lies Weſtward of this Garden, and is not above a League off it. The Port and Town of *Chalcedon* are on the right Side thereof, bearing towards the North-Eaſt. The Princes Iſlands and *Propontis* are before it, bearing to the South-Eaſt. Part of the Mouth of the Bay of *Nicomedia* lies on the left Hand towards the South: And the pleaſant Fields of *Bithynia*, at the end of which this Garden is ſituated, lie upon the Eaſt.

It was the natural beauty of the Place that inclin'd *Sultan Soliman* II. to build this *Kiosk* or Pleaſure-houſe, where he might ſometimes retire for his Diverſion with ſome of the Ladies of his Seraglio. And to this Purpoſe he caus'd to be made, in a Place a little higher than the reſt, a ſtately *Sopha* bedeck'd with Quilts, Cuſhions, and rich Carpets, and ſurrounded with marble Balliſters in *Moresk-Work*. This *Sopha* is a Square, and placed almoſt in the middle of a large Baſon or Ciſtern of the ſame Form, which is inſenſibly fill'd with a great many Caſcades of Water ſo high as to be fit to bath in.

Soliman, who delighted as much in the Fair Sex as he did in Arms, caus'd this Place to be enrich'd with all the Ornaments which all the Mahometan Skill in Architecture could invent, thereby to give a guſt to the Pleaſures which he there took with his *Sultanas*. He often croſs'd over with them from his Seraglio of *Conſtantinople* to this *Kiosk*, which was not but about a Mile off; that he might indulge himſelf the more freely in all thoſe extravagant Pleaſures, to which his natural Inclination prompted him, and to which he was farther incited by the Beauty of this Place, which had been built and beautified for no other Purpoſe. The Light-houſe, which is near this *Kiosk*, ſerves as a Guide to the Ships which ſail by Night to *Conſtantinople*, as alſo to the Barks which caſt Anchor near *Chalcedon*, of which the Number is inconſiderable.

Chalcedonia.

The Port of *Chalcedon* is as little frequented as the Town, there being only a few ſmall Barks or Saicks which go to *Conſtantinople*, to fetch thence Proviſions and other Neceſſaries, of which they have but a ſmall ſtock in this Place.

This Town was anciently one of the moſt noted upon *Propontis*. 'Tis ſaid a certain Shepherd, nam'd *Chalcedon*, the Son of *Saturn*, began to build ſome Cottages upon the Banks of a ſmall River which runs by, and call'd it by his own Name. Long after this the Inhabitants of *Chalcis*, a Town in the Iſland *Eubœa*, call'd at preſent *Negrepont*, ſent a Colony thither, and confirm'd afreſh its Name, which ſuited ſo well to that of their City. The Inhabitants of *Megara*, a Town ſituated near the Iſthmus of *Corinth*, ſent another Colony thither about the Year of the World, 3290. But neither the one nor the other of them knew how to make choice of a Country that might afford both Pleaſure and Plenty to their Colony, elſe they would not have neglected ſo pleaſant a ſituation as is that where *Conſtantinople* now ſtands, and which lay juſt over againſt the Place where they ſettled. For this Reaſon the *Delphian* Oracle pronounc'd them *Blind*, a Name which they retain to this Day.

Here M. *Grelot* relates a pleaſant Story, as taken out of *Arrian*; and we have borrowed it from him, as well as ſeveral other particulars relating to the Deſcription of *Conſtantinople*, in the truth of which we have been confirm'd by our own Experience. But for as much as ſeveral learned Men whom we have conſulted ſince about this particular matter of Fact, aſſure us that the Story is not in the ancient Author to whom Mr. *Grelot* aſcribes it, we ſhall not go about to warrant the Truth of it; but leaving this Task to the ingenious Perſon from whom we have borrowed it, who perhaps is prepar'd to juſtify his Quotation, we ſhall only relate the Story, juſt as Mr. *Grelot* repreſents it.

He tells us then, That *Arrian* the Hiſtorian, who was a near Neighbour to the *Chalcedonians* (being born no farther off than

than *Nicomedia*) aſſerts, That theſe People having for ſome time neglected the Worſhip of a Divinity, to whom their Anceſtors had erected a Temple, were puniſh'd with a ſhameful Diſtemper, and not knowing how to Cure it, they thought the moſt ſpeedy remedy was to cut off the Infected part (how conſiderable ſoever it might be) for the preſervation of the whole. Doubtleſs this incenſed Deity was the Goddeſs *Venus*, ſince ſhe had a very fine Temple in *Chalcedon*, and the Diſtemper with which the *Chalcedonians* were afflicted, was one of thoſe which that Goddeſs inflicts on Mankind. The Diſtemper was indeed very troubleſome, but the Remedy was far worſe than the Diſeaſe; and had any of our Quack Doctors been then Living, and fix'd their Bills of an infallible Cure for the *Clap* or the *Venereal Diſeaſe*, upon the Corners of their Streets, the *Chalcedonian* Ladies would have been very well pleas'd with it, who were then all of them Widows without the Loſs of their Husbands.

Chalcedonia.

This Temple of *Venus* is no longer diſcernible at *Chalcedon*, nor is there to be ſeen that of *Apollo*, which one *Cocconas* render'd famous by the Oracles, which he by his Ingenuity caus'd to be utter'd by that Deity.

This *Cocconas*, envying the Cities of *Delphi* in *Phocis*, of *Claros* in *Jonia*, and of *Delos* in one of the *Cyclades*, Iſlands in the *Egean Sea*, which were become famous and enrich'd by the Oracles of *Apollo*; thought of making the Temple of that Deity at *Chalcedon* as noted as any for its Oracles. For this purpoſe he ſent for a Prieſt of *Apollo*, and learning of him how to return Anſwers in a double Senſe, after the Nature of Oracles, he acquitted himſelf ſo well therein, that in a ſhort time the Reputation of the *Chalcedonian Apollo* rendred this City Famous throughout all *Thrace*, *Bithynia*, *Phrygia*, and all the Places round about, from whence every body flock'd to *Chalcedon* to conſult the Oracle upon the doubtful ſtate of their Affairs.

There is not the leaſt Remains of all thoſe Temples of Heathen Antiquity, nor of the Churches of the primitive Chriſtians in *Chalcedonia*, only part of the Church of St. *Euphemia* is ſtill ſtanding, where the few *Greeks* who are in that Town have their Religious Worſhip; and in this Church it was that the Fourth General Council was held.

As for the other Antiquities, there are ſcarce any remaining, beſides ſome broken Monuments and Inſcriptions, with a large part of an Aqueduct under-ground.

The Port has no longer its Entrance guarded with a Chain as formerly; but tho' it lies open to all the World, yet it is but very little frequented. In ſhort, this once famous City, to which *Chryſopolis*, now *Scutari*, ſerv'd only as a Port to lay up its Ships, and as a Magazine to keep its Proviſions; has preſerved nothing of its ancient Grandeur beſides its Name, for it is at preſent reduc'd to a pitiful Villa of about ten or twelve hundred Houſes, full of Ruins and Devaſtations.

Add to this, That this unfortunate City has been ſo often ravag'd, that there is no wonder it ſhould be in ſuch a miſerable Condition. The *Perſians*, *Goths*, *Sarazens* and *Turks* have all of them in their turns made it ſenſible of the direful effects of their Cruelty: And the nearneſs of *Conſtantinople* has been always an Obſtacle to its growing Greatneſs.

The Emperors of the *Eaſt*, Succeſſors to *Conſtantine the Great*, have always held their imperial Seat at *Conſtantinople*, and have only minded the aggrandizing of that City, even at the Expence of the neighbouring Towns, as well as at thoſe of their Enemies. One of thoſe Emperors, *viz. Valens* did more Miſchief to *Chalcedon*, than any of its moſt inveterate Adverſaries ever did. He demoliſh'd its Fortifications, which were all built with large Stones, and intended to have raſed it to the very Ground, becauſe it had entertain'd his Enemy *Procopius*, and ſeem'd to favour his Party. The large Aqueduct, which is near the *Solymania*, and reaches as far as *Conſtantinople*, and the greateſt part of that Moſque, were raiſed out of the Ruins of this unfortunate City.

In a Word, it is very rare for any one to take this Town in the way to *Conſtantinople*, they generally leave all the Coaſts of *Bithynia* on the right, and travel along thoſe of *Thrace*. The firſt Town one meets with, after one is paſt the *Helleſpont*, is *Rodoſto* or *Rudiſto*. The Situation of this Place is pretty good, being ſeated at the extremity of a ſmall Bay, which accommodates it with a ſort of a Haven. It contains about 15000 Inhabitants, and the Trade it drives over all *Thrace*, on the *Propontis*, and the *Black-Sea*, draws a great many more People to it, than to any other Town on that Side. There are in it three or four large Moſques, and ſeveral other ſmall ones; ſome Churches belonging to the *Greeks*, and two Synagogues of the *Jews*. The Town ſtretches it ſelf on the Sea-ſhore, where is its greateſt Trade; and toward the Land it has a great many Gardens, which raiſe pretty good Fruit, tho' not well look'd after, no more than they are in any other part of *Turkey*. For the *Mahometans* underſtand as little of Gardening as they do of Architecture; and tho' they have a great many *Boſtangis* or Gardners, who make it their whole Buſineſs, yet as to their

Fruits, they leave Nature to do its own Work in the Production of them. They Sow indeed a great many Cucumbers and Melons, but they never come to that Perfection as they arrive to at *Nicomedia*.

Perinthus or Heraclea.

No ſooner are you paſt the Bay of *Rodoſto*, but a little on the left Hand you meet with the ancient Town of *Perinthus*, one of thoſe which went under the Name of *Heraclea*; and if after all the Troubles it has met with, it had not retain'd its Name to this time, one could ſcarce have thought, looking upon its preſent Condition, that the Ruins one ſees were thoſe of that famous *Perinthus*, which once gave Law to the proud *Byzantium*, under whoſe Tyranny it at preſent Groans.

This Town is ſituated in 42 degrees of North Latitude, round about a promontory, which forms in the two ſides of it two Good Havens, but that on the North-Eaſt ſide is the largeſt and ſafeſt, and indeed the only one that is made uſe of. But foraſmuch as no care is taken in keeping them cleanſed, but the *Turks* ſuffer them inſenſibly to be dammed up with the Rubbiſh and Ruins of the Old Buildings, of which there are ſtill ſome remains on the Sea-Shore, none but ſmall Veſſels, ſuch as Barks, Saicks, and the like, can enter therein: Whereas in the Days of the Emperor *Severus*, and a long time after him a whole Fleet might very well be laid up in it, and there was a Draught of Water ſufficient for Ships of the greateſt Burden.

This Port is almoſt Circular, is in figure much like to a Horſe-Shoe, and has a pleaſant Proſpect; But that of the Promontory which lies on its left hand is ſtill more pleaſant. From thence one has a View of the two Ports of *Heraclea*, and the Town between them; as alſo of the Sea of *Marmora* which lies in the Front. Its ſituation is rendred the more Advantageous by thoſe pleaſant Fields which ſurround it.

It was doubtleſs in this place, that the Lofty Amphitheatre of *Heraclea* formerly ſtood, which was look'd upon by the Ancients as one of the Seven Wonders of the World. There are ſtill to be ſeen ſome fine Remains of it, and among others ſeveral Vaults full of freſh and clear Water, which ſerve at preſent as ſo many Ciſterns. From theſe Vaults the Water was rais'd on high through ſeveral Pipes, and convey'd into all the parts of the *Amphitheatre*, where there was any occaſion for it.

This Fabrick was not the only remarkable thing at *Heraclea*; for beſides the Temples, the Baths, and other publick Buildings, there were a great many fine Statues, rais'd in publick places to the Memory of ſuch as had done any ſignal Service to the City. Theſe Statues were all thrown down and defaced by the Barbarity of ſucceeding Ages, but their Pedeſtals with the Inſcriptions are ſtill remaining as ſufficient Proofs of the Gratitude of the *Perintheans* towards their Benefactors. So that no queſtion can be made of the Generoſity of the Ancient *Heracleans*, or that this City was not the Old *Perinthus*. The Greek and Latin Inſcriptions to be ſeen in ſeveral places are ſtrong Evidences of it, and thoſe curious Remains of Antiquity confirms the ſaying of the Poet.

——*Quæ magna Perinthus*
Ante fuit priſcum mutavit Heraclea nomen.

Theſe Marks are to be met with in almoſt every Street; but the largeſt of all thoſe Inſcriptions is incloſed in a thick Wall of the Cathedral Church of this City, which faces the Street that leads to *Adrianople*. It is in Greek, and dedicated to the good Genius of the Emperor *Severus*. It was this Emperor, who, in Revenge, that *Byzantium* had enter'd into the Intereſts of *Peſcennius Niger*, ſubdued it and brought it under the Subjection of *Perinthus*, that was it's Rival.

There is likewiſe another Greek Inſcription hard by the ſame Church, in the Arch-Biſhop's Palace, dedicated to the good Genius of the Emperor *Trajan* the Son of *Nerva*. This Palace Joyns to the Church but there is a ſpace between both in the nature of a Gate-way. Here is the Monument of an *Engliſh* Gentleman, who travelling to *Conſtantinople*, was ſies'd with the Plague at *Tenedos*, and dyed of it before he could get to *Heraclea*. He was interr'd in the Year 1627, as appears by a Greek and Latin Epitaph that is upon the Tomb. 'Tis probable that the *Metropolitan* and *Kady* had a preſent made them of part of this Gentleman's Money, which he had not yet ſpent in his Travels, for the favour of being buried in this place, which is juſt at the entrance into the Church; For 'tis not Cuſtomary with the Greeks nor any other of the Eaſtern Chriſtians to bury in the Churches.

This Cathedral of *Heraclea* is one of the fineſt Churches in all *Greece*; but yet 'tis not to be ſuppoſed that it is a Maſter-piece of Architecture, it being made out of a ſide of one of the Walls of this City, and the Ruins of an old Building, as of a Tower or the like. Upon the whole Fabrick they have caſt a Roof which is pretty Handſome. The Inſide of it is very neat, and better contriv'd than that of the Patriarchal Church of *Conſtantinople*.

There are likewiſe ſeveral other Churches at *Heraclea*, but not in ſo good a Condition, ſince of five or ſix, two at leaſt are unfre-

unfrequented, undergoing the ſame Fate with moſt of the Houſes of this City, which are no longer inhabited by the *Heraclean Greeks*, ſome being dead of the Sickneſs, and others forc'd away by the continual Extortions of the *Turks*. The Caſe is much the ſame with all the other Cities of *Turky*, which are all of them very thinly peopled. The Plague is conſtantly carrying off multitudes in ſome Parts or other of the *Ottoman* Empire: And that rigorous Puniſhment which is exerciſed towards Criminals, and even Perſons barely ſuſpected, ſweeps away a great many more; ſo that the Number of the Grand Signior's Subjects diminiſhes daily. That Prince is not ſo ſharp ſighted a Politician, as to comprehend, that *Polygamy* which is tolerated by the Law of *Mahomet*, is not capable of Peopling ſuch vaſt Dominions as his are. A little more Humanity, and leſs of the Tyrant, would certainly People his Empire better than all the Ladies of his Seraglio, the many Wives of his *Baſſa*'s, and of his other Subjects can do. But he is ſo far from this piece of Policy; that what by Baſtinadoes, Shackles, and Priſons (to which thoſe who are not exact in paying their Taxes are Condemned) thouſands of the Inhabitants loſe their Lives. Beſides, the Doctrin of Predeſtination is ſo much in their Heads, that in *Turky* they will not allow of any *Lazarets*, or Peſt-Houſes, to be built for the entertaining of thoſe who come from infected Places, there to paſs their *Quarantain*, before they converſe freely with the Inhabitants of the Places to which they come; and this occaſions the ſpreading of the Diſtemper. Nay, they are ſo far wedded to this Predeſtination, that they uſe no manner of Precaution againſt Contagious Diſeaſes: So far from that, that no ſooner is one dead of the Plague, but they carry his Clothes and all that belongs to him to the Market, and the firſt that comes buys them and makes uſe of them; by which means he runs into the ſame Fate with the former owner of them, and never Dreams of any ſuch Thing. This is doubtleſs a great Irregularity, and ſuch as ſtill prevails, and upon which not a *Turk* makes the leaſt Reflection. The poor *Greeks* indeed are ſenſible of it, but thro' the ſottiſh Superſtition of thoſe to whom they are ſubject, they are made to die with them for Company.

But to return to *Heraclea*, the Trade of that Place is not at preſent conſiderable, and the Ships run thither more for Shelter againſt bad Weather, than to unlade any Merchandiſes. However there is great quantity of Cotton, Olives, Fruits both green and dry, Skins and Wooll. The conſtancy of ſeveral Martyrs who have loſt their Lives for the Confeſſion of the Chriſtian Faith, has likewiſe contributed to render this City conſiderable. Among theſe Martyrs are reckon'd, *Felix*, *Clement*, *Philemon*, and ſeveral others, who have been Canoniz'd as Saints by the Church of *Rome*.

Between *Heraclea* and *Conſtantinople* you meet with nothing worthy your Obſervation, whether with reſpect to Antiquities or the preſent State of Things. There are only on the Coaſts of *Thrace* three or four Boroughs, which ſeem to have been anciently of ſome Note, as may be gueſs'd by the largeneſs of the Ruins; but at preſent they make no Figure; for *Selivree*, *Bevados*, *Grand-pont*, and S. *Stephano*, cannot all Four together make up a middling Town; and theſe Places are only Inhabited by *Jews*, *Turks* and *Greeks*; whoſe Trade conſiſts in Cottons, Silks, Wooll, Fruits, Skins, Fowls and ſuch like Commodities.

The Iſlands in Propontis.

After the Deſcription we have given of the Shores of *Propontis*, it will be requiſite to ſay ſomething of its Iſlands. The moſt noted and thoſe that we firſt meet with after paſſing the *Dardanells*, are the Iſlands of *Marmora*, from whence this Sea is alſo call'd. Having paſs'd *Gallipoli*, theſe Iſlands lie on the right Hand about eight Leagues within the Sea. They are Four in all, of which Two are large, a Third middling, and the Fourth a ſmall Iſle. In ſhort they all lie pretty near one another, and are pretty well Peopled.

Marmora.

The greateſt of the Four, *Marmora*, properly ſo call'd, lies fartheſt North, and is above Eight or ten Leagues in Compaſs. The Capital Town is *Marmora*, from whence that whole Iſland derives its Name. Among ſeveral Towns that are in it, they reckon *Gallioni* and *Craſtio*, with ſeveral Convents and Hermitages inhabited by the *Caloyers* or *Greek* Monks, who are very Auſtere in their way of Living.

Aveſia.

The next Iſle in bigneſs to *Marmora*, and which lies on the Eaſt of it, is call'd *Aveſia*. It has a Town of the ſame Name, and beſides that two Villages, one call'd *Aloni*, and the other *Arabi Kieny*, or the Village of the *Arabs*, becauſe none but the *Arabs* or ſuch as are deſcended from them dwell in that Place.

Contalli.

The third Iſland of a middling Bigneſs is *Contalli*, which has a Town of the ſame Name.

Gadaro.

The Laſt is call'd *Gadaro*, and tho' it be the leaſt, yet it has ſeveral Houſes, with ſome Cloyſters of the *Caloyers*.

Theſe Four Iſlands are under a good Climate, lying in 38 Degrees of North Latitude, South-Eaſt of *Heraclea*. They abound in Corn, Wine, Fruits, Cottons, Cattle, *&c.* Their Fiſhery is likewiſe very good, but the Natives mind it no farther than juſt for their own Uſe; becauſe

cauſe *Conſtantinople* and the other Towns that lie upon the *Propontis*, if they want Fiſh, may be ſupplied with them elſewhere, and ſo ſtand in no need of going ſo far for them as the Iſlands of *Marmora*.

The Princes Iſlands.

At the farther end of *Propontis* before you come to *Conſtantinople*, there is a ſmall Knot of Iſlands, call'd by the *Turks* **Papas-Adaſſi**; by the *Greeks*, *Papadoniſia*, or the *Iſles of the Monks*; and by the *Europeans*, *The Iſlands of Popes or Princes.* Were the Chriſtians Maſters of *Conſtantinople*, theſe Iſlands would be a perfect Paradiſe. Every one would have his Houſe of Pleaſure there, ſince they are not above three or four Leagues off that City, and one may croſs over to them in an Hour and a half or two Hours time. The *Europeans*, who reſide at *Conſtantinople*, do frequently retire thither for their Diverſion, and ſo do the Inhabitants of *Pera* and the other *Greeks*.

When a *Janizary*, or any other *Turk*, that is addicted to Wine, has a mind to make his Heart merry, away goes he to thoſe Iſlands, to take his fill of that beloved Liquor without any Controul. For tho' the *Turks* very ſeldom drink any Wine, yet upon Occaſion they run to an Exceſs, and are not ſatisfied unleſs they feel the Effects of it for three or four Days together. But when once they are overtaken, the poor *Greeks* are forc'd to endure all the Inſolencies which their heated Brains cauſe them to commit. They Juſtle them, Beat them, and take away from them whatever they have a Mind to. 'Tis true indeed they ſeldom proceed ſo far as to Murder them, becauſe Murder is ſeverely prohibited all over *Turkey*, and he that commits it is Hang'd upon the very Spot. But they ſo ravage and riffle their Gardens, Vineyards, Orchards and Lands, that they have no Encouragement to Cultivate them; and by this Means, thoſe Iſlands which are as Fertile in Nature as pleaſant to the Eye, lie for the moſt part Unmanur'd. None but a few *Caloyers* cultivate a little Piece of Ground that lies round their Monaſteries, with Herbs and Roots for their own Uſe, and to beſtow on the *Europeans* and other honeſt People that Viſit them. They allow them to eat Meat, if they bring it along with them, tho' the *Caloyers* themſelves eat always Fiſh, of which they have great Plenty.

Some Remarks on the Caloyers *and the* Chriſtians *of the* Eaſt.

Theſe *Caloyers* are Monks of the Order of S. *Baſil*, as are alſo thoſe of Mount *Athos* and of all *Greece*. They are all obedient to the ſame Rule, and wear the ſame Habit. You never hear them make mention of any Reform of their firſt Inſtitution, nor any Thing like it. They have not alter'd their ancient way of Living, and their Habit is the ſame as was formerly, without any addition or diminution to diſtinguiſh them from one another. Notwithſtanding the Devaſtations that have been made on their Lands, and the diſtance of Times, yet ſtill the Uniformity of their Conſtitution remains in the ſame State and Condition as ever, without any Alteration or Abatement. They lead a very retir'd and poor Life; never Eat any Fleſh, and beſides this conſtant Abſtinence, they obſerve four Faſts in the Year, as alſo ſeveral other Faſts, which are kept by the whole *Greek* Church, during which, neither the Laicks nor Eccleſiaſticks, be they Sick or Well, no not in the laſt extremity, are allowed to eat any Butter, Fiſh or Eggs. The *Armenians* are ſo ſtrict as to prohibit even the uſe of Oyl. Nor is there any one of thoſe Chriſtians that ever concerns himſelf with asking a Diſpenſation, as is practiſed in the Church of *Rome*; nor would it be granted them, but upon ſome extraordinary Caſe, for which they muſt pay dearly, or give ſomething conſiderably by way of Charity for the Uſe of the Church.

In ſhort, tho' the many Faſts and Lents, which the Chriſtians of the Eaſt and their *Caloyers* obſerve, would make them look thin upon it for three quarters of the Year, yet both the one and the other know how to cook up ſeveral Diſhes for the entertainment of thoſe who come to viſit them on thoſe Faſt-Days. The *Italian* Proverb, which ſays, *Trovata la Legge, Trovato l' Ingunno, There is no Law without its Flaw*, prevails as much in the *Eaſt* as it does in the *Weſt*. For if they are forbidden the uſe of Wine, they make amends for it by *Aqua-vitæ*, Coffee, *Sherbet*, and other good Liquors. They who ſcruple the Eating of Fiſh, do yet make uſe of Oyſters and other Shell-fiſh; of Cavear, and ſuch like Spawns of Fiſh, which are more delicious than Fiſh it ſelf, and on which the Prohibition has no force. And tho' the *Armenians* have no Butter nor Oyl in their Sawces, yet they make uſe of Almonds, Piſtacho's, Nuts and other ſuch like Fruit, which they bruiſe in a Mortar, and clap afterward upon the Fire, and ſo make a better Sawce than any Butter can. In a Word, thoſe who tye themſelves up the moſt ſtrict to the Obſervation of theſe Faſts, order Matters ſo cunningly, that they obſerve nothing leſs than Faſting, ſince they make amends for the abſtaining from one Thing, by a free and luxurious Uſe of another that is as good. For they think 'tis no Sin, to eat alway ſomething or other between Meals, provided it be not Fleſh, Fiſh, Eggs, Butter, nor Oyl.

However

However ſome there are among the *Caloyers* and other Eccleſiaſticks, as well as among the Laicks of the *Eaſt*, who are ſo Abſtinent and ſo courſe in their Diet, that they are ſatisfied with eating only once a Day, a little Bread and Pulſe, dreſs'd with Salt and Water. Others more Aged have brought themſelves by the Cuſtom of Faſting, to eat but once in two or three Days, during all the Time of their Faſt. And ſome there are, as 'tis ſaid, who eat but ſeven Times in the ſeven Weeks of Lent, but this ſeems improbable.

A Pleaſant Paſſage to Conſtantinople *by the* White-Sea.

Having paſs'd the forementioned Iſlands, you come near to *Conſtantinople*, which is ſeen on the left Hand. One muſt Coaſt along its Walls, which reach from the Caſtle of the ſeven Towns, to the Point of the Seraglio, after which one muſt ſteer ones Courſe towards the North-Eaſt, and ſo double the Point of the Seraglio, in order to avoid that continual Current of Waters of the *Boſphorus*, which diſcharge themſelves out of the *Black-Sea* into the *Propontis* with a great deal of Violence, and which would certainly daſh any Veſſel to Pieces againſt that Point.

The Tower of Leander.

Leaving therefore the Seraglio on the Left, and ſailing on the ſide of *Scutari*, one makes directly to a Rock, upon which ſtands a ſquare Tower, ſurrounded with a Wall of the ſame Figure, at the bottom of which are ſeveral Pieces of Canon looking out of the Port-holes. The *Turks* call this Tower *Kſes-calaſi*, or the *Caſtle of Virgins*, and the *Europeans Leander's Tower*, but without any Grounds, ſince it was not there, but at the *Dardanells* where *Leander* Swam over to his Miſtriſs *Hero*, as we ſhall hereafter take notice.

Nothing can be ſeen or imagin'd more Charming than this way of approaching *Conſtantinople*. One is in the midſt of three large Arms of the Sea, one of which comes from the North-Eaſt, the other runs to the North-Weſt, and the Third, which is form'd of the other Two, throws it ſelf at the South into *Propontis*. Theſe three Arms of the Sea waſh on both Sides, as far as one can ſee, ſeveral Fields which terminate in little Hills, all cover'd with Seats of Pleaſure, Gardens and *Kiosks*; and the nearer theſe Channels approach the City, the more Houſes ſtand upon them; which ſeem to be rais'd one above another in the Form of an Amphitheatre, as if they were minded to have a Share in the Pleaſure which they afford to the Spectators. Among thoſe Houſes, whoſe Fronts are Painted after various manners, is to be ſeen an incredible Number of large Domes, Cupolas and Minarets, which overlook the reſt of the Buildings. All theſe Domes have a certain Air of Grandeur in them, and are all cover'd with Lead, as are alſo the Minarets, whoſe Tops are guilded.

The Greenneſs of the Cypreſs and other Trees, which are in a vaſt Number of Gardens adds very much to the Pleaſantneſs of the Proſpect. The many Ships which Ride round about the Port, (provided the middle of it be not ſtop'd up) make a ſort of a ſpacious Circle of Trees, whoſe Leaves were ſtrip'd off on purpoſe to give the Spectator a full View of all the Beauties that lay behind them. And that prodigious multitude of Caicks, Gondalos and other ſmaller Wherries, which are reckon'd to be about 16000 in all, ſome going with Sails, others with Oars, ſome for Pleaſure, and others about the neceſſary Buſineſs of the Inhabitants; continually repreſents a ſort of Sea-fight upon this pleaſant Amphitheatre, for the Entertainment of the Beholders.

In a Word, look which way you will, when you are in the middle of the Port of this great City, and you will find Cauſe of admiring how far Nature has in all reſpects contributed towards the Beauty and Ornament of its Situation.

The pleaſant Situation of Conſtantinople.

Conſidering all theſe Conveniences, which are as it were peculiar to it, no wonder that *Conſtantine the Great* could ſo eaſily part with the Pleaſures of *Rome*, tranſlating the Seat of his Empire to *Byzantium*, and call it by his own Name. In truth, there is not any City more proper to be the Imperial Seat of the Univerſe than this; for it overlooks at once Two of the moſt conſiderable Parts of it, and in leſs than a quarter of an Hour it can diſpatch its Orders from *Europe*, wherein 'tis Situated, into *Aſia*, which ſeems as it were to come ſo nigh it in order to be ſubject to its Laws. Upon the whole, ſhould Art and Nature combine together to form a Place where Beauty and Plenty ſhould meet together in an equal Degree, they would never ſucceed better than in making *Conſtantinople* what it is. The Land produces all manner of delicious Fruits, which may either pleaſe the Eye or gratify the Taſte; and there is no want of any thing that may conduce to the Comforts as well as the Neceſſaries of this Life. The Water, both Freſh and Salt, affords all the Commodities that can be requir'd from that uſeful Element. The Air is excellently good, and the Chirping which an infinite Number of Birds make both Morning and Evening, upon the Trees, in the Gardens, and on the Cottages round about, ſeem to proclaim the Climate of this Place to be the beſt in all the World. The Amphibious Creatures, which ſometimes live in the Water, ſometimes on Land, and ſometimes in the Air, are very numerous, which would induce one to believe, that theſe

three Elements are at *Conſtantinople* in the higheſt Degree of Perfection and Temperature.

Its ſeveral Names, &c.

This Prodigality of Nature in her Gifts, made the Emperor *Juſtinian* to ſay, That it was better to abandon all the reſt of the World, and to live at *Conſtantinople*, than to leave ſo pleaſant a Country depopulated, as has been the Fate of ſeveral other great Cities. Upon this Thought it was, that he chang'd the Name of *Conſtantinople* into that of the *Everlaſting City*, as appears by the Law, *Si qui quinta, cap. de divers. Præd. urb. tit.* 69. However theſe were not the only Names given to this famous City, it had almoſt as many as it has had Maſters, and all the Kings or Tyrants it has had ſeem to have taken a Pleaſure in changing its Name as well as its Fortune.

Some Shepherds of *Thrace* gave to this Country wherein *Conſtantinople* is built, the Name of *Chryſokeras*, which ſignifies the *Golden Horn*, or the Horn of Plenty, becauſe its advantageous Situation, and its external Form, have ſome reſemblance to the Horn of Plenty. This happen'd about the Year of the World, 3286. in the 22d *Olympiad*, in the Reign of *Hezekiah* King of *Judah*, and of *Numa Pompilius* the Second King of *Rome*, viz. 690 Years before the Birth of *Chriſt*.

After thoſe Shepherds had built ſome Hutts at *Chryſokeras*, the Number of the Inhabitants increaſed ſo faſt by reaſon of the pleaſantneſs of the Place, that in a ſhort time it roſe to a conſiderable Town, which they call'd *Acropolis*, that is, the City of the Point, and a little after it was call'd *Lygos*. After this, *Burſis*, *Byzus*, *Byzantus*, or *Byzanta*, (for by all thoſe Names the Hiſtorians call'd him) who brought thither a Colony of *Megareans*, gave it from himſelf the Name of *Byzantium*, which it retain'd till the time of *Marcus Aurelius Antonius Caracalla*, who enlarg'd and adorn'd, and then nam'd it *Antonina*. Next it was call'd *Anthuſa*, and after that, *New Rome*. Laſtly *Conſtantine the Great*, who tranſlated the Imperial Seat from *Rome* to this Place; who enlarg'd and beautified it with ſeveral Decorations proper for the Capital City of ſo great an Empire, gave it his own Name, and call'd it the *New Rome of Conſtantine*, which afterwards was by way of ſhortneſs call'd *Conſtantinople*, that is, *The City of Conſtantine*. It was likewiſe nam'd *Parthenopolis*, becauſe it was dedicated by the ſame *Conſtantine* to the Virgin *Mary*, perhaps in imitation of *Antioch*, which was likewiſe term'd *Theopolis*.

Some there are who pretend that this *New Rome* of *Conſtantine* had as unlucky a beginning as *Old Rome* had: Nay, if one would credit *Zoſimus* (that ow'd *Conſtantine* no good Will) and ſome other Authors, one might truly ſay that *Conſtantinople* was rebuilt under more Ominous Preſages, than *Rome* had been founded. They accuſe *Conſtantine* for having kill'd his Wife *Fauſta*, and his Son *Criſpus*, for leſs Reaſons than *Romulus* murder'd his Brother *Remus*. But however, if we will mind the whole Series of *Zoſimus*'s Hiſtory, it will appear that this happen'd a long time before *Conſtantine* ever thought of rebuilding *Byzantium*, and even before his Converſion to Chriſtianity: So that the Proverb would here hold true, That great Men are no more without their Miſtakes, than the Sun is without its Spots. Beſides *Zoſimus* tells us himſelf, That *Fauſta* and *Criſpus* were put to Death, becauſe among other Crimes the Wife was ſuſpected of Adultery, and the Son of Inceſt. But let this be as it will, *Byzantium* has ſtill retain'd its Name of *Conſtantinople*, particularly among the *Romans* and the other *European* Chriſtians. As for the *Turks* and the other Inhabitants of *Aſia*, *Africk* and *Europe*, they call it at preſent *Stambol*, which ſignifies *Abundance of Faith*. We ſhall not concern our ſelves about the true Etymology of this Word, for we find that which we have given of it contradicted by the Learned, who derive it from ſomething elſe.

However this be, *Chryſokeras*, *Acropolis*, *Lygos*, *Byzantium*, *Antonina*, *Anthuſa*, *New Rome*, *Conſtantinople*, *The Everlaſting City*, and *Stambol* (call it by which Name you pleaſe) is that famous City, ſituated at the extremity of *Thrace*, near the 41ſt Degree of North-Latitude, and about the 57th Degree of Longitude. It comprehends all that Tract of Land which reaches from the Mouth of the Channel of the *Black-Sea*, and which is call'd *Boſphorus Thracius*, as far as to the *Propontis* or *White-Sea*, and which from thence ſpreading on both Sides, forms that curious Haven which is as ſafe as 'tis pleaſant for Ships to ride in.

The Caſtle of the ſeven Towers.

The Cape, or if you pleaſe, the *Peninſula* on which *Conſtantinople* ſtands, begins to leave the Continent, and run into the two Seas, from the Caſtle of the Seven Towers to the Point of the *Seraglio*, and from thence opening its ſelf towards the Continent, it makes a large ſemicircle which forms the Port of the City, 'till it reaches to a ſmall River which throws its ſelf into the Sea, and by the mixture of its Freſh with the Salt Water renders the Port the more Commodious and Pleaſant.

At the Mouth of this ſmall River of Freſh Water, where is the *Jew's* Burying Place, there runs behind the City in almoſt a ſtrait Line, a double flat Wall,

Fortified

Fortified in ſeveral Places with ſquare Towers, and from thence reaches to the Caſtle of the Seven Towers: So that the Town is of a triangular Form (as was obſerv'd before) in Shape much like to a Harp, one of whoſe Sides is upon the Continent, and the other Two waſh'd by the Waters of *Boſphorus Thracius* and *Propontis*. Each of the foremention'd Walls has a large Trench belonging to it, tho' one may more properly call that of the outward Wall a Falſe-Bray, or Under-Bulwark, ſince 'tis not above ten Foot Deep. The Canon at the Port-holes, as well thoſe that are in the Curtain, as thoſe in the Towers, render it conſiderable, and are near Two Hundred and Fifty in all. The ſecond or inner Wall is of the ſame Form, but higher; for it is at leaſt eighteen Foot high from the Ground to the Port-holes, ſo that it ſerves to cover and defend the outermoſt Wall. Both of them are in ſome Places built up with Freeſtone, and in others with Brick.

'Tis ſaid that this double Wall was rais'd by one *Cyrus* Governour of *Conſtantinople* under the Reign of *Theodoſius Junior*. This Work ſo far pleas'd the People, that they gave publick Demonſtrations of their Joy, and made Verſes in its Commendation, which were Sung about the Streets. They ſaid that *Conſtantine* indeed did erect the City, but that *Cyrus* had enlarg'd and adorn'd it. Nay they went ſo far as to propoſe the changing of the Name *Conſtantinople*, which ſeem'd too long, into that of *Cyrople*. *Theodoſius* grew Jealous at this, and to recompence *Cyrus* for having thus encloſed the City, he caus'd him to be confin'd very cloſely in a Monaſtery, where he dyed of Grief.

The Caſtle of the ſeven Towers.

The Caſtle of the Seven Towers, which joyns theſe Walls on the Continent to thoſe that lie upon *Propontis*, is the firſt Thing you meet with in coming that way to *Conſtantinople*. It was anciently one of the Gates of the City, and conſiſted of Four large Turrets. It was call'd the *Gilded Gate*, either becauſe the Decorations with which it was adorn'd were really gilt, or elſe becauſe of the publick Entries which are uſually made through this Gate, where one ſees the Gilding, that is the Pomp and Riches of *Conſtantinople*.

Among thoſe who have made a Magnificent Entry through this Gate, they reckon Pope *John* I. who was receiv'd with all the Pomp and Acclamations imaginable. And this it ſeems was not becauſe he was ſent by *Theodoric* King of *Italy*, to the Emperor *Juſtin* the Elder, but becauſe being introduc'd through the Gilded Gate, he (according to the Tradition of the Church of *Rome*) reſtor'd Sight to a Blind Man, and came to *Conſtantinople* to accommodate the Differences that were on Foot in thoſe troubleſome Times between the Orthodox and the *Arians*, whoſe Cauſe *Theodorick* had eſpous'd. It was in this Interview between the Pope and the Emperor, that *Juſtin* (as they pretend) introduc'd the Cuſtom which has been obſerved ever ſince, that the Emperors ſhould receive the Enſigns and Titles of the Empire in the Name, or from the Hand of the Popes.

To the four ancient Towers of this Gate, *Mahomet* II. who became Maſter of *Conſtantinople*, added three new Ones, in order to make it a Caſtle ſtrong enough for the keeping the Treaſures of the Empire. It ſerv'd a long time for that Purpoſe; but at preſent it is made uſe of as an honourable Priſon, where the Grand Signior ſhuts up his Slaves of Note that have incurr'd his Diſpleaſure, and ſome other Priſoners of Quality. If any Chriſtians are confin'd in it, the Prieſts are allowed to come to them, to ſay Maſs in a certain little Chappel, and freely to adminiſter the Sacraments to them. Nay farther, if they are Knights of *Malta*, or other Perſons of conſiderable Quality, they have the Liberty to go out and divert themſelves for ſome Days together, either in the City or the Country, provided that an Ambaſſador or ſome other Perſon of Note reſiding in *Conſtantinople* be reſponſible for their Return, and promiſe to ſend them back again whenever the *Aga* or Governour of the Seven Towers ſhall re-demand them. This Civility of the *Turks* does in ſome meaſure qualify the Hardſhip of thoſe who are confin'd Priſoners in that Caſtle. Otherwiſe it would be a very hard Caſe for innocent Perſons, who have committed no manner of Crime (ſuch for inſtance as a Knight of *Malta*) to be condemn'd to perpetual Impriſonment: For all the Priſoners of War are releaſed ſo ſoon as a Peace is concluded. Here it was that the unfortunate Prince *Sultan Oſman* ended his Days in a very tragical manner, in the Year, 1622. And here *Huſſein-Baſſa* was ſtrangled, whoſe Tomb is ſtill to be ſeen in the Garden, at leaſt as the *Turks* inform us. For ſince Monſieur *Beaujeu*, a Knight of *Malta*, made his Eſcape thence, no Stranger is admitted Entrance, for fear they ſhould diſcover the weak parts of this Caſtle. He was taken Priſoner in an Expedition that was made againſt the Infidels, and for Fifteen or ſixteen Years together they deny'd him his Liberty, tho' he offer'd large Sums for his Ranſom.

Without the Walls, hard by one of the Towers which formerly made the Gilded Gate, there are Two large *Baſſo-Relieves* of White Marble, one of which repreſents a young Man leaning his Head upon his

his Arm, and aſleep, with a Goddeſs deſcending from Heaven with a Lamp in her Hand. Probably 'tis *Endimion*, and *Diana* who came down to ſee him. The other repreſents, If I miſtake not, the Nine Muſes, with the Horſe *Pegaſus*. But both thoſe Pieces of Antiquity, tho' done by a good hand, yet are not ſo Excellent as ſome Travellers have pretended they are; who tell us, That *Europe* cannot ſhew the like for the Neatneſs of Workmanſhip and Carving, and that one ought to make Preſents to the *Caimacan* of *Conſtantinople* and the *Aga* of the Seven Towers for leave to carry away thoſe two Pieces of Sculpture.

The Tower of Belizarius.

In going by Sea from this Caſtle to the *Seraglio*, you meet with a Square Tower on the Left Hand ſtanding in the Sea about twenty Paces from the City Walls. The Inhabitants call it the Tower of *Belizarius*, and add that this Famous General, as a Reward of the Signal Services he did for the Emperor *Juſtinian* againſt all his Enemies, as well in *Aſia* as in *Africa* and *Europe*, was ſhut up by him in that Tower, after he was ſtrip'd of all he had, and reduc'd to the utmoſt Extremity: And that having his Eyes put out, he was forc'd for a Subſiſtence to hang out of his Grate a little Bag at the end of a Stick, and to cry out to the Paſſengers, *Pray give ſomething to the Poor* Belizarius, *whom Jealouſy, not any fault committed by him, has reduced to this ſad Condition.*

Juſt by the Place where this Tower ſtands there was formerly a Port for Gallies, where the Emperors *Theodoſius*, *Arcadius*, and ſeveral of their Succeſſors laid up their Veſſels. But by what remains at preſent one would ſcarce imagine that ever there was any ſuch thing. Nor is there any Sign of that Port which *Julian the Apoſtate* had made farther up towards the Seraglio, and call'd by his own Name, and which was ſince Nam'd the *Port of S. Sophia*, becauſe it is over againſt the Place where that Church ſtands.

Exactly behind the Gallies-Port is to be ſeen, topping the other Buildings, the Hiſtorical Pillar which we have already taken notice of.

As one goes on toward the Port, along the Walls facing *Propontis*, one meets with nothing remarkable till one comes to the Gardens of the *Seraglio*, of which I cannot ſay much, having ſeen nothing but the outſide of them.

The Holy Fountain.

A little farther is a Fountain for which the *Greeks* have a great reſpect all the Year round, but eſpecially on *Transfiguration-day*. Then they flock in crouds to the Fountain, which they call ἁγιάσμα, that is *Holineſs*, in order to adminiſter the Waters to their Sick, whom they cover up to the Neck in the Sand that is thereabouts. They talk of Miracles wrought by Virtue of theſe Waters, and as ſoon as their Sick have drank of them, they take them out of the Sand again. Nor is this done to the Sick only, but even thoſe who are in health do the ſame thing.

The *Greeks* have abundance of thoſe Miraculous Fountains, there is ſcarce a Town or Village, but has one of them, and if any wants the Natural Virtue proceeding from a Mineral Vein, the *Papas* or *Greek* Prieſts know how to ſupply that Defect, and to find that Virtue in ſome Well or other belonging to their Churches, which really produce extraordinary Effects, if not in them who drink theſe Waters, yet at leaſt it turns to the Prieſts Advantage.

'Tis ſaid, that the Grand Signior himſelf commonly ſtands *incognito* at his Window on that day, to divert himſelf with ſeeing this Superſtition of the *Greeks*.

The Window by which they throw out thoſe who are Strangled.

Near this place is a large Window, out of which, by Night they caſt thoſe that are Strangled in the *Seraglio* into the Sea, at the ſame time diſcharging as many Canon, as there are Perſons who come to this untimely End.

The Kiosk of Boſtangi Bachy.

Hard by the Fountain above-mentioned, is the *Kiosk* or Pleaſure-Houſe of the *Boſtangi Bachy*; or Over-ſeer of the Gardens. 'Tis a Tent or large Balcony covered over, juſt without the Walls of the *Seraglio*, and which over-looks a great part of *Propontis* and *Boſphorus Thracius*. The *Turks* take a great deal of Delight in theſe ſorts of Tents, and there are but few *Seraglio's*, but have ſeveral of them, ſome in the Middle of Gardens, others by the Water-ſide, and others upon the Tops of Houſes, the better to cool themſelves.

The Gar… Pattern … Sera…

Theſe *Kiosks* are very proper to gratifie the thoughtful Temper of the *Turks*; who ſit in them upon a *Sopha*, with a Pipe of Tobacco and ſome Pots of Coffee, and ſometimes ſtay two or three Hours in Company without ſpeaking a Word to one another. When they ſpeak 'tis but in broken Expreſſions, interrupted every now and then, with a Diſh of Coffee, which they drink very Warm.

This *Kiosk* of *Boſtangi-Bachy* is not ſo much frequented as the others are, becauſe this Eunuch being in the Fourth Poſt of the Empire, has not time to take the Air, nor to enjoy thoſe Pleaſures which the Beautiful Situation of that Place invites him to. He is ſufficiently employ'd in the Affairs of the *Seraglio*, and in giving out his Orders for the other Houſes of Pleaſure belonging to the Grand Signior, of which he is Super-intendant, beſides the Government of all the Towns and Villages that lie upon the Banks of *Boſphorus* and *Propontis*, which are under his Jurisdiction.

The

The Entrance into this *Kiosk* is thro' the Garden of the *Seraglio*, and one may go out of it on the other ſide thro' a ſmall Poſtern, which has a pair of Stairs that goes down to the Sea Shore.

Canon planted for the ſecurity of the Seraglio and the Port.

The firſt thing to be met with after, as you Sail along by the City Walls, which ſerve here as an Incloſure to the *Seraglio*, is a great many Pieces of Canon, which are moſt of them planted 'twixt Wind and Water, to hinder the Entrance into the *Seraglio* or Port, if any one ſhould Offer to do either by Force.

The largeſt and moſt conſiderable of all is that which was fir'd the laſt, at the taking of *Bagdad*, and which by the Conſternation it rais'd, oblig'd the City to Surrender to *Sultan Murat*. This Piece is kept with more care than all the reſt, and a Room was built on purpoſe to lay it up in.

They never Fire off thoſe Pieces, tho' they are always charg'd, unleſs it be on the Firſt or Second Day of the Month *Bairam*, on which ſome Canon are diſcharged to give the *Muſſulmen* notice that the Solemn Feaſt of *Bairam* is come, and that ſince the *Ramazan* is ended, they are no longer oblig'd to Faſt. They are likewiſe Fir'd off ſometimes upon the Account of Publick Rejoycings, as when the Grand Signior has taken ſome Province or City. Otherwiſe they are not made uſe of, at leaſt not unleſs it happens that a Ship would come in, or go out of Port without Order; or when an Officer of Note is Condemn'd for ſome Crime to be caſt into the Sea; then (as was ſaid before) they diſcharge one piece of Canon.

The Garden Poſtern of the Seraglio.

In the middle of theſe pieces of Canon is one of the four Poſterns of the *Seraglio*, viz. That of the Gardens, call'd *Boſtan-Capi*. It is Fortified with two large round Turrets, each cover'd with a Tent, to which adjoyn two large Cypreſs, and other Trees which ſtand without the *Seraglio* on the Sea-ſhore.

At the Foot of theſe Towers are drawn up two Companies of *Boſtangis* or Gardeners, who are the *Capigis* or Guards of this Poſtern, thro' which none can go in or come out without the Leave of thoſe Guards, which is not very eaſy to be obtain'd. None but the Officers of the *Seraglio* go in at this Gate. The *Sultana*'s have likewiſe the Privilege of going out and coming in this way, when the Grand Signior is pleas'd to carry them along with him up the Channel of the Black Sea, but this happens very ſeldom; and thro' this Poſtern they go to the Seraglio of *Scutari*, which lies almoſt over againſt it.

Anciently this Place was call'd *Acropolis*, or the point of the City, becauſe it is the Extremity of that Cape of Land on which *Conſtantinople* is built: At preſent 'tis call'd the Point of the Seraglio, or *Sarai Bournu*.

The Kiosks of Sultan Solyman.

After one has doubled this Point, and paſs'd by a Fountain, where moſt of the Ships take in their Water, one approaches two other *Kiosks*, which *Sultan Solyman* caus'd to be Built on the Sea-Shore, that ſo he might the more eaſily have a View of his Men of War coming in or going out, which were then more Numerous and in better plight than at preſent; as alſo there to divert and recreat his *Sultanas*.

The firſt of theſe *Kiosks* was for his Women, of which he had Plenty. It is a great deal higher than any other, and has its entrance into it within ſide the *Seraglio*, out of any Bodies Sight that is without. It is built length-ways upon Arches, and has three Apartments, each of which is adorned with ſeveral Gilded Cupolas, and a ſort of Alcoves which have their *Sophas*, their Quilts, their Cuſhions, Carpets, and every thing elſe belonging thereto, anſwerable to the Riches, and Magnificence of the *Ottoman* Princes. Theſe *Sophas* are near the Windows which have their Lattices, that ſo the *Sultanas* may at their Pleaſure, have a View of all that paſſes without, and not run the hazard of being ſeen themſelves, which would be a great Offence in them, as well as in thoſe who dared to look upon them. But the Decorations of the *Kiosk* of the *Sultanas* have nothing in them but what is Ordinary in Compariſon of the Great Apartment in the other. Nothing in the World can be imagin'd more Noble than it. The Marble, the Pillars, the Artificial Water-falls, the Rich Carpets, the Galleries which run quite round it, the fine Proſpect it has on all ſides, and the Gilded and Carved Balliſters, render it a ſort of an Enchanted Palace. Sometimes one may have the Opportunity of going into it, provided it be at a Time when none but the Guards are there, who will expect to be well greas'd in the fiſt before they will admit you to this Favour.

Whereas theſe Pleaſure-Houſes are built on the Sea-Shore, only with a deſign of taking the Diverſion of the Water; there are always near to this *Kiosk* five or ſix ſmall Gallies, ſome large Caicks and other light Barks, which lie ready to take in the Grand Signior and his Train, whenever he is pleaſed to divert himſelf upon the Channel. Theſe Gallies and Barks are very neatly Gilded and Painted all over, even the Oars and Grappling Irons are ſo from one end to the other, thereby to contribute to the Pleaſure which the Grand Signior often takes upon the *Boſphorus*, when he is at *Conſtantinople*.

When one has paſs'd thoſe *Kiosks*, the Walls which incloſe the *Seraglio* begin to part from that of the Town, and reaching as far as the Church of *S. Sophia*, where ſtands the Gate of this Palace, they afterwards run towards *Propontis* above the *Kiosk* of *Boſtangi-Bachy*.

CHAP. XII.

Containing ſeveral Particulars relating to the Religion of the Turks.

FOraſmuch as the *Turks* are reſerv'd and cloſe in communicating any thing that relates to their Religion to thoſe whom they call Infidels, it is the hardeſt thing in the World to get any thorow Information from them, unleſs you give them ſome Hopes of becoming a Muſſulman (the Name they give to their Believers.) Their Books therefore are what can give us the greateſt Light into their Myſteries, but 'tis a very difficult Matter to come at any of them. Beſides all Travellers are not well enough acquainted with the *Turkiſh* Language, ſo that they muſt be ignorant of whatſoever is written therein. As for my own part I was ſo far a Stranger to their Language, not being able to arrive any farther than to a bare Superficial Knowledge thereof, that I will not venture out of my own Head to give the Reader any Acount of the chief Fundamentals of *Mahomet*'s Religion, However being perſuaded, that the Reader would be glad to meet with ſomething here that related to the Religion of the *Turks*, and the chief Heads of their Belief; and having obſerved that ſeveral Authors have ſearch'd into thoſe Myſteries; and among others Sir *Paul Rycaut* Secretary to the Engliſh Ambaſſador at the Port, and the Sieurs *Thevenot* and *Grelot*; I could not think it improper to borrow ſomething out of thoſe Writers upon this Subject, for the Entertainment of thoſe who ſhall Read this Hiſtory. I thought fit to advertiſe thus much, becauſe I am not willing to advance any thing of my ſelf, but what I can warrant by my own Knowledge. Tho' I muſt own that ſeveral of thoſe things which I have taken from thoſe Gentlemen, I have found confirm'd in my Travels, by the Experience I had thereof in ſeveral Places.

Ever ſince *Mahomet* II. took the City of *Conſtantinople*, and made his Entry into the Church of St. *Sophia*, That Temple which was Dedicated by the Chriſtian Emperors to the *Eternal Wiſdom* of the Son of God, has been no longer made uſe of for the Celebration of the Divine Myſteries of the Chriſtian Religion: And ſince the 29th of *May* 1453, when the Empire of the *Greeks* was deſtroy'd, no other Religious Worſhip has been Exercis'd in this Church but that of the *Namas*, that is the Common Prayer of the *Turks*. But whereas this *Namas* may be conſidered, as it relates to him who Prays, to his Neighbour, or to God; they likewiſe have diſtinguiſh'd what a Good Muſſulman ought to do Before, At, and After publick Prayer, in order to diſcharge the Reſpective Duties which he ows to himſelf, to his Neighbour and to God, according to the Law.

The Things which a good Muſſulman ought to do before Prayer are reduc'd by them to theſe Heads, 1. To Believe the Articles of the *Mahometan* Faith; 2. To be Circumcis'd; 3. To Pardon his Enemies, 4. To call out from the Top of the Minarets or the Towers to give Notice for others to come to Prayers, or to go to the Moſque when ſo call'd; And, 5. To waſh himſelf, which is an immediate Preparation to Pray, of which Ceremony they are very ſtrict Obſervers, as was ſaid before.

Others pretend that the Obſervation of five Things, notwithſtanding the different Explications of their Belief, is enough to denominate a Man A True Believer. The things to be obſerv'd are as follow; Firſt to Keep all the Parts of his Body clean, and to be habited according to his proper Rank and Quality. Secondly, To Pray five times a day. Thirdly, To obſerve the *Ramazan*, or Months Faſt. Fourthly, To perform the *Zeket*, that is to give Alms, according to the Rule preſcrib'd them by their four Doctors in a certain Book call'd *Aſan Embela*. And Fifthly, to go if poſſible to *Mecca* in Pilgrimage.

The Articles of the Mahometan Belief.

But it may be ſaid that all the Articles of the *Mahometan* Creed are comprehended under two Heads; *viz.* That there is but one God, and that *Mahomet* is his Prophet or Ambaſſador; for (ſay they) the Word *Rezul-alla* ſignifies more properly Ambaſſador than Prophet.

All the World knows that *Mahomet*, a Man of no very ſtrict Life, but rather a Libertine in his Morals, was at firſt no more than a Keeper of Camels, and that by the Aſſiſtance of *Sergius* the Monk, he invented theſe two Articles, and ſeveral others

others which go under the Name of the *Mahometan Creed.*

There are ſome who are of Opinion that the Belief of only one God crept in among the *Turks* only by Chance. The Sieur *Grelot* tells us, That if one will credit *Jacob Elkindi*, an Author whoſe Writings are to be met with in *Syriack*, *Sergius*, when the *Alcoran* was drawn up, ſent *Mahomet* to ſome Idolatrous *Arabs*, who worſhipp'd a certain great Statue, which they call'd *Hacbar*, that is, the *Moſt High*, to tell them, that being the Ambaſſador of God, he was come in his Name to command them to leave off their Worſhipping of Idols, and for the future to acknowledge the only true God, who had ſent him to them. Theſe *Arabians*, ſo long accuſtomed to the Worſhip of their *Hacbar*, would not hearken to *Mahomet*, but objected, *If we muſt Worſhip but only one God, and that God is your God, what will become of our* Hacbar? *Mahomet* being gravell'd at this Reply, return'd to *Sergius* to conſult with him about it, who judging it to be of the greateſt Importance to reconcile thoſe Idolatrous *Arabs* to his new Law, being numerous and near Neighbours to Mount *Sinai*, where he was Monk, ſent back this new Legiſlator to make them believe that having conſulted God upon their Reply, he was pleas'd that they ſhould ſtill continue the ſame Veneration for their *Hacbar*, provided they would likewiſe worſhip God, and as a Token thereof, for the future all the good *Muſſulmen* or true Believers, ſhou'd be call'd to Prayers by the Name of God and of *Hacbar*. The Idolatrous *Arabs* conſented to this, and no mention was any longer made among thoſe Blind Creatures but of God and of *Hacbar*, till *Mahomet* rendring himſelf Powerful, caus'd this Idol to be taken out of their Temples, and fix'd up in its ſtead theſe Words in large *Arabick* Letters, *Alla* or *Hacbar* (*God* and *Hacbar*) which Words the *Mueſins* have ever ſince made uſe of to call the People to Prayers. This is the Opinion of that ancient Author *Jacob Eben Iſaac Elkindi*, who lived about the Year of Chriſt 800, and within two hundred Years after *Mahomet*.

The Articles of the Mahometan Belief.

The *Turks* therefore Worſhip but only one God, Creator of Heaven and Earth, and the abſolute Sovereign of all Things. 'Tis for this Reaſon that they will not ſuffer in their Moſques the Image of any Thing that has Life, neither in Painting nor in *Baſſo-Relieves*; and if there be any ſuch remaining in *Moſaick* Work, which the Superſtition of ſome ancient Chriſtians have plac'd in the Church of S. *Sophia*, 'tis becauſe they are either ſo high or in ſuch blind Corners of it, that the *Turks*, who when they are in the Moſques have always their Eyes fix'd downwards, have not perceived thoſe Images above them; or if they have, they did not think it proper to raiſe their Scaffolds ſo high as to go up and deface them. For 'tis plain that they have demoliſh'd the Images wherever they have found them, and eſpecially in thoſe Places which were not rais'd too high and above their Reach. They have broken them to Pieces with their long Poles, or elſe clap'd Mortar over them.

The Second Article of the *Mahometan Creed*, according to M. *Grelot*, contains in ſhort all the Fooleries and Extravagancies of the *Alcoran*, and all the Commentaries upon it, *viz.* to believe that *Mahomet* is the Ambaſſador of God, and that there can be no Truth more certain than what he has left them, whether by Writing or Tradition, *&c.* And as this Article is the Foundation of all the reſt, it is not neceſſary that we ſhould here relate thoſe Enthuſiaſtical Notions which they have of the Creation of the World, its Preſervation, and the Methods which God makes uſe of to Sanctifie and Save them; nor need we inſiſt on ſeveral other Fancies that they have, ſo diſſentaneous to right Reaſon, but which their Heads and Books are full of. With reſpect to Paradiſe and everlaſting Happineſs they have ſuch Ideas as are wholly Carnal, for they believe indeed that they ſhall have a Beatifical Viſion of God; but to this they add a Satiety of all manner of Carnal Pleaſures and Delights, and place in Heaven ſeveral Beaſts, *viz.* The *Ram* of *Abraham*, the *Calf* of *Moſes*, the *Ants* of *Solomon*, the *Parrot* of the Queen of *Sheba*, the *Aſs* of *Eſdras*, the *Whale* of *Jonas*, the *Dog* of the *Seven Sleepers*, and the *Camel* of *Mahomet*.

They have all the Prophets in great Veneration, and pay a Reſpect to their very Sepulchers; but above all they Reverence theſe Three, *Moſes*, *Iſſo Peo Kamber* or *Jeſus Chriſt* (whom yet they will not acknowledge to be the Son of God, nor that he was Crucified) and *Mahomet*, whom they look upon as the greateſt Prophet of all.

The Circumciſion of the Turks.

When *Mahomet* drew up his Law, he compos'd it partly of the *Jewiſh* Laws, and partly of thoſe of the *Chriſtians*, borrowing from both what he thought moſt proper, and accommodating himſelf ſo to both Parties, that he might the more eaſily draw over to his Sect as well Jews as Schiſmatical Chriſtians, and ſo increaſe the Number of his Diſciples.

And that he might have a Sacrament for his Followers, he made choice of that of the *Jews*, by admitting *Circumciſion*, which he look'd upon as more Commodious for him, and of a more ancient Stand-

Standing than the Baptiſm of the Chriſtians, which ſeem'd to him too Simple.

However, he made this Difference between his Circumciſion and that of the *Jews*, that it is not to be adminiſtred to Infants eight Days after their Birth, but when they are Eleven or twelve Years old; at which Time they are not only in a Condition of giving an Account of their Faith, and of pronouncing this Confeſſion, *La illah illalah, Mehemet reſul alla*, i. e. *There is but one God, and Mahomet is his Prophet*; but alſo are capable of underſtanding the Meaning thereof. Beſides there is another ſmall Difference between the Circumciſion of the *Mahometans* and the *Jews*; the latter after they have cut off the Foreskin, tear down with their Nails, and fold back with their Fingers, the ſmall Membrane below, which the Anatomiſts call the *Frænum*, whereas the former only cut off the Foreskin.

After therefore *Mahomet* had Circumciſed himſelf, he enjoyn'd all his Followers to do the ſame; either for the better diſcovering the Bodies of his *Muſſulmen*, who might fall in the Wars he was oblig'd to carry on for the Introduction and Maintenance of his Laws, that they might be honour'd as Martyrs after their Funeral: Or elſe, as was hinted before, for to draw over the *Jews* to his Errors, by conforming himſelf to them by this Ceremony: Or laſtly, becauſe this impure Legiſlator by this falſe Shew of external Purity, was minded to hide the Impurities of his Mind from the View of the World. Let this be as it will, yet thus much is certain, that he oblig'd all thoſe whom he had poyſon'd with his Errors, to cut off their Foreskin, becauſe as ſome of them pretend, this Part being capable of conceaſing ſeveral Pollutions, it might happen that a *Muſſulman*, who came to offer up his Prayer to God without being perfectly Purified, would not be heard by God, but be look'd upon as a *Mordar*, that is, as an Infidel, as Impure and Polluted.

This Circumciſion, call'd by the Turks *Schounnet*, is obſerv'd only as a Mark of that Obedience which they pay to the unwritten Word of *Mahomet*, for there is not the leaſt mention made of it in his *Alchoran*. But he perceiving that he had already a great many Followers, and that every Day the Number of them increas'd more and more, He only order'd them to diſtinguiſh themſelves by this Ceremony, as well from the *Chriſtians*, who were Uncircumcis'd, as from the *Jews* who were Circumcis'd, but after a different Manner from them, tho' the *Mahometans* do allow of their Circumciſion.

But foraſmuch as 'tis a Token of Diſobedience to their Law, not to be Circumcis'd, thoſe who have ſtill their Foreskin, ſuch as Children of Five or ſix Years of Age, Chriſtians and others who have not been Circumcis'd, are never admitted to their publick Prayers. 'Tis true, there are no Perſons commiſſion'd to ſtand at the Porch of their Churches to make this Scrutiny; but ſhould any Chriſtian (as ſometimes it has happen'd) be ſo bold as to be preſent at the Prayers, and ſhould he be taken in the Fact, he would be burnt alive, or at leaſt be Impaled.

Tho' the Perſons who are Circumcis'd ought to be Eleven or twelve Years of Age, for the Reaſons abovemention'd, yet there are ſome who are admitted to it at Seven or eight Years old. Commonly they do not Circumciſe them Younger, but rather Older, as at Fourteen or Fifteen or above that Age, according to the Will of the Parents; becauſe this Ceremony may be put off a long Time through Poverty, when either he that is to be Circumcis'd, or his Parents, have not wherewithal to defray the Expences of the Circumciſion. In this Caſe they are forc'd to wait till ſome Perſon of Subſtance be Circumcis'd, that ſo ſheltring themſelves as it were under the rich Man's Purſe, they may be excus'd from the Charge thereof.

When the Day of this Ceremony is come, a Feaſt is provided in the Houſe of him who is to be Circumcis'd, and in the mean time they put his beſt Cloths on him, clap him a Horſe-back, or on a Camel, and lead him through all the Town, if it be not too large; or elſe, as is the Practice at *Conſtantinople*, through all that Quarter of the City where he Dwells. His School-fellows, or his Friends, follow him all a foot, making loud Exclamations of Joy, upon the Account of his going to be admitted into the Number of *Muſſulmen*, or true Believers. When this Cavalcade is over, and the People return'd Home, the *Imam* of the Moſque belonging to that Quarter makes a ſhort Exhortation upon the Subject of the Operation they are going about; after which a Surgeon having laid the young Man on the *Sopha*, Two of his Servants hold a Linnen Cloth ſtretch'd out before him, and then drawing the *Præputium* out as far as poſſible, and holding it cloſe together with a Pair of ſmall Nippers, juſt by the *Glans*, he cuts it off with a Raſor. This done, he ſhews to all that are preſent the Part cut off, which he claps upon the end of his Finger that all about may ſee it, crying out at the ſame time, *Alla Hecber ja alla alla*. Afterwards he binds up the Sore of the Perſon Circumcis'd, who by his Outcries gives them to underſtand what Smart he felt by a Wound made in ſo ſenſible a Part; and the Perſons preſent renew

new their Exclamations, congratulating the new Circumcis'd his being receiv'd into the Number of the Faithful: Then they take their Places at the *Sofra* or Table, where they are treated according to the Abilities of the Parents of the New *Muſſulman*.

The Liberalities exercis'd by Men of Eſtates at the Circumciſion of their Children, riſe frequently to very large Sums. For beſides the Preſents they make to a great many Youths who are Circumcis'd at the ſame Time, and at the Charges of the Rich; beſides likewiſe the Feaſt which they make to entertain the whole Company, they diſtribute very liberal Alms to their poor Neighbours, that ſo by their Prayers the Grace of God may deſcend on the new *Muſſulman*, and on the whole Family.

The Ceremony us'd in the Circumciſion of Renegadoes is much the ſame, only they being for the moſt part poor Wretches, two Baſons are carry'd after them to gather the Alms which the Spectators freely give them. They as well as the reſt carry an Arrow in their Hands, holding it up aloft, with the Point turn'd downwards, as a Teſtimony to all the World, that they had rather be ſtabb'd a thouſand Times, than ever renounce *Mahometiſm*. However, Men of Underſtanding do generally queſtion the Sincerity of thoſe new *Muſſulmen*; becauſe they have long ſince experienc'd that thoſe Wretches who have ſo eaſily abandon'd their firſt Religion, of the Truth of which they were never perhaps thorowly convinc'd, would make no ſcruple to renounce the new one, which they have embrac'd, and for which they have ſubjected their Bodies to ſo painful a Ceremony. Hence aroſe the common Saying, *Er Kim fena Giaour Olmichidi eche ci Muſulman Olur*, i. e. *He that has been a Bad Chriſtian will never make a good Turk.* And in truth all the Miſchief that is done in *Turkey* is owing rather to thoſe Renegadoes than to the *Turks*, who are generally of a Civil and Courteous Nature, eſpecially when they meet with ſuch Perſons as know how to ſuit themſelves to their Ways, and to abſtain from ſuch Things as Scandalize them. 'Tis certain that there are more Renegadoes than *Turks*, and that moſt of the *Baſſas* and their Retinue conſiſt of thoſe that have renounc'd either the *Chriſtian* or the *Jewiſh* Religion.

There are three Sorts of Renegados: The Firſt are thoſe who happen by Chance to be among thoſe Children of Tribute, which the Grand Signior levies from time to time throughout his Empire: The Second are ſuch as deſignedly change their Religion, in hopes (as 'tis to be ſuppos'd) of bettering their Fortunes: And the Third Sort are thoſe that become ſuch either for fear of ſome condign Puniſhment due for ſome Crime committed, or elſe to avoid the hard Uſage of the Maſters which they have had the misfortune to meet with: But the Number of theſe laſt is inconſiderable.

The Slaves of the *Turks* are not ſo miſerable as is commonly ſuppos'd. They are frequently the Under-Maſters of the Family, and ſome Inſtances there have been of Slaves that far'd ſo well in the Service of their *Agas*, that when they have obtain'd their Liberty, and return'd to *Europe*, where they have been diſappointed in their Expectations, they have come back again into *Turkey* to engage themſelves a ſecond Time voluntarily in a Servitude which at firſt ſeem'd inſupportable to them. Theſe Slaves are happy in their Misfortune, when being in a conſiderable City they light on a good Maſter, and are endued with any Talent. For they are belov'd by their Maſters, who ſeldom hinder them from going to Church, and there to pay their Devotions. They are likewiſe very frequently in the Favour of their Miſtreſſes, who through a tender Compaſſion, natural to that Sex, alleviate the Rigour of the Servitude by ſome kind Preſents or other, ſo that 'tis not ſo miſerable to be the Slave of a *Mahometan*, as ſome may imagine. 'Tis very rare to find any conſtrain'd by their Maſters to renounce their Faith; and tho' 'tis a Law among all good *Muſſulmen* at leaſt thrice a Day to exhort thoſe that are under them to embrace the *Alchoran*, yet there are very few that force them to it by hard Uſage.

Upon this Subject of *Circumciſion* 'tis requiſite to add, that the Place of this Bloody Ceremony is not fix'd, nor is the Time when, nor the Perſon by whom it is to be perform'd; whether at the Baths or in the Houſe, by an *Imam*, as well as a Surgeon, when one may be had. For as 'tis only a Sign of *Mahometiſm*, and not a Sacrament, the Celebration thereof is indifferently of the ſame Force, at any Time, in any Place, and by any Perſon whatſoever.

They do not ſtay to give the Name to the Children till this Ceremony be over, for tho' there be a Sort of God-father that Stands, yet 'tis not to Name the Child. This is done at Home, as ſoon as the Infant is Born, when the Father by a Laudable Cuſtom takes the Child in his Arms, and lifts him up on high as dedicating him to God, and putting afterwards ſome Grains of Salt into his Mouth, he gives him his Name, by ſaying, *God grant* N. N. *that his Holy Name may be as Savoury in thy Mouth as this Salt, and that he may prevent thee from being too much in Love*

with this World. As for thoſe who Dye Young, and before they are Circumcis'd, they believe that they are Saved by the Circumciſion of their Fathers, and they only break the little Finger of their left Hand, as a mark that they were not Circumcis'd.

To conclude, when a *Jew* turns *Mahometan*, they do not Circumciſe him, ſince he is Circumcis'd already. For tho' there is ſome ſmall difference between the Circumciſion of the *Jews* and *Turks*, as was obſerv'd before, yet upon this occaſion the one is ſufficient without the other. They only make him recite aloud the *Mahometan* Confeſſion of Faith, *La illa illalla Mehemet reſul alla*, i. e. *There is but one God, and Mahomet is his Prophet.* Whilſt he ſays this he holds up his Fore-finger, and by that he is reputed a good *Turk*. Nor is there any neceſſity for their becoming *Chriſtians* beforehand, as ſeveral have fancied, for if ſo they muſt be Baptiz'd, which is the Sacrament of the Chriſtian Profeſſion, but this Sacrament is not us'd among the *Turks*. Perhaps this Opinion may proceed from this, that when the *Jews* embrace the *Mahometan* Religion they are oblig'd to believe of our Saviour, what the *Muſſulmen* believe of him, *viz.* That *Jeſus Chriſt* is the Word of God, that he was conceiv'd by the Breath or Spirit of God, and born of the Virgin *Mary*, and that he was the *Meſſias*, &c. But this Belief cannot denominate them *Chriſtians*, no more than it does the *Mahometans*, who believe ſomething more concerning *Jeſus Chriſt* than the *Jews* do.

The *Sieur Thevenot* relates of the *Egyptian Moors* that with reſpect to *Circumciſion* they are more Superſtitious than the *Turks*, becauſe they cauſe their Daughters to be Circumcis'd, which the others do not. The Women perform this Ceremony, by cutting off a ſmall part of that which the Anatomiſts call the *Nymphæ*.

Pardon of Enemies.

Whereas 'tis as much for the Intereſt of the publick Peace to Pardon our Enemies, as 'tis an expreſs Command of our Saviour ſo to do, it is not at all ſtrange that the Law of the *Turks* (which is an undigeſted medly of *Chriſtianity*, *Judaiſm* and *Heatheniſm*) ſhou'd recommend to its *Muſſulmen* the pardoning of their private and particular Enemies. For as to the Enemies of their Religion and State, the Caſe is quite otherwiſe, and they are obliged to other Sentiments towards them.

There are therefore hardly any Enmities between the *Turks*, and if at any time there ſhould happen any occaſion of Quarrel, they take care to make a Reconciliation before *Friday* comes, which Day they hold in the ſame Veneration as we do *Sunday:* And if they cannot do this, they are at leaſt oblig'd before they Pray to God (a Duty to which they are indiſpenſibly bound on this Day) to proteſt, as in the Preſence of God, that they freely pardon their Enemies, elſe they believe their Prayers will not be heard.

Upon this Principle it is, that the *Mahometans* in all *Turkey* are expreſly prohibited from doing any Injury to their Neighbour, whether in Word, by uſing any opprobrious Language againſt him; or in Deed, by Hurting his Body, or defrauding him of his Eſtate; or laſtly by any third Perſon, in exciting another to do him any Wrong. On the contrary there are ſevere Penalties enacted againſt ſuch who ſhall violate this Law. A Cudgel is the only Pen made uſe of to write down this Sentence, and to put it in Execution. They ſay farther, that it came down from Heaven, becauſe it has a greater Influence upon them, and retains them better in their Duty, than the moſt ſacred Sanctions among us can do. 'Tis enough if a *Soubachy* goes from Place to Place to advertiſe the Inhabitants of a City, that for the leaſt Diſturbance that ſhall happen among them, a whole Shower of Baſtinadoes ſhould fall, not only upon the Perſons concern'd in the Quarrel, but even upon the moſt innocent Spectators, and that they ſhould not ſave themſelves by crying *Toba Sultanum*, the common Saying of thoſe who are Puniſh'd, and who ask Pardon for the Offence they have committed. The Fear of this keeps every one at quiet, and thoſe who are of a quarrelſome Temper dare not let their Choler boil over, for fear of being puniſh'd in their Purſes, and that it ſhould coſt them ſome Thouſands of *Aſpres*, if they were accuſed before the *Divan:* Much leſs dare they to Fight with one another for fear of meeting with blows of another Nature. As ſoon therefore as they ſee any Quarrel begin, they are oblig'd under the ſame Penalties to uſe their utmoſt Endeavours to pacifie it, and commonly they do not leave till the whole Difference be adjuſted. By this means the greateſt part of their Time after theſe Quarrels is taken up in making up the Breach, which would for ever keep wide open, were the two Antagoniſts ſuffer'd to carry on their Paſſion, and did not any interpoſe to adjuſt the Difference; a Thing too viſible in too many Places of *Chriſtendom.*

When the Perſons who Quarel or Fight with one another will not leave off, notwithſtanding all the Perſwaſions that are us'd, and the Motives produc'd out of the Alchoran for that purpoſe (which ſeldom happens) then they part them whether they will or no, and crying out, *Chara ulla*, that is, *By the Law of God*, they carry

ry them before the *Kadi* or ſome other Judge, in order to correct them for their Obſtinacy. To this end the Offender is laid down on his Back, and after he has receiv'd Two or three hundred Drubs on the bottom of his Feet, which are faſtned to an Engine, they make him pay two or three thouſand Aſpres for ſuffering himſelf to be ſo far tranſported by his Paſſion.

The Severity of theſe Laws hath not only the force of reſtraining within the Bounds of their Duty the *Turks*, who would Quarrel with others, and do them an Injury, but it has likewiſe inur'd them to abſtain from Swearing, and from prophaning the ſacred Name of God by their Blaſphemies; a Practice too common among others, who pretend to better Things, and who have better and more ſacred Laws to reſtrain them from it: For this Reaſon the greateſt Oath us'd by them when they would atteſt the Truth of any Thing, is, *Valla hebilla*, which ſignifies, *By the God whom I Adore.*

But the *Turks*, who are remote from *Conſtantinople*, and conſequently have the greateſt Correſpondence with Chriſtians, and eſpecially the ordinary People among them, uſe themſelves to the Oaths and Curſes of the Greeks and others, becauſe they have none ſuch in their own Language, tho' they uſe them rather in Flattery and Compliment than by way of Reproach.

However they are not always ſo much upon the reſerve, eſpecially the vulgar Sort, and when they have any thing to do with Men of another Religion, they abuſe them horribly, and inſteed of thoſe Sugar-candied Words, *Janum*, *Ikignſum*, *Cardache*, (*my Heart*, *my Eyes*, *my Brother*) and ſuch like, you ſhall hear nothing elſe proceed out of their Mouths, but *Giaour*, *Kupec*, *Diuſis* (*you Rogue*, *Dog*, *Infidel*) and ſuch like virulent Expreſſions.

But as for others of a higher Rank, ſuch as Merchants and Men belonging to the Law, they are more Civil and Courteous and when they have taken a Fancy to any Stranger, they ſhew him as much Reſpect and are as kind to him, as if he were one of their own Country and Religion, eſpecially if he can talk with them in their Language.

The Hours of Prayer, &c.

Thus much may ſuffice to have been ſaid concerning the Pardon of Enemies: We ſhall now go on to the Prayers of the *Mahometans* and the things relating thereto. And here it is not to be wonder'd at, that the *Turks* return ſo often to them, ſince the whole of their Religion is founded upon nothing elſe but the Number of their Prayers. They are of Opinion that the Jews and Chriſtians having not obey'd the Commandment which God had given them to Pray, he enjoyn'd *Mahomet* to recommend to the *Muſſulmen* the addreſſing their Prayers to him fifty Times a Day; but that this Prophet, foreſeeing that his Followers would not be ſtrict Obſervers of this Injunction, prevail'd ſo far upon God as to be contented with the tenth Part, by which means this great Number of Fifty, was reduc'd to five Prayers a Day. [A pleaſant Story this, let who will believe it.]

But whereas they were not allowed any Bells or Clocks, it was requiſite to ſet up a ſort of Men, who by their Out-cries ſhould give notice of the Time they were to repair to the Moſque, or at leaſt to Pray at Home. Theſe Criers are call'd *Muaſins*, from two *Arabic* Words, *Muazzin*, which ſignifie *a Voice in the Ear.* At the ſtated Hours they get up five Times a Day to the Top of the Minarets of the Moſques, and if there are no Minarets, they ſtand at the Porch, and clapping their Thumbs into their Ears, they cry out with a loud Voice *Alla Hecbar*, and the like, according as the occaſion of the Day requires.

Five Times a Day therefore notice is given of reſorting to Prayer, *viz.* At Break of Day, at Noon, at Four in the Afternoon, at Sun-ſet (which the *Italians* and *Turks* call the twenty fourth Hour) and about Midnight. The Firſt of theſe Prayers is call'd, *Salem*, or *Sabah namaſi*; the Second *Euylai namaſi*; the Third *Kindi namaſi*; the Fourth *Accham namaſi*, and the Laſt *Yatſi namaſi*, or *Lying down Prayer.*

The *Turks* very ſeldom miſs thoſe five Hours of Prayer, but eſpecially the Firſt and the two Laſt, for if it be diſcover'd that out of thoſe Five recommended to them, they do not acquit themſelves of Three at leaſt, they would be ſeverely and exemplarily Puniſh'd. Nor is there any Thing that can give them a Diſpenſation in this Caſe, for if they cannot go to the Moſque, they are oblig'd to Pray whereever they are, and even when they travel, they are bound to alight off their Horſes, as I elſewhere obſerv'd. If they travel in the Company of a Caravan, the *Caravan-Bachi* or the Maſter of the Caravan, makes a halt, and turning towards *Mecca*, either cries himſelf, or orders another to cry out, that 'tis Time to Pray, upon which all the *Turks* are oblig'd to alight, and to follow his Example. The Chriſtians who are in this Caravan may, if they pleaſe keep ſtill a Horſe-back, but they are not allowed to go forward, till the others have done Praying, unleſs they are the ſtrongeſt Party, for in ſuch a Caſe the *Turks* go on one Side to Prayer.

Beſides

Beſides theſe five Prayers which the *Mueſins* proclaim every Day from the Top of the Minarets, there are likewiſe Two others, *viz.* That of *Friday* which is their Sabbath, and that of the *Ramadan* or Faſt. The Firſt is call'd *Salah*, and is ſaid at Nine in the Morning; and the Second *Taravie namaſi*, which is ſaid at Midnight, during the whole Moon of the *Ramadan*, viz. from the fourteenth Day of the Month *Regeb*, to the ſame Day of the Month *Chaban*. All theſe Prayers, of which the chief are in the Arabic Tongue, do not laſt above half an Hour each, and commonly not above a quarter of an Hour.

The Cry of the *Mueſins* at *Conſtantinople* is not long. They ſay nothing elſe but *Alla Hecbar*, which they repeat ſeveral Times, as they go round the Galleries of the Minarets, as alſo their Confeſſion of Faith, which they conclude by crying out, *Abia elfela*, i. e. *Come therefore to Prayers, I adviſe you.* Tho' theſe Terms are Arabick, yet they are ſtill in uſe and underſtood by all the *Turks*.

The Prayers are commonly very plain and ordinary, eſpecially in the leſſer Moſques, and upon ordinary Days, but during the *Ramadan* and upon high Days, they are of a better Compoſure.

The Mueſins, and thoſe who attend them upon the Minarets for to joyn with them in their Cries, make a ſort of Conſort which is very agreable to the *Turks*, eſpecially when thoſe Criers meet upon the Minarets of ſome conſiderable Moſque, ſuch as is that of *Sultan Achmet*, which is built in the *Hippodrome*. This Moſque has ſix Minarets, and each of them three Galleries, which upon high Feſtival Days are fill'd with thoſe zealous Muſſulmen, who crying out all together very loud and in different Tones, make a Symphony very pleaſing to the Ears of the Mahometans, but which the Chriſtians do not perceive to be ſuch fine Muſick.

M. *Grelot* tells us upon this Subject of an Adventure, wherein Imprudence and want of Years had the greateſt Hand, but which yet ended very Tragically. "When (ſays he) I was at *Conſtantinople*, "it happen'd on the Day of *Bairam*, or "the *Paſcha* of the *Ottomans*, whilſt the "Mueſins made ſuch a Conſort, that a "young *Greek* Chriſtian, who was about "Ten or twelve Years of Age, paſſing "by the Moſque, and taking no great "Delight in this Turkiſh Cry, began to "mimick it, either by way of Deriſion, "or elſe becauſe he knew not the Danger "he ran. Some *Mahometans* who came "to the Moſque underſtanding it, laid "Hands on him; and becauſe he was but "a Child, they endeavour'd by Careſſes "and Preſents to perſwade him to em-"brace their Religion. But perceiving "that he remain'd ſteddy, they thought "they might do that by Force, which "they could not obtain by their Preſents "and Careſſes, and therefore clapp'd "him into Priſon. Some Days after they "renew'd their Solicitations, but could "draw from him no other Anſwers, but "what were quite oppoſite to the Hopes "they had conceiv'd; this young *Greek* "choſing rather by a holy Generoſity, "to endure the Baſtinade, nay Death it "ſelf, as he afterwards did, than to give "the *Turks* any the leaſt Grounds to be-"lieve that he had any Inclination to em-"brace their Religion, or be willing to "pronounce the leaſt Word of their "Confeſſion of Faith. On the contrary, "he ſpent his laſt, his dying Breath in "repeating often thoſe excellent Words "us'd by the *Greek* Church in her Litur-"gy, Κύριε ἐλέησον ἡμᾶς, *Lord have Mer-"cy on us*, and thus dying in the Con-"feſſion of the Chriſtian Faith, he doubt-"leſs became a glorious Martyr." Thus far M. *Grelot*.

Tho' the Voice of theſe Criers do not make ſo loud a Noiſe as the Ringing of Bells, yet it may be heard very well: And whereas there are no Coaches rattling thro' the Streets of *Conſtantinople*, and very few Artificers whoſe Work deafens ones Ears, this Voice which is clear and ſhrill, eaſily paſſes through all the Quarters of the City, and in a calm Seaſon may be heard at a conſiderable diſtance out of Town. Thoſe Mueſins are very numerous, and an Addition is made by thoſe, who tho' they are not employ'd in the Service of the Moſque, do yet take a Pleaſure and think it Meritorious to get a top of the Minarets to call the good Muſſulmen to Prayers.

The Waſhings of the Turks.

The laſt Preparation which the *Turks* apply to Prayer, conſiſts in Waſhing themſelves often; and whereas theſe Waſhings are Five in Number, they likewiſe give them Five different Names. 'Tis true they are not oblig'd to obſerve all theſe Five before they betake themſelves to Prayer, but yet they lay a great ſtreſs upon them. The Firſt of all, and which is the moſt general, ſince 'tis practis'd by Chriſtians as well as *Turks*, is the ordinary Bathing, which they call *Amam*. The Second is call'd *Taharat* or Cleanlineſs, deſign'd for the Neceſſities of the Body. The Third is to cleanſe them from all Uncleanneſſes which they might have contracted by Night or by Day, and it is call'd *Gouſlu*, or *Purification*. The Fourth is enjoyn'd for the cleanſing of all other Pollutions which proceed from the five Organs of Senſe, to expreſs which they have borrowed the Perſian Word *Abdeſt*, which ſignifies *Water in the Hand*, or *Ablution*.

Ablution. And the Fifth is that of Dead Bodies, which they call *Eubujakmasks*, or *Waſhing of the Dead.*

Whereas the Knowledge of theſe ſeveral Sorts of Waſhings will give a great Light into the Religion and Ceremonies of the Turks, the Sieur *Grelot* has treated very largely on this Subject, and for the Readers ſatisfaction we will here inſert an Extract of what he has ſaid about it, ſuppoſing ſuch an Account may not be ungrateful to him.

Amam I. Of all the Nations in the World (ſays he) there is none that makes ſo great a ſtir about Purity, as that of the Mahometans, both *Perſians* and *Turks*. Theſe People make it a fundamental Law, or rather the whole Eſſence of their Religion, which conſiſts only in thoſe external Ceremonies: Upon this Account they are forc'd to Build a great many Places on purpoſe to Bath in, where they may waſh their whole Bodies. There is a great number of them in all the chief Cities of *Turkey*, and ſome among them are as famous as the ancient *Thermæ* of the *Roman* Emperors. Witneſs thoſe of the City of *Burſa*, which are Baths of hot Water, which falls into large Ciſterns of Marble, with Benches of the ſame which run all round. The Roof conſiſts in two Domes, which are built upon Two large Chambers, the Air and Water of which are of a Heat differently modified. Before they enter theſe Rooms, they ſtrip themſelves in another large Apartment which is a little cooler, ſo that all theſe Buildings have at leaſt Three large Rooms. The Firſt is of a very temperate Air, but ſomewhat Warmer than that without Doors; The Second is warmer than the Firſt; and the Third is ſo Hot, that one can hardly be there one Moment without falling into a Sweat.

The Waſhings of the Turks. All ſorts of Perſons, *Chriſtians* and *Jews* as well as *Turks* are allow'd the liberty of thoſe Baths, ſince they are built for the publick Good, that is for the Welfare and Health of every Body. I am likewiſe of Opinion that this is the Reaſon why the Eaſtern People are not ſubject to ſo many Diſtempers as we are, and that they would be ſtill leſs ſubject to any did not they Bath themſelves ſo often. For the Caſe is much the ſame with this, as it is with Wine, Tobacco, Phyſick, *&c.* No more ſhould be taken of them than what is purely neceſſary, otherwiſe they do more Harm than Good to a Man's Health, for the Truth of which one might produce abundance of Inſtances. There would not be a more uſeful Thing in the World than theſe Eaſtern Baths, did Men frequent them not above once a Month: But whereas the *Turks* make uſe of them almoſt every Day, they contract from thence ſo great a Moiſture in the Brain, that they are moſt of them ſubject to ſore Eyes, which is very troubleſome to them. However the *Mahometans* are ſo ſtrict obſervers of the ridiculous Precepts of a Religion ſo groundleſs as theirs is, that let one urge never ſo many Arguments to convince them, they had rather hazard their Health by thus frequenting the Baths, than not fulfil, as far as poſſible, the Law that is commanded them.

They would none of them go any oftner to the Baths than their ordinary Income would allow them, were it as chargeable as it is at other places. But whereas there is no fix'd Price, and every one gives what he pleaſes, they can come off for three or four Aſpres, which amount to about Two Pence of our Money; but the *Europeans* muſt pay more. The Time of Bathing is fix'd, for the Men all the Morning to Noon; and for the Women all the reſt of the Day. The Men never go together with the Women, either becauſe they believe with the Ancients, that 'tis not wholeſome for the one to bathe at the ſame Place and Time with the other; or elſe becauſe Modeſty not permitting it, they are expreſly forbidden under great Penalties, ſo much as to appear there. None but young Boys of about ſeven or eight Years of Age at moſt are allow'd to go to the Baths with their Mothers or near Kinſwomen, who have nothing to fear from their Youth: And for theſe Children they pay nothing, unleſs it be out of Civility. However, ſometimes there are among thoſe Youngſters ſome, that are cunning enough to take notice of the little Wantonneſſes practis'd by the Women who bath themſelves; and I have known ſome of them, who when they have been grown up, have remember'd what they then ſaw done in their tender Years. But whereas moſt of thoſe Stories are not much for the Credit of the Women of the *Levant*, I ſhall paſs them by in Silence, and ſhall rather look upon them as the Fables of ſuch Children, of whom *Juvenal* ſpeaks,

Nec pueri credunt, niſi qui nondum æra lavantur.

They do not ſtay, as the Ancient *Romans* did, for the Ringing of a Bell before they go to the Baths, but they open them at Four a Clock in the Morning, and they are not ſhut again till about Eight at Night. During all this time there is not the leaſt diſorder, and 'tis never heard that any one ever pilfer'd the Cloths or the Purſe of another; ſo that there is no occaſion of hiring a Porter to look after them, as was practis'd in *Ovid*'s time, who ſaith,

Cum Cuſtode foris tunicam ſervante puella.

Though the Men indeed are not oblig'd to obſerve this Ancient Cuſtom, yet the Women have not quite laid it aſide. Each of them endeavours to go thither in all her Finery; and whereas they come in great Numbers, and ſpend the whole Afternoon there to ſee and be ſeen, rather than out of any neceſſity, they carry along with them their old Slaves, who ſtay in the firſt Room near their Miſtreſſes Clothes. For whereas they know by Experience, as well as *Ovid*, all the ſubtle Tricks that paſs in the Baths, they are no leſs ignorant that,

Condunt Furtivos balnea multa jocos.

For this reaſon one may ſee them go along the Streets with their Slaves after them, who carry upon their Heads as much Linnen of their Miſtreſſes and their Friends, as is neceſſary for a Collation, which they are uſed to have together, and which conſiſts of ſome *Salvas* or Sweetmeats. All this Proviſion is left with thoſe Old Women, whilſt the Miſtreſſes go to the Bath; ſo that they have ſtill that Cuſtom left among them, which *Martial* takes notice of in his time; That

Supra togulam luſca recumbat anus.

If the *Turkiſh* Women and *Chriſtian* Greeks have been ſo careful in retaining this ancient Cuſtom of the *Roman* Ladies, in ſetting a Watch upon their Clothes, they are no leſs Obſervers of what relates to their Decorations. For they take a particular Care to paint their Hair, and the Nails of their Hands and Feet with the Powder of a certain Herb of a Red Colour, call'd by the Arabians *Ehanna*, and by the Turks *Alcana*; they blacken their Eye-brows and Eye-lids, as *Juvenal* takes notice of the Women of his Time:

Illa ſupercilium, madidâ fuligine tactum
Obliqua producit acu, pingitque trementes
Attollens oculos.

There is ſomething particular in the manner us'd by the perſons who Waſh themſelves in thoſe Baths. After one is ſtripp'd ſtark-naked in the firſt Room, they ty a courſe Napkin round the Waſte, which they call *Fota:* Then in this plight one goes through the Second Room, which is warmer than the firſt, and at laſt enters the Third where one is to Sweat. There one lies flat on the Belly in the middle of the Room upon a Marble rais'd a little above the Floor, which is the hotteſt place of all the Bath; where, after one has Sweated enough, comes a Boy belonging to the Maſter of the Bath, who ſtretches out and bends backwards and forwards both the Arms and Legs of him who is bath'd. After this he ſets him on his Hands and his Feet, and runs over very dexterouſly his Back and his Thighs. This done, he carries him to another place, where are ſeveral Ciſterns and Cocks of hot Water, with which he waſhes his whole Body, rubbing him afterwards with a Bag of Camlet, or ſome ſuch Courſe Stuff. Then he Soaps him and Waſhes him all over again. Theſe ſmall Bags of Camlet or Rubbing-Cloths are of a ſquare Form, and ſerve to cleanſe the Body from all manner of Filth which may be lodg'd in it. As to their Uſe, they are much of the ſame Nature with the Scrapers or Fleſh-Bruſhes us'd by the Ancients, but in Matter and Form they are very different. The Former being of a Courſe Stuff, are more proper and manageable than the Latter, which were made of Metal. The ſame Liberty which the *Romans* had with reſpect to their Scrapers, the *Turks* likewiſe have with reſpect to their Rubbing-Clothes, *viz.* That each perſon may have his own, and carry it along with him to the Bath for his own private Uſe, as *Perſius* relates of one *Criſpinus*,

I puer, & ſtrigiles Criſpini ad balnea defer.

But whereas the *Turks* make no ſcruple of eating and drinking together out of the ſame Diſh and Cup, nor even of wearing the Cloaths of a perſon that died of the Plague; no more ſcrupulous are they of rubbing themſelves with the ſame Bag that another has us'd, provided it be rinſed once or twice in Water, as is their conſtant Cuſtom to do.

This Neceſſity which the Law of *Mahomet* has impos'd on its Followers of waſhing themſelves ſo often, has occaſion'd ſeveral perſons to build a Room in their own Houſes ſet apart for this purpoſe, where they may Bath themſelves, without being put to the trouble of going to the publick Bagnio's. Theſe Rooms are likewiſe very ſerviceable to the Men upon the account of keeping their Wives at home, for they cannot any more deſire to go abroad under a pretence of going to the Bagnio's. They are ſo expert in managing thoſe Baths, that without going into the Kitchen, and ſmelling the Smoak of the Pot, One Fire very often ſerves to dreſs their Victuals, and to heat the *Hummums*. And ſince theſe Rooms are of great Uſe, you can hardly meet with any Rich Man's Houſe that is without one of them.

The *Mahometans* are ſo nice in the Tahara
Cleanſing of their Body, that fearing leſt the Paſſage of the Excrements, through which the Impurities of Nature are diſcharg'd, ſhould pollute them; they are not only ſatisfied with Waſhing their whole Skin

Skin in the Ordinary Bath, but are likewiſe oblig'd to cleanſe all thoſe Parts through which Nature eaſes it ſelf; and this as often as they go to ſtool or make water. They have therefore almoſt always about them the *Embrick*, or little Pot to waſh thoſe Parts of the Body out of which proceeds any Ordure, and nothing can afford a more diverting Sight, than to ſee a *Turk* troubled with the Looſeneſs, or the *Diabetes*. At ſuch a time he had need of no other Employment, for his Time is wholly taken up, and his Hands full of Buſineſs. As for a Sponge, they know not how to make uſe of One; and to put Paper to that uſe, would be an unpardonable Crime; becauſe it may contain ſuch Letters, out of which the Name of God may be formed, and which perhaps may be written at length therein.

For this Reaſon Paper is in great Veneration among the *Mahometans*; they never put it to any ſordid Uſe, and will not ſuffer any one to tread upon it. When they find a piece of it in the Street, they take it up, kiſs it, and lay it very reſpectfully in ſome hole of a Wall. This reſpect which they have for Paper, proceeds doubtleſs from that Veneration they have for the Alchoran; when they carry it about them, or remove it, they never let it go any lower than their Girdle. From hence likewiſe 'tis probable proceeds that great Eſteem which they have for Men of Learning.

This Purity which is ſo ſtrictly recommended, has oblig'd the *Mahometan* Architects to erect in divers Places of the City, and particularly round about the Moſques; ſeveral Publick Houſes of Eaſe, which they call in their Language *Adophana*, that is, *Places of Shame*; from whence is deriv'd this Scurrilous Expreſſion amongſt them, *Adephis*, (*Impudent*, *Diſhonourable*.) Theſe Houſes of Eaſe are very convenient; for beſides the Care that every one takes not to foul them, and their being cleans'd at leaſt every *Thurſday* by the *Madagi*, or publick Porters; there is in every Vault a Fountain which runs through it, or at leaſt a Cock of Water, which is deſign'd for the *Tahara*, or this particular Ablution.

It muſt be granted, that there is nothing ſo convenient in all *Europe*, and which at the ſame time is of greater uſe, eſpecially in large Cities, to keep them Sweet and Clean, which ought to be the chief Ornament. *Holland* only has this Convenience by reaſon of that Quantity of Water which it has. But becauſe this external Cleanlineſs is no part of a Chriſtians Duty, therefore it is that it is ſo little minded in many Places. In the Eaſt you never ſee what is done and tolerated every Day in our Cities, I mean the Walls of Churches ſtain'd with Urine and other Naſtineſſes, even by thoſe who ought never to approach thoſe ſacred Places without Veneration: Nor are you there conſtrain'd to the prejudice of your Health to ſtay too long from eaſing Nature, for want of proper Places to do it in.

Gouſlu *III.*

The Mahometans are not only contented with waſhing their whole Body in the common Baghioes, but are likewiſe oblig'd, after they have perform'd the *Abdeſt*, of which we ſhall treat in the next Place, to waſh themſelves in a particular Bath, in caſe they have had any extraordinary Evacuation by Night, either by lying alone or with Company. This Purification is perform'd in a large Square Tub, which is fill'd every Morning with Water, and emptied every Night. This Tub is what the Ancients call'd *Labrum* or *Oceanus*, and term'd by the Turks *Aouz Gouſli*. Whereas they do not uſe this Purification till after they have waſh'd themſelves well in the Bath, and fulfill'd the *Abdeſt*, it does not take up much of their Time. They only dip themſelves Thrice in the Water, after which they come out and leave the Place for others; which laſts till all thoſe, who by the preceding Night's Pollution are oblig'd to this Ceremony, have cleans'd themſelves after the ſame manner.

Tho' there are very many who dip themſelves in this Tub, becauſe married Perſons as well as unmarried are bound to this Performance, yet they do not ſhift the Water till all is over. In dipping themſelves they ſay the uſual Prayer of the good Muſſulmen, *La illa illalla Allam dudikka*, *Alla Hecber*, &c. *There is no other God but One*, *O Great God*, &c.

Abdeſt *IV.*

The Fourth and laſt Preparation for Prayer us'd among the Turks is the *Abdeſt*. This they can perform every where, even where they have no Water, for they may to this Purpoſe make uſe of Herbs, Stones or Earth. They Fancy that God would not hear their Prayers, if they had not diſcharg'd beforehand, at leaſt as far as in them lay, this Ablution. For this Reaſon they never build a Moſque without furniſhing it with a Fountain; and when the Place will not ſuit therewith, they hire a Man who is oblig'd always to have Tubs full of Water, of which each Man takes as much as he needs for this Ceremony.

It is requiſite that I ſhould here explain after what manner the Turks perform the *Abdeſt*. Firſt, they turn their Faces towards *Mecca*, and waſh their Hands thrice from their Fingers ends to the Wriſt. Secondly, they waſh their Mouth as often, rubbing their Teeth with a little Bruſh. Thirdly, they waſh their Noſe

three

three times, and ſnuff up Water into their Noſtrils. Fourthly, With both Hands they throw Water thrice into their Faces. Fifthly, They waſh their Arms thrice from the Wriſt up to the Elbow; beginning with the Right and ending with the Left-Arm. Sixthly, They rub the Head with the Fore-finger and Thumb of the Right-hand, from the Forehead to the Crown. Seventhly, With the ſame they waſh their Ears within and without. Eighthly, They likewiſe waſh their Feet thrice, from the Toe ends to the Ancles, but no higher, taking Care withall that their Right-foot be waſhed Firſt. But if in the Morning before they have put on their Stockins they have waſh'd their Feet, they need only put off their Slippers, and perform the *Abdeſt*, by running the Fore-finger and Thumb along them.

God (they ſay) had commanded them to waſh the foremention'd Parts of the Body but only Once, becauſe he would not overburden Mankind: But *Mahomet* a more rigid Legiſlator in this than God, has added thereto Two other Ablutions, to keep them fully employed. The *Abdeſt* inſtituted by God is call'd *Fari*, and that of the Prophet is ſtil'd *Sunnet*.

There are with reſpect to theſe Waſhings ſome Things which they reckon to be unlawful, call'd by them *Meſchres*, ſuch as blowing the Noſe with their Right-hand, the waſhing any Part above three Times, the waſhing with Water that has been heated by the Sun, and the throwing too much Water upon the Face. Several other Things render the *Abdeſt* inſignificant, for which reaſon if they offend in any one Particular, they muſt begin all over again, and even when they have no Mind to Pray, they muſt however upon this Occaſion waſh their Hands leaſt they ſhould be polluted. Among thoſe Things they reckon, the eaſing of Nature, whether by Stool or Urine; the voiding of Blood, or any other Excrement; when they are taken with Vomiting, fainting Fits and Swooning; when they are Drunk; when they Smile or Laugh whilſt they are Praying to God; when they Embrace a Woman, or touch any naked Part about her; when they Sleep during the Time of Prayer, *&c.* If the laſt of theſe ſhould happen, the others who are waſh'd and prepar'd for Prayer, take ſpecial Care to awake him, becauſe otherwiſe they would be as Polluted as he. Nor muſt a Dog or any other unclean Creature touch them. All theſe Accidents render the *Abdeſt* ineffectual, ſo that he who would be in a Capacity of Praying to God, muſt do all over again.

This ſtrict Obligation of waſhing themſelves ſo often is very inconvenient and troubleſome to thoſe who live in dry Countries, and at a diſtance from Water, or who dwell under a colder Climate, and more towards the North. And this is the Reaſon why a great many Turks, eſpecially thoſe call'd *Rapheſis*, (a Sort of Mahometan Hereticks, of whom there are a great many in *Syria*, and in ſeveral Provinces of *Aſia-Minor*) do wiſh that they were in a Capacity of changing their Religion for another more eaſie, which would not oblige them to ſo many irkſome Ablutions.

The fifth Waſhing in uſe among the *Turks* is, That which they call *Eulu Jamaks*, or the Waſhing of the Dead. I ſhall not inſiſt upon it at preſent, becauſe it has no relation to Prayer, and is never practis'd till after the Death of the Muſſulmen. Having therefore run through theſe Preparations, we ſhall proceed to the Prayer it ſelf, but ſhall premiſe a Word or Two concerning what the *Turks* obſerve immediately before they enter the Moſque.

When a good Muſſulman has perform'd the four Purifications above-mention'd, he muſt march towards the Church with his Eyes fix'd on the Ground, and in conſideration of the Reſpect that is due to that Place where he is going, he puts off his Shoes at the Porch. Upon this Account the Eaſtern People, who are oblig'd to go to Church ſo many Times a Day, have invented a ſort of Shoe, which they can put off, without ſo much as ſtooping, or putting their Hands to their Feet. They call them *Papouches*, but may more properly be term'd Slippers than Shoes. They are of different Colours, Yellow, Red, Purple, Black, *&c.* The *Turks* and *Franks* commonly wear Yellow Slippers, the *Armenians* Red, the *Greeks* Violet, and the *Jews* Black Ones: But none of theſe Nations dare to have any of a Green Colour, ſo long as they are in the Territories of the Grand Signior, whereas in *Perſia* 'tis allow'd to every Body. It would be an Offence for a Chriſtian that dwells in *Turkey* to wear upon his Feet a Colour that is look'd upon by the Mahometans as Sacred, becauſe of the Affection which their Prophet expreſs'd towards it; and the Good Muſſulmen who do not wear this Colour upon their Heads without a great Reſpect, and who allow the uſe of it to none but their *Emirs*, on whom they beſtow the green Turban, as a Token that they belong to the Family of their Legiſlator and Prophet, would certainly never allow it in the Shoes of a *Giaour*, an Infidel.

The Reply which *Cha-Abbas* made upon this Occaſion to an Ambaſſador whom the Grand Signior had ſent him, is ſo ingenious and ſmart, that we cannot forbear mentioning it in this Place. This Ambaſſador,

The ſe-nious Pleaſa-Reply Cha-Ab-bas to a Turkiſh Ambaſſa-dor.

baſſador, who cou'd not but be offended to ſee that in all *Perſia*, as well Chriſtians as Turks wore green Shoes and Stockings, demanded of *Cha-Abbas* in the Name of his Maſter, that he would be pleas'd to prohibit all his Subjects from prophaning any longer, and wearing upon their Feet a Colour which ought to be had in Veneration by all true Muſſulmen: That he could not but be ſenſible that ſince this was the Favourite Colour of the Prophet, the bleſſed Followers of his Law ought only to wear it upon their Heads, or at leaſt to adorn the ſuperior and nobler Parts of their Body therewith: That it ought not to be vilified by ſo intolerable a Piece of Contempt, as to be worn upon their Feet, and be trodden in the Dirt, as was done with impunity all over his Empire, by *Giaours*, *Chifoutlers* (for ſo they call the *Jews*) and all the other *Mordars*, that is, unclean Perſons, without any diſtinction. *Cha-Abbas* who was the moſt accompliſh'd Prince of all the Eaſt, and by his good Qualities had obtain'd the Love of all People, perceiving that the Injuſtice of the *Oſmanlis* or *Ottomans* tended only to deprive Men, if it were poſſible, of the uſe of a Colour which Nature has ſo liberally beſtowed upon them, and to reſtrain them from wearing upon their Feet, what ſhe like a Good Mother had ſpread over the Face of the Earth, and even under their Feet: This Prince, I ſay, choſe rather to divert this ſo ridiculous a Deſign by a ſmart Piece of Rallery, than to offer that Affront which ſo unreaſonable a Propoſal deſerv'd. He therefore ſeem'd to grant the Grand Signior what had been demanded in his Name, and promis'd the Ambaſſador, that he would prohibit all his Subjects, and all who liv'd within his Dominions, from wearing any longer upon their Feet the Colour of the Prophet; adding withal, that he was ſure as ſoon as this Edict was publiſh'd, he would not ſee any more green Shoes worn in all *Perſia*: But that before this Edict were publiſh'd, it was requiſite the Grand Signior, who appear'd ſo very Zealous for this Colour, ſhould publiſh another on the ſame Subject. Do not you know (ſaid that Prince to the Ambaſſador) that your Maſter beholds every Day without the leaſt concern, greater Diſhonours done to the Colour of *Mahomet* in his Dominions, than are offer'd in all *Perſia*? In mine, they wear on their Garments and Shoes only a dead Green, whereas in *Turkey* the very Beaſts with Impunity ſcatter their Dung upon that very living Colour which our Prophet loved. Go then and tell your Maſter, That he firſt of all forbid all the Beaſts of his Empire to pollute with their Dung, and to trample under their Feet the Graſs, as they have hitherto done, and after that I ſhall know how to prohibit my Subjects from wearing of green Shoes. The *Elchi* or Turkiſh Ambaſſador eaſily perceiving that *Cha-Abbas* derided the Fooliſhneſs of his Propoſal, went out of the *Talaro*, the Place where the Kings of *Perſia* uſually give Audience to Ambaſſadors, and made haſte to his yellow Slippers which he had left at the Door.

A Continuation of the external Acts of Devotion in uſe among the Turks.

It were to be wiſh'd that all thoſe Chriſtians, who have not a due Reſpect for Churches, and who are not ſo attentive at their Prayers as they ought, had an Opportunity of obſerving how the *Turks* acquit themſelves of that indiſpenſible Duty which all Men lie under of worſhipping God with Humility and application of Mind. Without doubt they would learn of them never to enter the Church with a Soul ſtain'd with Sin, when they behold how careful the *Mahometans* are in cleanſing themſelves from the very leaſt Pollutions which their Bodies or Habits might have contracted. They would likewiſe leave at the Porch of their Temples all their worldly Concerns, and would never Diſcourſe of them in Places ſet apart for Prayer, as too many at preſent do, if they conſider'd that the *Turks* never enter their Moſques, without leaving their Slippers at the Gate, and that during Prayers they obſerve a grave Silence and a modeſt Deportment, which cannot be too much eſteem'd and admir'd.

'Tis likewiſe upon the Account of theſe Prayers repeated ſo often, and with ſo much Gravity, that the *Ottomans* believe that God has render'd them Maſters of one of the fineſt Countries in the three chief Parts of the World. But that we may not entirely depend upon what the *Mahometans* ſay of this Matter, I ſhall here add what Mr. *Grelot* relates of a Conference that he happen'd to have one Day with a Chriſtian *Greek* upon the Subject of that little Reſpect which we pay to Churches. " This *Greek* (ſays he) was " a *Conſtantinopolitan*, of above Fourſcore " Years of Age, the Son of One who had " liv'd upwards of a Hundred, as had his " Grand-father before him. He liv'd " hard by S. *Sophia*, and perceiving that I " often entred into the Porch of that " Church, he was afraid that thoſe fre- " quent Viſits which I made to the Moſque, " proceeded from a Deſire of changing " my Religion, or at leaſt would make " me hazard the doing of it. Where- " upon being excited by a charitable " Zeal, he Accoſted me, and deſir'd I " I would tell him what Motive it was " that made me ſo often Viſit St. *Sophia*. " I told him that nothing but the beauti- " fulneſs of that Temple brought me thi- " ther, and that I could not forbear look- " ing upon a Place that had been ſo long

" devoted to the Holy Myſteries of the " Chriſtian Religion. The good old Man " took me trembling by the Hand, and " with Tears in his Eyes ſaid, *Ah Son! " Had our Fathers never enter'd but with " reſpect into St.* Sophia, *as the* Turks *at " preſent do, they would ſtill have been Ma- " ſters of this Church: But*, continued he, " *God, who is Jealous of the Honour of his " Houſe, has puniſh'd the Greeks more ſe- " verely for this Offence than for all the other " Sins they were guilty of.* Then he related " to me at large what he had heard his " Grand-father ſay on this Subject, and " among other Things he told me, That " Pride was riſen to ſuch a Height in the " Reign of the laſt Chriſtian Emperors " of the Eaſt, that Perſons of Quality and " Men of Eſtate rode into the Church a " Horſe-back, or were carry'd thither in " a Litter, ſo that it was often Polluted " with the Dung of thoſe Beaſts. And " he added, That *Mahomet* II. who took " *Conſtantinople*, would never have made " his firſt Entrance into that Church, af- " ter ſuch a manner as he did, had he not " been told, that ſince the *Greeks* made " no Scruple of it, he might very well " enter the Church a Horſe-back, and " not alight till he came before the Al- " tar, there to offer up his Prayers.

The Caſe is quite otherwiſe with the *Mahometans*; they never go to Prayers but in a Poſture ſo Modeſt and Humble, that nothing can ſurpaſs it. For after they are Purified, and have left their Slippers at the Porch of the Moſque, they place themſelves as near the *Imam* as they can, but yet without puſhing or crowding thoſe that are there before them. Then they fall down upon their Knees, and ſeat themſelves upon their Heels, the moſt humble Poſture reckon'd among the Eaſtern People, and keep in that Poſture till Prayers begin, during which time they dare not ſpeak a Word to thoſe that are next them, or ſo much as ſeem to mind them.

When Prayer Time is come, the *Imam* riſes and ſtands upright, and claps both his Hands to his Head; after which ſtopping both his Ears with his Thumbs, he lifts up his Eyes to Heaven, and pronounces the Prayer with a very loud and diſtinct Voice, the People in the mean time repeating it ſoftly, and imitating all his Geſtures. There is no neceſſity that I ſhould here inſert the very Words of their Prayer, all I think fit to do ſhall be to give you the explication of the principal *Arabic* Paſſages which the *Mahometans* make uſe of in their Prayers, for in this Language it is that they Pray; and theſe Paſſages are taken out of the firſt Chapter of the *Alchoran*.

When the *Turks* at the beginning of their Prayers lift up their Hands and Eyes, they ſay, *Bis milla hirrakham irrachimi*, that is, *In the Name of the moſt Good and Merciful God.* After which dropping their Hands lower than their Girdle, they read with their Eyes turn'd towards the Ground, the Prayer which they call *Faticho* or *Fatha*, that is *the Preface*, becauſe it is taken out of the Preface or beginning of the Alchoran; the Engliſh whereof is as follows.

Praiſed be God, who is the moſt good and moſt merciful Sovereign of the World. O Great King of the Day of Judgment, we Adore thee, we put our Truſt in thee. Preſerve us (we beſeech thee) in the right way of thoſe thy Servants, whom thou haſt elected and favour'd with thy Grace. Suffer us not to turn aſide into the way of Unbelieving and erroneous Men, againſt whom thy Wrath is kindled, Amen.

When they have ſaid this Prayer, they bow themſelves towards the Earth, and clapping both their Hands on their Knees, they ſay, *Alla ou Hecber*, &c. that is, *God is a great God, O my God, Honour be to thee alone, Bleſſed be thy Name and Praiſe, let thy Greatneſs be exalted, for there is none other God but thou alone.*

After this they all cry out with the *Imam* in a loud Voice, *Alla Hecber, O Great God*, and proſtrating themſelves, they Kiſs the Ground Twice, crying out each Time *Alla Hecber.*

Theſe Proſtrations are call'd *Rekiets*, and differ in Number according to the different Hours of Prayer. In the Morning they make but Six, at Noon Eight, in the Afternoon Six, at Night Eight, and as many at Midnight, when the Moons of *Recheb Chaban* or *Ramazan* oblige them to waſh themſelves in the Night for to go to the Moſque.

When they have made the firſt Genuflexion, they riſe up and repeat the *Fatha*, ſtanding upon their Feet without putting their Thumbs into their Ears, continuing this Prayer till they have made as many Genuflexions as the Hour requires; then they riſe half up, and ſit upon their Heels, looking very wiſhfully into their Hands, which are ſpread out, as if they were reading in a Book, and in the interim they pronounce a certain Number of Benedictions to the Honour of God, which they count by the Joints of their Fingers. Theſe Benedictions are ſo many Acts of Thankſgiving, which they render to God for having hearken'd to their Prayers. They are likewiſe addreſs'd ſometimes to *Mahomet* with theſe Words, *Reſull alla, Ambaſſador of God*, which they repeat at each time, but commonly they are only addreſs'd to God, with the Words, *Subham alla, God be praiſed*; *Allem Dullilla,*

Glory

Glory to God; la illalla, there is no other God but God, &c.

When therefore the *Turks* have made all their *Rekiets* or Proſtrations, they conclude their Prayers, which hardly take up above half an Hour, in the mean time they ſtroke their Beards, after which they turn to the Right and Left, and Salute the two Angels which they ſuppoſe to be on each Side of them, the one to excite them to what is good, and the other to accuſe them of any Evil they may have committed. Theſe Angels, as they ſay, are both Good and Bad, the one White, and the other Black. Then ſome Choriſters get up into the Galleries and Sing in Parts a ſort of an Anthem, of an indifferent good Air. On *Mundays*, *Wedneſdays* and *Fridays* a Preacher mounts the Pulpit to explain ſome one Point or other of the Alchoran, which he underſtands and expounds as he thinks fit. Any one may be preſent at theſe Preachings, as well as at thoſe which are ſometimes made in the Market-place, and they conclude them with ſome Prayers for the Proſperity of the Sultan and Succeſs to his Arms, to which the People who are preſent ſay only, *Amen*.

This is what is practis'd in the Church of St. *Sophia*, and in all the other Moſques, and 'tis eaſy to gueſs how much troubled the Greeks are to ſee all this. They conſtantly Sigh to ſee their Sanctuaries in the Hands of thoſe who have another Hope than that which ought to be founded on *Jeſus Chriſt* alone, who own another Divine Word beſides that of *Moſes*, the Prophets and the Apoſtles, and who reckon as a great Favour the Toleration that they allow the Chriſtians of continuing in the Profeſſion of their Faith. But perhaps the Reader will not be diſpleas'd to find here ſomething relating to the Religion of the *Greeks*, and their Church Diſcipline, of which we ſhall preſent him with ſome Account in the following Chapter.

CHAP. XIII.

Several Particulars relating to the Eccleſiaſtical Miniſtry, Ceremonies, &c. *of the* Greeks.

NO ſooner had the Emperors embrac'd Chriſtianity, but they began to uſurp, as far as poſſible, the Authority of diſpoſing of all the Offices of the Church, and in time they made themſelves abſolute Maſters of them. It is not therefore to be wonder'd at, that the *Turkiſh* Emperors following their Example, have ſies'd upon them entirely, nor that they being great Lovers of Preſents, ſhould diſpoſe of thoſe Preferments to the higheſt Bidder; eſpecially ſince they think themſelves at preſent to be well ſetled in the Throne.

'Tis certain, that the *Greeks*, how much ſoever oppreſſed, have not yet laid aſide their Ambition; and that being carry'd away by this Paſſion, they endeavour by all manner of Artifice to arrive to the Patriarchſhips, and other Eccleſiaſtical Preferments that are next thereto, and that not only by Merit, but chiefly by the Force of Mony.

The *Greeks* do not indeed own the Pope to be the Head of the Church; but they have for their chief Prelates four Patriarchs who have each of them an equal and independent Authority within their reſpective Jurisdictions. The Firſt is the Patriarch of *Conſtantinople*, the Second of *Antioch*, the Third of *Alexandria*, and the Fourth of *Jeruſalem*. All Four of them receive the Inveſtiture of their Preferments from the Grand Signior or his Miniſters, and particularly the Patriarch of *Conſtantinople* receives his from the Prime Vizir; and the other Three from the Baſſas of each Province: But the Patriarchſhip of *Conſtantinople* is the moſt conſiderable of all.

Since then Ambition, with the aſſiſtance of Simony, makes a Man Patriarch of *Conſtantinople*, the inferior Prelates muſt needs every now and then furniſh ſuch an one with large Sums, who makes his Court to the Grand Signior by a Bribe, for the obtaining of this Dignity, and ſometimes for the turning out of his Predeceſſor.

'Tis ſaid indeed, That formerly the Sultans made Preſents to the Patriarchs, that by this means they might bring over to their Intereſts the People who were under the Jurisdiction of thoſe Prelates; but 'tis manifeſt and evident to all Mankind, that ſince they have found themſelves well ſettled in the Empire, their Practice has been otherwiſe; and that ever ſince they have receiv'd, and do receive large Preſents from the Patriarchs. And whereas they every Day enhance the Price, through the outbidding of thoſe *Auctioneers*, who aſpire after the Patriarchſhip, they will riſe at laſt ſo high, that

that all *Greece* will hardly be able to furniſh a Sum big enough to purchaſe the Dignity.

Within leſs than two Years time, about the Year, 1670. Two ſeveral Prelates made a Preſent to the Grand Signior to be Patriarchs, the One of Fifty, and the other of Sixty thouſand Crowns.

Theſe are large Sums, you will ſay, for *Caloyers* who make a Profeſſion of Poverty, and who are to poſſeſs nothing *de Proprio*. However, when any one of theſe Monks can light upon ſome rich Merchants that will advance part of this Sum, he opens his Deſign to the prime Viſir, who is ſure to grant the Title of Patriarch to him who gives moſt, and after receipt of the Mony, he diſpatches the *Barat*, or Breviat of the Grand Signior, which depoſeth the old Patriarch, and puts the new one into his Place, ordering the Greeks to ſubmit to him, and to pay him forthwith the Debts he has contracted by procuring his Preferment, under pain of Baſtinado, Confiſcation of Goods, and ſhutting up their Churches.

This Injunction is immediately diſpatch'd to all the Archbiſhops and Metropolitans, who with all ſpeed acquaint their Suffragan with it; and thoſe laying hold of the Opportunity exact of their *Papas* or Prieſts as well as of the People who are under them, not only the Sum impos'd by the Patriarch, but ſomething more, under pretence of ſome Gifts and Preſents to be made to the new Head of the Church.

How irregular and corrupt ſoever this Elevation be, yet when they ſpeak to their Patriarch, they ſtile him *Panagiotita Sou, Your moſt excellent Holineſs.* But this Title is not given him till after he has taken poſſeſſion of his Dignity, which is after this Manner.

After the Letters of the *Caloyer* who aſpires to the Patriarchſhip are diſpatch'd, he goes to the Seraglio, or to the Houſe of the *Caimacan*, attended with Two or three Biſhops of his Party. As ſoon as he is come, and has very humbly kiſs'd the bottom of this Governour's Garment, the Letters of the Grand Signior are read to him. Then he puts on over his *Caloyer's* Habit of Black (which is much like that of the Benedictine Monks) two Veſts of Lindſey-Woolſey of different Colours, preſented to him by the Grand Signior; and after that mounts on Horſeback with the Biſhops of his Train, who have the ſame Habits and Ornaments as he, and in this Equipage they march from the Seraglio to the Patriarchal Church, at about half a League diſtant. The Cavalcade which attended him to the Inſtituting and Inducting him into this Church, conſiſts only of a dozen Perſons or thereabouts, *viz.* A *Capigi*, two *Chiaus*, the *Kiaia* or Secretary of the *Caimacan*, and ſome Janizaries who walk before him. The three or four Biſhops of his Party, and ſome other *Caloyers* bring up the Rear, habited as was ſaid before, more proper for a Maſquerade, than for a regular Cavalcade.

When the Patriarch is come to the Door of his Church, which he finds ſhut, he alights off his Horſe, and the Secretary of the Viſir or *Caimacan* reads aloud before him and all the Perſons preſent at this Ceremony, the *Barat* or Letters of the Grand Signior. Then the Doors of the Church being thrown open, he introduces the new Patriarch, and having ſeated him on the Patriarchal Throne, he returns with his Attendants to the Seraglio.

Thus is he left in the quiet poſſeſſion of his Dignity, till another *Caloyer* has the Heart to offer twenty Purſes, which amount to ten thouſand Crowns more than the other has given.

After all this Ceremony is over, all the Miniſters of the Church come in their Order to kiſs the Hands of the new Patriarch, and to wiſh him *Polychronos ti Panagiotita ſou*, which is call'd at *Rome* with reſpect to the Pope, *ad multos Annos*. In purſuance of this, notice is given to all the Greek Prelates of the Ottoman Empire, forthwith to pay the Tax which the new Patriarch enjoyns them, if they would not be turn'd out of their Preferments, and others put in, as has often happen'd.

Thus you ſee to what a miſerable Condition Pride, Ambition and Simony have reduc'd the Greek Church, which is no more than a ſhadow of what it was formerly.

The chief Officers or Miniſters of this Church, next to the Patriarchs, are the Archbiſhops, who have ſeveral Suffragan Biſhops under them: But they muſt all of them be *Caloyers* or regular Monks, and obſerve during Life the Rule which they have profeſs'd in their Monaſteries; and they Vow to renounce Father and Mother and all the World beſides.

They therefore live all of them much after the ſame manner, that is, they never eat Fleſh, but a great deal of Fiſh, *viz.* on thoſe Days when the reſt of the Church are allowed to eat Meat; for at other times the Church-Men abſtain not only from Fiſh, but likewiſe from Oyl and Wine. They likewiſe perform the Service of the Church after the ſame manner, and have under them the ſame Miniſters, to wit, Regular and Secular Prieſts.

The Regulars, commonly call'd *Papas Iereus*, are Eccleſiaſticks who are unmarried, and can never alter their State. The Secular Prieſts, ſtil'd *Coſmicos Iereus*, are married, but are not allowed to have any

any more than one Wife, and when ſhe dies, they may not have another; under the ſame Obligation are their Wives, who after their Death, cannot remarry. But the Service which both of them perform is the ſame, and ſo Laborious, that it takes them up five Hours a Day only to read it over. This occaſions ſeveral wholly to omit it, either becauſe they have not Time enough to perform it in, or are ſo Lazy that they will not do it; or Laſtly, Becauſe they have not Mony enough to buy Books to compleat their Breviary. Theſe Books are only Six, Printed generally at *Venice* and in Folio. The Firſt is call'd *Triodion*, and is us'd on Faſt-days. The Second is *Euchologion*, which contains all the Prayers. The Third *Paraclitiski*, wherein are all the Hymns and Acts of Praiſe in Honour of the Virgin *Mary*, which are Three in all. The Fourth is ſtil'd *Penticaſterion*, which contains only the Service from *Eaſter* to *Whitſontide*. The Fifth *Mineon*, which is the Service belonging to each Month. And the Sixth is call'd *Horologion*, which is to be read every Day, becauſe in this Book are contain'd the Canonical Hours. They have likewiſe the *Antoloion*, wherein is comprehended all that is uſed to be read in the ordinary Service of every Month, and throughout the whole Year. In ſhort, tho' every Prieſt ought to have thoſe Books, yet they are of Opinion, that this laſt is more neceſſary than all the reſt, and that it ought to ly in each Church.

The Length of this Service, and the Price of thoſe Books are the Cauſe why moſt of the Biſhops, Prieſts and even *Caloyers*, never trouble their Heads about it. There is ſcarce any other Place where it is regularly Read, beſides Mount *Athos*, *Neamogni* in the Iſland of *Scio*, and ſome other well regulated Monaſteries. For every one elſe of the Greek Clergy freely diſpenſes himſelf from it, and the Patriarch takes no notice of it; becauſe he having not leiſure enough to read ſo long a Service himſelf, ſhews an Example for others to retrench part of it, or even entirely to omit it.

Some particulars relating to the Caloyers.

Excepting the Pride and Ambition to which the Monks are uſually addicted, the *Caloyers* lead a very exemplary and auſtere Life. They make three Vows, as was hinted before, of renouncing the World, abſtaining from Fleſh, and from Marriage, which they very ſtrictly obſerve, eſpecially in the larger Monaſteries, which are commonly the beſt govern'd, *viz.* Thoſe of Mount *Athos*, *Neamogni*, Mount *Sina*, S. *Saba*, S. *Michael* of *Jeruſalem*, &c. For the better keeping of their Vows, they never eat any Fleſh, but live upon Pulſe, Herbs, and other Things that are the Product of the Earth and Trees, which they take care to Cultivate in the Lands belonging to their Monaſteries. But, as was ſaid before, they may eat Fiſh except on Faſt-days, and then they dare not taſte any Thing that has Life. They extend their Abſtinence ſo far as in times of Faſting, when they are obliged to pronounce the Words, Milk, Butter or Cheeſe, they never do it without adding this Parentheſis, *Timi tiſagias Saracoſtis*, that is, *with all due Reſpect to this Holy Faſt*. The Laity follow their Example, and do much the ſame Thing upon the like occaſions.

Some there are among thoſe *Caloyers* who live only upon the Product of the Earth, and they are call'd *Aſcetai*; they quit the Cloyſter to live in the Mountains, but upon great Feſtivals return thither to aſſiſt at the publick Service.

All theſe Monks, who are divided into three Orders, *viz.* of S. *Baſil*, *Elias*, and S. *Marcellus*, wear the ſame Habit, and obſerve the ſame Rule. They have in their Monaſteries three Sorts of Monks; the Superiors or Elders, the Profeſs'd and other Fathers, and the Novices, with the Lay-Brethren. The Superior is call'd, *Egoumenos*, that is, *Conductor*, for the Word *Archimandritis* or *Abbot*, is out of uſe among them.

This *Egoumenos* or Superior is held in great Eſteem among the Monks, eſpecially in the large and well govern'd Monaſteries, for as for the leſſer Ones, where there are ſome other old Monks, the Superiors have not ſo much Authority, and they are often diſobey'd, eſpecially when they would enjoyn them any Penance, but what conſiſts in ſome Genuflexions, and in the obſervation of ſome Faſts. As for any other Penances the Superiors dare not ſo much as mention them, and are afraid if they ſhould threaten any Monk, leſt they ſhould provoke him either by Words or Signs to declare that he would get out of his Power by turning *Turk*. There have been too many Inſtances of this Nature, and there is ſcarce a Place in the Ottoman Empire, which does not afford ſome one or other of theſe *Cachis-Muhamed*, *Papas-Muſtapha's*, *Murat Carabache*, &c. That is to ſay, where there are not ſome *Greek* Monks, *Syrian*, *Armenian*, and other Prieſts, who have exchang'd their Capuchin's Habit for a Turban.

The worſt of all is, that when thoſe Perſons are Married, and have Chriſtian Children, the Children who are under Fifteen Years of Age, are oblig'd to be of that Religion which their Father has embrac'd; but in caſe they are above that Age, they are allowed to retain their Religion, and to live with their Mothers and Siſters in the Profeſſion of Chriſtianity.

Thus the Fear which the Governours of the Eaſtern Church have, leaſt their People ſhould leave them for being too ſevere, has ſo far abated their Diſcipline, that all the Penances inflicted either in Monaſteries or Churches, are become very light and voluntary, at leaſt unleſs they meet with a more tractable Perſon than ordinary, who will freely ſubmit to the ſevereſt Diſcipline that can be impos'd. I muſt here add, ſays M. *Grelot*, an Account of what happen'd in *Syria*, about the Year, 1670.

There is near to *Damaſcus* a neat Convent of Nuns and Monks; I mention the Nuns Firſt, becauſe they have in that Place the Superiority. It is Dedicated to the Bleſſed Virgin, under the Name of *Eſſes de Said-naia*, that is, *our Lady of Said Naia*, and ſituated upon a Hill, on the Top of which is the Nunnery, and at the Bottom the Monaſtery. Both Nuns and Monks wear a black Habit, and obſerve the Rule of S. *Anthony*. Now whereas the Nuns live only upon the Liberality and Charity of Devout Perſons, a young Friar who began to be weary of the Solitude of that Place, took a Fancy to go through all *Syria*, under pretence of Begging for thoſe Poor Siſters, which Priviledge is granted to them every now and then by the Patriarch of *Antioch*, within the compaſs of his Jurisdiction. But he being Ignorant that the Convent of *Said-naia* ought to confine it ſelf within the Bounds of the Patriarchſhip of *Antioch*, wherein it, as well as the City of *Damaſcus*, is ſituated, went on Begging till he came nigh to *Jeruſalem*; having to this end counterfeited Letters from the Abbeſs of *Said naia*, and with this Falſe Paſs he had rais'd a conſiderable Sum, conſidering the State of that Country which is none of the Richeſt. He intended therefore to continue his Progreſs as far as *Tripoli* in *Syria*, where if he could meet with a Ship he deſign'd to have embark'd, and to go into *Europe*, or elſe turn aſide to *Conſtantinople*. But when he was come to *Dgebet Ageloun*, which is a large Mountain, round which were a great many Villages and Cottages of Chriſtians, he chanc'd to meet with two Mendicants belonging to the Patriarch of *Jeruſalem*, as is cuſtomary for him to ſend ſome of them about every Year. Theſe Mendicants, having apprehended the Friar, demanded of him how he came to ask Alms in that Place? He reply'd, That it was for the Convent of *Said-naia*. They therefore ſies'd upon him, and clap'd him under an Arreſt, as one who incroach'd upon their Property without Permiſſion. They afterwards ſent him to their Patriarch, who after he had writ about it to the Abbeſs of *Said-naia*, ſtrip'd him of his *Caloyer's* Habit, as one unworthy of that Monaſtical Life which he made Profeſſion of, and of the Habit he wore.

'Tis thus that theſe Superiors of Monaſteries, to keep up the Face of that Authority which they formerly had, take away the Religious Habit from thoſe, who without having any regard to the Vow which they made of Living and Dying in that Habit, and of obſerving their Rules, will not ſubmit to their Orders, or elſe have been found guilty of ſome Crime. That which Authorizes the degrading of them in this manner, is becauſe really none can take upon them the Habit, or enter into Holy Orders, without leave from the Patriarch or the Superiors of the Monaſteries.

The Profeſs'd and other Religious take the ſame Liberty, and lay aſide the Habit whenever they think fit, and tho' they have had two Years at leaſt of Probation before their Profeſſion, yet they often go out of the Monaſtery, and reſide with their Relations, and ſometimes totally relinquiſh both the Habit and the Rule, but thereby they render themſelves very deſpicable, and are look'd upon with *Odium* whenever they quit their Convent. However, if they ſhould return again, and ſhew ſome Tokens of a true Repentance, they are readmitted after ſome Penances inflicted on them. The profeſs'd and the other old Monks are all of them employ'd in the Service of the Convent during the whole time of their being in it. One takes care of the Fruit, another of the Corn, and another of the Sheep, and ſo of every thing elſe that belongs to the Cloyſter. They put the young Novices upon thoſe Employments, who during their Time of Probation are frequently at Work in the Fields, as it were to accuſtom them to Meditation and ſpiritual Retreat; to which however they have not much Inclination, and apply themſelves as little to, as they do to their Studies, which is the Reaſon that all thoſe *Caloyers* are extremely Ignorant and Illiterate. And you will hardly meet with any one of them, even in the moſt noted Cloyſters, that underſtands the *Greek* Text, tho' their Prayers, and the reſt of their Divine Service be penn'd in that Language.

That neceſſity which lies upon the *Caloyers* to Till their own Lands, obliges them to have a great many Lay-Brothers, who in moſt Monaſteries are as many as the Monks. Theſe Lay-Brothers ſpend moſt of the Day in the Fields, and ſeldom return Home before Evening, and when they are return'd, let them be never ſo weary with Working, they muſt attend at a long Prayer, and make a great many Genuflexions, which they call *Netaniai*, that is, *Bowings down to the very Ground.*

After

After this they take a light Supper, and then go to their Repoſe upon a Bed that is but little ſofter than the very Boards. When Matins are over at break of Day, they go out again to their Work.

Over all theſe Monks are plac'd Provincials or Viſiters, who differ very much from thoſe that perform this Office among the *European* Monks: For the latter viſit the Cloyſters of their Provinces only to hear the Complaints of the Monks, and to reform ſuch Abuſes as may have crept in amongſt them, whereas the others, known by the Name of *Exarchi*, viſit the Monaſteries depending upon them only to get the Mony which the Patriarch exacts of them.

And in truth thoſe poor *Caloyers* had need to put their Lay-Brothers to ſuch Labour and Turmoyl, for they can ſcarce get any thing, whether for the Community in general, or for themſelves in particular; becauſe the Patriarch ſends ſo often thoſe Viſiters to ſuck them dry.

But notwithſtanding all thoſe Taxes which the Greek Monks are obliged to pay, yet there are in *Turkey* ſeveral Monaſteries very well endowed, and even Monks ſo Rich as to undertake to ſupplant their Patriarch, and to get into his Place, eſpecially (as was ſaid before) if they are aſſiſted by the Advice and Purſe of ſome Rich Merchant, who offers to lend them as much as will purchaſe the Patriarchſhip.

Next to the Regular Prieſts or *Caloyers*, follows the Order of Secular Prieſts, call'd *Coſmicos Iereus*. We have already taken notice that moſt of theſe are Married, but have ſaid nothing of the manner of their Marriage. After they have taken the Tonſure upon them (for they are ſhaved on the Crown of their Head about the Breadth of ones Hand, and not as the Prieſts of the *Roman* Church are) after I ſay that they have been in the Service of the Church for ſome Months, they are admitted into the Number of the *Anagnoſtai* or *Readers*; that is, they may read the Matins, the Pſalms, and ſome other Things which the Clerks are uſed to Sing. This Office of the *Anagnoſtai*, ſays the Sieur *Grelot*, has ſome reſemblance to what they call in the Church of *Rome* the *Four leſſer Orders*, and comprehending all thoſe Offices which the *Anagnoſtai* ought to perform. But whereas there are other Perſons engag'd to be Door-keepers, Ringers of Bells, and other inferior Officers of the Church, The *Anagnoſtai* are only concern'd in Reading.

When I ſpeak here of Ringers belonging to the Greek Church, it is not to be imagined that there are really any Ringers of Bells. For ſince the *Turks* have render'd themſelves Maſters of *Greece*, there is no more Ringing of Bells to be heard to call the Faithful to Church. They at preſent make uſe to this End only of a ſingle *Simandirion*, which is a long and narrow wooden Plank.

When the time of their Clerkſhip is accompliſh'd, and they who have taken upon them the Tonſure have ſerved the Church for ſome Months, the Biſhop confers upon them Deacons Orders, or the Power of waiting at the Altar, and of Chanting the Epiſtle. After this if the Deacon has a Mind to Marry, he is allow'd it, provided he give notice of it to the Biſhop, and tell him the Name of the young Woman, and the Place of her Abode, that he may inform himſelf of her Life, her Morals and her Beauty. For the Wife of a *Papas* or Greek Prieſt muſt be Wiſe, Chaſt and Handſome; ſo that if a young Woman be defective in any of theſe Qualities, ſhe muſt not pretend to make a *Papadia*, that is, the Wife of a Prieſt.

You will wonder perhaps at our ſaying that the Wives of the Greek Prieſts ought to be Handſome, whereas the ſame Care is not taken in the choice of a Laicks Wife. But if one conſiders that thoſe Greek Prieſts may marry but once, whereas others may do it ſeveral times, that a *Papas* has great Reaſon to provide himſelf of a Woman who hath ſingly as many good Qualities, as are to be found in the ſeveral Wives which a Layman is allowed to have one after another. And indeed they are often very ſucceſsful in this Point, ſince if there be any young Beauty in the Neighbourhood, and a Prieſt that is minded to Marry, every one is forward to recommend her to him; and 'tis doubtleſs with an Intention that the Beauty of the Greek Women ſhould be Conſecrated, if not to God, yet at leaſt to his Miniſters. Beſides, by thus joyning the moſt Beautiful Women with thoſe that ought to be more Holy than others, they cut off the occaſion of Saying, what is ſo common in the Mouths of the Greeks, when they would Wheedle one of the Fair Sex, *viz.* You ſurpaſs in Beauty and Vertue, the moſt charming *Papadia*, that is as much as to ſay, Madam, you are the moſt accompliſh'd Creature in the whole World. Thoſe *Papadias* have likewiſe beſides their native Beauty a charming Modeſty. The white Veil which they wear over their Heads, the neatneſs of their Dreſs, and the plainneſs of their Converſation are ſuch powerful Allurements, that one can hardly forbear falling in Love with them. For this Reaſon the young *Papas* are allowed to quit for ſome time the Service which they perform in the Church, that ſo they may make their Court to the fair One, and give neceſſary Orders for their

their Marriage, which is Solemniz'd after the uſual Cuſtom, after which they reſume their ordinary Functions, being admitted into the Order of *Holy Deacons*, which gives them a Power of reading the Goſpel, when the Communion is Celebrated, and to attend at the Altar in conjunction with the Prieſt, till they are capacitated themſelves to take upon them Prieſts Orders, and are impower'd as well as others to celebrate the *Euchariſt*.

Beſides thoſe chief Miniſters of the Greek Church, there are ſeveral others of an inferiour Rank, and who are not in Orders. The Firſt of theſe are the *Skeuophylakes* or *Sextons*, whoſe Buſineſs is to look after the Conſecrated Plate, and other Utenſils of the Church. The Second are the *Colonarchi*, who are commonly young Men that inform the Singers what Hymns and Pſalms are to be Sung, and in what Tune. The Third are the *Tyroroi* or Porters, whoſe Buſineſs is to open and ſhut the Church Doors; and the laſt are the *Condilaphti*, who take care of the Tapers.

The Offices or Services of the Greek Church.

As to the Order obſerv'd in the Service of the Greek Church, it is different according to the difference of the Monaſteries, and the Revenues of the reſpective Churches. In the Monaſteries the Monks riſe up at Midnight to perform a particular Service which they call *Meſonuctícon*. This Service commonly laſts two Hours, but when there happens any extraordinary Feſtival, or ſome Solemnity, whether it be a Duty, or only an effect of a particular Devotion, this *Meſonuctícon* is turn'd into an *Holonuctícon*, that is, the Service laſts all Night, and 'tis with an Intention of preparing themſelves by thoſe long Prayers for the better celebration of the Feſtival that enſues. But the Corruptions which have crept in, might have oblig'd them long ago to have laid aſide thoſe nocturnal Meetings, or at leaſt to have reform'd them, if the Greek Church had been provided with vigilant and underſtanding Paſtors. For every thing there is commonly carry'd on with ſo much Confuſion, by reaſon of the Confluence of People, and ſo little Reſpect is paid to thoſe Holy Places, that nothing is there to be ſeen that looks like Divine Service. Add to this the Rough Words that paſs between the Monks themſelves, who are not aſham'd to Quarrel with, and vent their Anger upon one another, upon the leaſt Provocations.

Next to the *Meſonuctícon* comes the *Oortos*, that is, the Prayer at break of Day, which is follow'd by Three others, *viz. Protiora*, which is perform'd the firſt Hour in the Morning, *Tritiora*, at the Third Hour, or Nine a Clock, and *Ektiora*, at the Sixth Hour. In ſhort, tho' they be obliged conſtantly to the Obſervation of this, yet they very frequently omit part of the Service, and skip it over, except it be on High Days, wherein they are always very punctual and ſtrict. The Prieſt muſt perform all this before the Service, which ought to be read when Church begins, that is, the *Liturgy*, and the *Synaxis* or *Euchariſt*. After this follows the *Ennati*, which is the Ninth Hour Prayer, our Three a Clock in the Afternoon; and then the *Eſperines*, which is their Veſpers or Evening Prayer, ſo that the Service which the Prieſts are oblig'd to perform laſts about five Hours.

When Morning Prayer is ended, the Monks go into their Hall, where whilſt they are at Table, a Lecture is read. And when the repaſt is over both at Noon and at Night, the Cook kneels down at the Door, as if begging a Reward for his Pains, or the Pardon of his Sins; he cries out to the *Caloyers* as they depart the Hall, *Eulogite Pateres*, *Bleſs me my Fathers*, and every one returns him this Salutation, *O Theos Syncoreſi*, *God Bleſs thee*. After this, being retir'd to their Cells, they may tarry there if they pleaſe, or go out to Work till about Four a Clock in the Afternoon. Then at the Sound of the *Simantirion*, which ſerves inſtead of a Bell, they return to Church to perform the Evening Service which they call *Eſperenos*. Then they uſe ſome light Exerciſe till Six a Clock, at which time they go to Supper. When they riſe from Table they return again to Church to perform the Service which they call *Apodipho*, or the Service of the Night, which in the Church of *Rome* is ſtil'd *Complines*. It is finiſh'd about Eight a Clock at Night, and then every one retires to his Chamber and takes his Repoſe till the next Morning. They are not put to much trouble in Dreſſing themſelves to return to Church, becauſe their Cuſtom as well as of all the Eaſtern People is to ly down with their Cloths on, at leaſt they only take off their upper Garment. For the *Europeans* are almoſt the only Perſons in *Turkey* that lie between a Pair of Sheets.

Whereas the *Caloyers* are in poſſeſſion of the chief Preferments of the *Greek* Church, the other Prieſts and private Miniſters of particular Churches follow their Examples as far as it is poſſible. When a Church is richly endowed it has ſeveral Miniſters belonging to it, but it has no more than One, when the Income is ſo ſmall as not to be able to maintain any more. But let the Churches be Rich or Poor, there is every Day perform'd in each of them the *Agia Koinonia*, or Celebration of the Euchariſt, and in ſome Churches more than Once, but not upon the

the ſame Altar. They call it *Agia Trapezia*, that is, *The Holy Table.*

So that the *Roga*, or the Allowance of Twenty or thirty Crowns, which the *Epitropi*, that is, the Officers or Church-Wardens allow a Prieſt *per annum*, are only for their ordinary Attendance, and not for their Maſſes; becauſe in the Churches where there are ſeveral *Papas*, there are often ſome who cannot celebrate it above four times a Year, for they follow in Courſe, and each takes his Turn. This Maſs which is ſaid but once, is the cauſe that ſeveral Perſons cannot hear it, that a great many come to it when 'tis half over, and ſome when 'tis concluded. But theſe laſt never trouble themſelves about their Omiſſion, being perſwaded that 'tis enough for them to come to Church, and there make ſome Genuflexions, ſaying, That *God who is merciful to the Firſt, will preſerve the Laſt.*

What we have hitherto ſaid concerning the Cuſtoms of the *Greeks*, their Uſages and Ceremonies, may perhaps incline the Readers to believe, that 'tis much the ſame that is practis'd in the Church of *Rome*, and that the Authority of the Pope, the Ceremonies, and what relates as well to the Doctrin as Worſhip of the *Latins*, was tranſlated to the *Greeks*. But they who think ſo are very much miſtaken. For the *Greeks* have ſo great an Averſion for the Church of *Rome*, that they abominate all her Ceremonies. 'Tis for this Reaſon that they have ſo great an Abhorrence to the *Roman Maſs*, that they waſh their Altars, as if they were Polluted, ſhould it happen that any *Latin* Prieſt ſhould celebrate the Maſs upon them. For they look upon their Unleaven'd Bread and Wafers as an impure Thing.

They likewiſe abſolute reject that Supremacy which the Pope uſurps over the Catholick Church, and at the cloſe of every *Thurſday* they Excommunicate the Pope and all the *Latin* Biſhops, and Damn them as ſo many Hereticks and Schiſmaticks.

Tho' they have a great Number of Feſtivals in Honour of all manner of Saints, ſo that there is not a Day in the Year but what is Conſecrated to ſome one of them, yet their Feſtivals do not fall upon the ſame Days that the *Latin* Church has Dedicated to ſuch or ſuch a Saint.

They never likewiſe Faſt on *Saturdays*, tho' the *Roman* Church Faſts on that Day as well as on *Fridays*. On the contrary they look upon the *Saturdays Faſt* as abominable, except once a Year, *viz.* the *Saturday* in the Holy Week; their Law declaring expreſly, that if any Eccleſiaſtick Faſts on any *Sunday* or *Saturday*, except One, he ſhall be degraded; and if he be a *Laic* he ſhall be Excommunicated.

The Days which are Dedicated to any Saint return every Year exactly upon the ſame Day of the Month; but they are not of equal Holineſs, and they celebrate ſome with greater Devotion than others. Of theſe laſt more remarkable Feſtivals we ſhall give you an Account as they lie in their Calendar, which begins with the Month of *September*.

A Table of the moſt remarkable Feſtivals obſerv'd in the Greek *Church Yearly.*

SEPTEMBER.

VIII. The Feaſt of the Nativity of the Bleſſed Virgin *Mary*.
XIV. The Feaſt of the Invention and Exaltation of the Holy Croſs.
XXVI. The Feaſt of S. *John* the Evangeliſt.

OCTOBER.

VI. The Feaſt of S. *Thomas* the Apoſtle.
XVII. The Feaſt of S. *Luke* the Evangeliſt.
XXVI. The Feaſt of the Glorious Martyr *Demetrius*.

NOVEMBER.

VIII. The Feaſt of *Michael* the Archangel, of the Angel *Gabriel*, and others.
XIII. The Feaſt of S. *John Chryſoſtom*.
XIV. The Feaſt of St. *Philip* the Apoſtle.
XVI. The Feaſt of S. *Matthew* the Apoſtle.
XXI. The Entrance of the Bleſſed Virgin into the Temple, Recorded *Luke* 2.
XXX. The Feaſt of S. *Andrew*.

DECEMBER.

VI. The Feaſt of S. *Nicholas*.
XII. The Feaſt of S. *Spiridion*.
XX. The Feaſt of S. *Ignatius*.
XXV. The Incarnation of our Saviour.

JANUARY.

I. The Circumciſion of *Jeſus Chriſt*, and the Feaſt of S. *Baſil*.
VI. The Baptiſm of *Jeſus Chriſt*, and the ſame day after the Sacrament of the Lord's-Supper they Conſecrate and Bleſs at *Conſtantinople*, the Water which they make uſe of in Baptiſm all the Year after.
XVII. The Feaſt of S. *Anthony*.
XVIII. The Feaſt of S. *Athanaſius*, and S. *Cyril*, Biſhops of *Alexandria*.

XXV. The Feaſt of S. *Gregory Nazianzene* the Divine.
XXX. The Feaſt of the Three Archbiſhops, S. *Baſil*, S. *Gregory*, and S. *Chryſoſtom.*

FEBRUARY.

II. The Meeting of S. *Simeon* with *Jeſus Chriſt*, after the completion of the forty days of the Purification of the Virgin *Mary.*
XI. The Feaſt of S. *Blaſius.*
XXIV. The Feaſt of S. *John* the Baptiſt.

MARCH.

IX. The Feaſt of the Forty Martyrs who ſuffered at *Sebaſta.*
XXV. The Annunciation of the Bleſſed Virgin.

APRIL.

XXIII. The Feaſt of the Great and Glorious Martyr S. *George.*
XXV. The Feaſt of *Mark* the Evangeliſt.

MAY.

II. The Feaſt of the Great S. *Athanaſius.*
VIII. The Feaſt of S. *John the Divine.*
XXI. The Feaſt of *Conſtantine the Great*, and S. *Helena.*
XXV. The Invention of S. *John Baptiſt*'s Head.

JUNE.

XI. The Feaſt of S. *Bartholomew* the Apoſtle.
XXIV. The Feaſt of the Fore-runner S. *John the Baptiſt.*
The Martyrdom of S. *Peter* and S. *Paul.*

JULY.

XVII. The Feaſt of S. *Marinus.*
XX. The Feaſt of the Prophet *Elias.*
XXVI. The Feaſt of the Holy Martyr S. *Paraſceva.*
XXVII. The Feaſt of the Martyr and Phyſician S. *Pantaleon*, who ſuffered under *Diocletian.*

AUGUST.

VI. The Transfiguration of *Jeſus Chriſt.*
XV. The Death of the Virgin *Mary.*
XXIX. The Beheading of S. *John the Baptiſt.*

Upon theſe Days they read in the Church the Life and Actions of theſe Saints, in the Vulgar Tongue, as they lie in their *Synaxarion* or Martyrology, and they conclude the Service by the Diſtribution of the Euchariſt. The *Greeks* take care to come to hear the Service at thoſe times, and bring along with them ſomething to offer according to their Abilities; ſuch as Bread, Wine, Tapers, Oyl, and ſuch like Things for the uſe of the Prieſts. After theſe Ceremonies they contribute very liberally to the Poor, and even ſometimes beyond their Capacities. This gives the *Turks* an occaſion of abuſing this Charity; for upon thoſe days they are us'd to ſend to the Churches their *Chriſtian* Slaves which are kept in Chains. But 'tis very ſeldom that they give them any thing conſiderable, becauſe they very well know, that thoſe poor Creatures, tho' deſerving their Compaſſion, yet are never the better for thoſe acts of Charity, but whatever they receive goes into the Purſes of their covetous and greedy Maſters.

When the Feaſt of *Eaſter* is arriv'd, they celebrate it with great Demonſtrations of Joy, ſo that the Churches conſtantly eccho with the Voices of thoſe who alternately cry out, as they meet with one another, Κύριος ἀνέστη *the Lord is riſen*, others replying, ἀληθῶς ἀνέστη, *he is really riſen.* So that they call this Feſtival, Πάσχα ἀναστάσιμον, *the Paſſover of the Reſurrection.*

The *Sunday* after *Eaſter* they celebrate the Memory of S. *Thomas*, who touch'd our Saviour after his Reſurrection, as is Recorded *John* 20.

The Third *Sunday* they celebrate that of the Women who went to embalm the Body of *Jeſus Chriſt.*

The Fourth, which is the middle *Sunday* between *Eaſter* and *Whitſuntide*, they commemorate what befel the Man ſick of the Palſy.

The Fifth *Sunday* they recite what happen'd to the Blind Men, and the Fifth day after they celebrate the Aſcenſion of *Jeſus Chriſt.*

The Sixth *Sunday* they celebrate the Memory of thoſe 318 Fathers, that compos'd the Council of *Nice.*

The Seventh *Sunday* they celebrate the Feaſt of *Pentecoſt*, and the next day that of the Bleſſed and undivided *Trinity.*

The *Sunday* next after *Pentecoſt* they celebrate the Feaſt of All-Saints.

They have Four chief Faſts in the Year; the Firſt of which they call, *the Great and Holy*, which they keep for Forty days together before *Eaſter* in imitation of the ancient Churches, and among thoſe Forty days ſome are particularly appointed for the Commemoration of ſeveral conſiderable Events related in the Bible; and the laſt Week, which the *Romaniſts* ſtile *the good Week*, is call'd by the *Greeks the Holy and the Great Week*; and they celebrate it with extraordinary Watchings and Faſtings.

Their

Their Second Faſt alſo laſts Forty days, and immediately precedes the Feſtival of our Lord's Nativity.

The Third laſts a Fortnight, being kept in Honour of the Bleſſed Virgin *Mary*, beginning the Firſt, and ending the Fourteenth day of *Auguſt*.

The Fourth, which is obſerved in Memory of the Apoſtles S. *Peter* and S. *Paul*, begins the Second day after the Feaſt of *All-Saints*, and laſts more or leſs, according as *Eaſter* happens to fall higher or lower. For this Faſt muſt always continue as many Days, as there are between *Eaſter* and the Second day of *May*.

As therefore the *Greeks* differ very much from the Church of *Rome*, in the Obſervation of their Feaſts and Faſts; ſo they do likewiſe in the manner of celebrating them, and they very highly deſpiſe the Feaſts of the Pope's Followers.

Nor do they adore the Sacrament in the Euchariſt, but after they have broke the Bread in pieces, and dipp'd it in Wine mix'd with Water, and ſaid a Prayer upon that occaſion, the Prieſt carries it about in a Patten that is cover'd, before it is conſecrated, and ſo takes two or three turns, whilſt the People behold this proceſſion with a great deal of Reverence, ſaluting it very devoutly by bowing the Head, bending the Knee, and ſometimes by proſtrating themſelves to the Earth, and kiſſing the Border of the Miniſter's Robe. They ſay, that this they do, partly to deſire the Prieſt to intercede for, and remember them, when he ſhall celebrate the Euchariſt, and partly in Honour to the Divine Gifts; which tho' they are not as yet conſecrated, yet are dedicated to God, and are the Figures of the Body and Blood of *Chriſt*. After this the Prieſt carries this Bread and Wine upon the Altar, which they call the Holy Table.

They diſtribute this Bread and Wine to the Men and Women, and even to the Children who come thither to be Baptiz'd, and they extremely condemn the *Latins* for having debarr'd the Laity of the Cup.

By the Laws of their Church they are likewiſe oblig'd to confeſs themſelves Four times a Year. But they are not requir'd, as is practis'd in the Church of *Rome*, to give a particular and exact account of all their Sins, as if it were a Crime to conceal the leaſt Circumſtance of them, and not to reveal thoſe which Modeſty it ſelf would have us be ſilent in. Purſuant to this, after they have accompliſh'd the Pennance enjoin'd them, or at leaſt have allowed of and promis'd to do it, the Prieſt gives them Abſolution, more in the Form of a Prayer than with any Signs of Authority. As for inſtance, when he ſays, *May our Lord Jeſus Chriſt pardon you all the Sins which in his preſence you have confeſſed to me his unworthy Servant, as alſo all thoſe which you may have forgotten.* But they do not always uſe ſo many words, and often ſay no more than, *let your Sins be forgiven.*

There is no limited and fixed time for the Baptiſm of their Children, but they ſeldom do it before the Eighth day, unleſs in caſe of Neceſſity, when the Child's Life is in danger. For they look upon Baptiſm to be ſo indiſpenſably neceſſary, that they dare not hope for any good to thoſe Children which die unbaptiz'd, therefore in great danger all the Laicks, as well Men as Women are allowed to adminiſter this Sacrament.

They are not allowed to repeat Baptiſm, unleſs a Heretic or an Apoſtate giving good ſigns of his repentance would re-enter into the Boſom of the Church, and thus they Rebaptize thoſe of the Church of *Rome*, when any would joyn themſelves to their Communion.

They intirely reject the PURGATORY of the *Latins*, tho' they indeed pray for the Dead, and make a Commemoration of them in the Celebration of the Euchariſt; becauſe they believe that the Souls of the Faithful do not go directly to Heaven, when ſeparated from the Body, but are kept till the Day of Judgment in the hands of God, or in Paradiſe, according to what our Saviour ſays to the Thief upon the Croſs, *Luke* 23. 43. *To Day ſhalt thou be with me in Paradiſe.* They likewiſe ſay that they are in *Abraham*'s Boſom, according to what is ſaid, *Luke* 16. 22.

They have ſo great an Averſion for Images in *Baſſo-Relievo*, with reſpect to Religion, that they charge the *Latins* with having imitated the *Heathens* in the uſe of them. But Pictures done in Painting they eſteem them as Holy and Venerable. When the Prieſt is going to begin the *Veſpers*, or the Evening Service, he enters not the Quire till he has made three Genuflexions before the Picture of *Jeſus Chriſt*, and as many before that of the Virgin *Mary*; and when he celebrates the Euchariſt, he makes as many Genuflexions before the ſame Images.

On the Great Feſtivals of the Saints, their Pictures are ſet up in the Churches, thereby to excite the Faithful more powerfully to commemorate them, and they are plac'd on high in the midſt of the Quire, where every one endeavours to Kiſs them. If it be the Picture of our Saviour, they commonly Kiſs only the Feet, if that of the Bleſſed Virgin, they Kiſs her Hands, and if it be that of any other Saint they Kiſs his Face.

They Condemn in general all the Weſtern *Chriſtians*, becauſe they eat of Things

Things Strangled, and look upon them as Hereticks for ſo doing.

They differ likewiſe from them in this, that they deny the Holy Ghoſt to proceed from the Father and the Son, and believe that he proceeds only from the Father, tho' ſome of them will allow that he proceeds from the Father by the Son; but they who ſpeak thus are not look'd upon as Orthodox by the others. However they all believe that the Holy Ghoſt is God of the ſame Eſſence with the Father and the Son, proceeding from the Father from all Eternity, and they acknowledge that he is the Spirit of the Son, and that by this Son he is given, ſent, and ſhed abroad. What they cannot tell how to digeſt is this Expreſſion, *That he proceedeth from the Father and the Son*; for they accuſe the *Latin* Church of having added the Clauſe *Filioque* to the Creed drawn at *Conſtantinople*, without conſulting them about it. But Zeal for a Party has put them upon aggravating this Matter ſo far by ſome Conſequences that they have drawn from thence, as ſerve more properly to demonſtrate the falſe Notions they have of the Divine Attributes, than to juſtifie their Conduct.

They are ſo wedded to the Opinions of the Ancient Fathers, and to the Canons of the firſt ſeven Councils, that they will not hearken to any others, and ſay they are of no Force.

So firmly do they adhere to the Faith tranſmitted to them by their Anceſtors, that for the ſake of *Jeſus Chriſt* they endure a World of Contumelies and Impoſitions which are laid upon them under the Name of *Capitation*, call'd by the *Turks Yova Karatch*, or under ſeveral other Pretences, as in time of War, for the Buying of Proviſions and Ammunition, and for maintaining the Grand Signior's Gallies, with other ſuch like Taxes impos'd upon them under the Titles of *Lagum*, *Beldal*, and *Churek Atchaſe*.

Beſides this they have great reaſon to fear and provide againſt the utter Ruin of their Churches; of which we ſhall remark by the Bye, That they are divided into three Parts, according to the different Qualities and Ranks of thoſe that have any thing to do in them. The Firſt are the Prieſts, who are ſeated in the Βῆμα or moſt Holy Place. The next are the Faithful, who are under no Cenſure or Eccleſiaſtical Penalties, and they go ἐν τῷ ναῷ, that is, the Temple. And the Third are the *Penitents*, or thoſe who demonſtrate their Sorrow for having incurr'd the Eccleſiaſtical Cenſures, and with them are the *Catechumens*, that is, thoſe who are not ſufficiently inſtructed in the Chriſtian Faith; both theſe are plac'd, πρὸ τῦ ναῦ, under the Porch or Entrance of the Church. But to return to the Building of thoſe Churches, the *Greeks* have great Reaſon to fear the Ruin of them, becauſe when they have loſt any one of them, whether decay'd by Age, or Burnt by Fire, or faln by any other Accident, they are not ſufferr'd to rebuild it, they are only allowed to make up ſome Breaches or repair them. Beſides this is very chargeable to them, becauſe having but a very narrow Subſiſtence, their poor Revenues are ſcarce able to defray the Charges of Maſons, Carpenters and the like, which are neceſſary for ſuch Reparations.

However they are very careful in preventing ſuch a Ruin, and have at preſent ſtill remaining a great many Churches, the number of which in *Conſtantinople* only amounted to Five or Six and Twenty, and in *Galata* to Seven, unleſs Fire has deſtroy'd any of them ſince I was there. But it ſometimes happens that by the force of Preſents, the Heart of ſome greedy and ſelf-intereſted *Baſſa* is melted down into a Compliance of ſuffering them to rebuild a Church, which is ready to fall.

But that which they have moſt to Lament is, That in the moſt remote Places the Male Children of Seven Years of Age are often taken from their Parents, made to ſerve as *Icholgans* in the *Seraglio*, and train'd up in the *Mahometan* Faith and Religion. Thoſe *Icholgans*, which are likewiſe taken from the Captive *Chriſtians*, are at firſt Servants of the *Seraglio*, and brought up each according to his Capacity, to the handling of Arms, and other Exerciſes in uſe among the *Turks*, and frequently ſome among them are advanc'd to be chief Miniſters of State. But beſides that their Eſtate is then very Slippery, and the more Glorious it ſeems, the nearer they are to their Fall; they purchaſe it ſtill at a far dearer Price, ſince 'tis by the Loſs of the Knowledge of God (as he is become the God of Sinners, thro' Faith in his Son *Jeſus Chriſt*) and by the Deviation from his true Service.

CHAP.

CHAP. XIV.

The Commandments of the Turkiſh *Law. A Deſcription of the* Bairam *or* Eaſter *obſerv'd by the* Mahometans; *of their other Feaſts, their Calendar*, &c.

AFTER what we have ſaid concerning the Particulars relating to the *Turkiſh* Religion, before we proceed to other Things, we ſhall add a Word or Two after M. *Grelot*.

The Commandments of the Turkiſh Law.

They obſerve the Ten Commandments of *Moſes* as well as the *Chriſtians*, but they have ſome more beſides them, which they have received from their Prophet *Mahomet*, and which may be look'd upon as the Fundamentals of their Religion. Theſe Commandments may be reduc'd to theſe Five Heads.

I. To believe in one God, and to worſhip him as ſuch.
II. To Faſt during the *Ramadan*.
III. To pray at the ſtated Hours of Prayer.
IV. To beſtow every Year the fortieth part of their Eſtate upon the Poor.
V. To go at leaſt once during Life to *Mecca*.

I. The Reverence which the Turks have for God and his Name.

As to the Firſt of theſe Commandments, the *Turks* are very ſtrict Obſervers of it, for they have a particular Reverence for God and for his Name. This is evident from hence, that they never undertake any thing be it of never ſo little, as well as great conſequence, without pronouncing before-hand *Biſmillah*, or, *in the Name of God*. Nay they carry this their Reſpect ſo far, that they will not put Paper to any vile uſe whatſoever; and when they ſee the leaſt piece upon the Ground, they take it up, as was ſaid before, and thruſt it into ſome hole of the Wall, upon the conſideration that the Name of God might be written thereon. Hence it is that one ſees every where the Holes of the Walls full of thoſe little bits of Paper, which at firſt ſeem'd to me very ſtrange.

However this Reſpect which they have for God does not hinder them from Swearing by his Name; and having continually in their Mouths the Word *Vallah*, that is, *By God*, which is as common among them, as the ſmalleſt Oath is among us; but with this Difference, That when the *Turks* ſay *Vallah*, they do it to be credited, whereas among *Chriſtians* 'tis a common cuſtom to make uſe of all manner of Oaths, and even that by the Name of God, without any neceſſity at all, ſerving rather to ſhew the Contempt which they have for God, than to prove the Belief and Dread which they have of his Name. Whereas therefore the *Turks* are Lovers of the Truth, and intend to confirm it by an Oath when they uſe the Name of God, they do not ſuppoſe that they offend him in ſaying *Vallah*, ſince they have no other intention thereby, but to bear Teſtimony to the Truth. They have likewiſe another kind of Oath which is very frequent among them, that is to ſay, *as true as I am a Muſſulman*.

II. Ramadan, or the Faſt of the Turks.

The Second Commandment relates to the Faſt, call'd by them *Ramadan*. It laſts a whole Month, or rather Moon (for 'tis by Moons that the *Turks* reckon their Years) and it begins with the *Ramazan*, which is the Ninth Month of the Year. But it is to be obſerved, That the *Turkiſh* Years do not end at the ſame time with ours. That which makes them look upon this Moon as more holy than any other, is, becauſe as they ſay, the *Alchoran* was brought down from Heaven at that time. The manner whereby they give the People notice of it is this. When the Moon of *Chaaban*, which immediately precedes that of *Ramazan* is ended, ſeveral of the more devout ſort get up to the Top of a Mountain to diſcover the New-Moon. If it be a creditable Perſon who brings the firſt News of it to Town, a Reward is beſtowed upon him, and the *Ramadan* is proclaim'd with a loud Voice through all the Quarters of the Town, and at Night notice is given of it by the diſcharge of a Canon. Immediately a great number of Lamps are hung round all the Minarets, and in ſuch order, as makes a very pleaſant Sight. This is renewed every Evening.

During this whole Month the *Turks* turn the Day into Night, and the Night into Day; becauſe not being allowed whilſt the Day-light laſts, either to Eat or Drink, or to put any thing into their Mouths, or ſo much as to ſmoak a Pipe of Tobacco, (which perhaps is a greater reſtraint upon them than all the reſt) they endeavour to ſleep away the Day, ſo that at that time hardly any Man is to be ſeen walking in the Streets. On the contrary as ſoon as the Light of the Son has given place to that of the Moon, the Streets are full of People, and the *Kahues*, or Coffee-houſes are

full of them, where each Man recreates his Heart, and takes his fill. This laſts all Night, and at Day-break they all break up together, and betake themſelves to their reſpective Habitations. In all this they do no more than what the *Alchoran* allows them, ſince it declares in expreſs Terms, That *they may Eat and Drink*, &c. *all Night long till they have ſo much day-light as to diſcern betwixt a White and a Black Thread.* But when the *Ramadan* is drawing towards a Concluſion, then their Licence becomes greater, the Coffee-houſes are open all Night, and nothing elſe is to be ſeen but Ballad-ſingers, Fidlers, Puppet-players, and ſuch ſort of People who get a Penny by diverting the Coffee-drinkers.

This Faſt is ſo ſtrictly enjoin'd to the *Mahometans*, that they who cannot perform this feigned Devotion at the time preſcrib'd, either upon the account of Travelling, Sickneſs, or any other cauſe whatſoever, are obliged, as ſoon as their Health, and the State of their Affairs will permit them, to conform themſelves to the General Rule, and to obſerve Thirty days of Faſt, which is equivalent to them as if they had faſted in the time preſcribed by the Law. In a word, this Faſt is very incommodious to them, eſpecially when it happens to be in Summer. For their Years conſiſting of Twelve Months, or Moons, Six of which have Thirty, and the other Six but Twen-Nine Days, which are not accommodated to the Courſe of the Sun; Hence it comes to paſs, That they are ſhorter than ours by Eleven days, and the *Ramadan* by this means falls ſo many days ſooner every Year than other, and never happens at the ſame Seaſon. When therefore it falls out in Summer, they are very much afflicted with Drought, eſpecially in the Hot Countries. For they are not allowed to cool their Lips with the leaſt drop of Water, and therefore they endeavour to ſleep out that troubleſome time. However they ſtill obſerve the *Ramadan*, whether they Travel or are engag'd in War, or in any other fatigue whatever. But ſome there are among them, as among the reſt of the World, who have not ſo much Devotion as others, who do not regard this Faſt, and Eat and Drink as at other times, yet they do it by ſtealth for fear of receiving Drubs upon the Soles of their Feet.

III. *and* IV. *Prayer and Alms-giving.* We ſhall ſay nothing here of their Third Commandment, becauſe we have already enlarg'd upon it.

The Charity of the Turks *extends to the very Beaſts.* And as for the Fourth, tho' the *Turks* ſhew themſelves almoſt in every thing very ſtrict obſervers of their Law; yet through a covetous Principle that reigns among them, and an eager Deſire of ſtripping all Men of what they poſſeſs, it happens that this Commandment is not ſo religiouſly obſerv'd as the reſt. However, it cannot but be denied, but that there is a great deal of Charity among the *Turks*, and even more than is to be found among *Chriſtians*, which is one of the greateſt Reaſons why ſo few Beggars are in *Turkey*. A great part of the Hoſpitals, Bridges, *Caravanſeras*, Aqueducts upon the Highways, Fountains, and ſuch like Conveniences, are owing purely to the Charity of ſome pious *Turks*, who have either erected them in their Life-time, or before their Death have bequeath'd large Sums for that uſe. What is moſt commendable in them is, That they exerciſe this Virtue without any regard had to the difference of Religion, and *Chriſtians*, and *Jews*, as well as *Mahometans* partake of it.

But if this be commendable among the Rich, what ſhall we ſay of the Poor, thoſe I mean whoſe Circumſtances are narrow, and who have but juſt wherewithal to live? 'Tis certain, that among the *Turks*, they who have not wherewithal to ſupply the Poor by their Purſes, aſſiſt them as much as poſſible with their Hands. For inſtance, they mend the Highways as often as they are out of Repair; they fill the watering places which lie in the Road with Water; they ſtand by Rivers or Brooks which overflow their Banks, to direct Paſſengers where they may moſt ſafely Ford over, *&c.* And all this they do without demanding a Farthing for their pains; as I have often found by Experience, and ſhould you offer them any thing they would refuſe it, and tell you, that they do it for God's ſake, without expecting any advantage.

Nor is their Charity limited to Men only, but is extended even to Beaſts and Birds. For there are ſome who go every day to Market and buy a certain Number of Birds in order to let them fly and give them their Liberty. Upon which occaſion they have this ſtrange fancy, that the Souls of thoſe Birds will appear before God at the Day of Judgment to teſtify how kind Men have been to them.

'Tis likewiſe a Cuſtom with them to kill as quick as poſſible the Beaſts which ſerve for the Nouriſhment of Men, and this with a Deſign that they ſhould not die a languiſhing Death. They cut off at one ſtroke their Fowl's Necks, and look upon it as a piece of cruelty to cruſh even a Flea between their Nails, they rub him between their Fingers, and then throw him away, no matter whether it be alive or dead. This is what I have frequently obſerv'd in Travelling, for they are very careful, eſpecially in Summer to keep themſelves clean from all manner of Vermin. They are not ſo nice in ſearching for them privately, but do it even in all Com-

Company, and never think it any Breach of Civility.

Others there are who by their laſt Wills leave Legacies for the maintaining of Dogs, or elſe during their Life give ſo much a Week or a Month to Bakers and Butchers, that they may take care of them, and there is no occaſion to fear that they will divert the Mony ſo given to any other Uſe. So that you may ſee the Diſpenſers of thoſe Sorts of Alms at the uſual Hours when they diſtribute them, ſurrounded with a Company of Dogs, to whom they throw by turns Pieces of Bread and Meat.

Above all 'tis worth our Obſervation, That in *Turkey* the Dogs do not run from one Quarter to another, which is the reaſon that there is no Confuſion among them. Each Quarter has its own Dogs, which abide there, and ſhould any go into another Quarter, he would run the hazard of being worried to Pieces by the other Dogs. For this Reaſon I found it harder in my Travels in *Turkey* to keep a Game Dog, which I always had with me, than to keep my Self.

In my going to and agen from *Galata* to *Pera* I often took notice that when a Bitch had whelp'd as ſhe went along the Streets, the *Turks* have rais'd a ſort of a Wall round about her, with a Coverture of ſome old Matting or ſome ſuch Thing, that ſo the Whelps might not be trod upon by Paſſengers, and at the ſame time be ſhelter'd from Rain. Even Perſons of Quality themſelves do not think it beneath them to give themſelves this Trouble, and every Day ſend them ſomething or other to Eat. However the Dogs are look'd upon by the *Turks* as unclean Creatures, and if by chance any ſhould leap upon them, they are polluted therewith, and oblig'd to waſh themſelves, which renders them as Cautious of a Dog that runs about, as we are of a Horſe that Gallops full Speed.

On the contrary a Cat, whoſe good Qualities, if it has any, are not to be compar'd with thoſe of a Dog, that is the moſt Faithful of all Beaſts, is eſteem'd by them as a clean Animal. Hence it is that they ſhew a great deal of Kindneſs to thoſe Creatures, which have the Favour of lying within Doors, whilſt the poor Dogs are forc'd out into the Street. They play with and hug their Cats, and place them as a Sight in their Shops, eſpecially when they are Pretty, as is Cuſtomary in *Venice* and ſome other Places.

This Averſion which the *Turks* have for Dogs, notwithſtanding the charitable Care they take of them, ariſes from hence, that they are afraid they ſhould be Polluted by them, and this has afforded the *Dutch* Conſul and Merchants, with my Self, frequent occaſion of Laughter. For among other Qualities which my Dog had, he was very dexterous in Seeking and Finding, and therefore when any *Turks* gave us a Viſit, I made him play ſome of his Tricks before them, which they look'd upon with great Admiration; then I gave my Handkerchief to one of them, as they were taking a Pipe of Tobacco upon the *Sopha*, and bad him hide it under his Cloths: After that I commanded my Dog (who was not by whilſt this was doing) *Go, Seek my Handkerchief*; and immediately the Cur, after he had Smelt a little about him, threw himſelf very eagerly upon him who had hid it, who that he might not be defiled by the Dogs touching him, was forc'd to throw the Handkerchief a great way off him. This was commonly done with ſo much Surprize, and with ſo loud a Shriek, that made us almoſt dy with Laughing. But for the *Turks*, who were not us'd to ſee any thing in their Dogs, they could not comprehend how they could be train'd up to it.

Frequently in my Travels I have rais'd the ſame Aſtoniſhment in the *Turks*, who were not us'd to ſee this Subtilty of our Dogs. For when we were arrived with our Caravan to the *Kouak* or Place where we were to lie, after I had left my Handkerchief a quarter of a League or thereabouts behind me, I gave him the uſual Sign, and immediately he ran back with full Speed to find it. The *Turks* who ſaw him run away ſo fiercely, concluded he would never come back again; but ſeeing him return with my Handkerchief in his Mouth, and fawning upon me in delivering it, the whole Caravan ſtood amaz'd, and one might read their Surprize in their Faces. They knew not what Favours to ſhew to this Animal, and whenever any other Dogs would fly at him, they were as careful in keeping them off as I could be.

V. *The Pilgrimage to* Mecca.

The Fifth and laſt Commandment of the *Mahometan* Law, is to undertake at leaſt once in one's Life a Voyage to *Mecca*. But this is the worſt obſerv'd of all others. For ſome there are who perform it, and that ſeveral times, whilſt moſt of the reſt wholly neglect it, either becauſe they have not wherewithal to defray the Charge of that Journey, or have no mind to take it, or are prevented by other unavoidable Buſineſs. However they always endeavour to put themſelves into a State of undertaking it, becauſe, beſides its being Commanded, they who have went this Pilgrimage are in greater Eſteem, and more credited in what they ſay

ſay than others are, as if this Journey conferr'd a ſort of Holineſs upon them.

The Turkiſh Bairam *or* Eaſter.

Before we conclude this Chapter, ſince we have made mention of the *Ramadan* or *Turkiſh* Faſt, 'tis requiſite we ſhould ſay ſomething of their *Bairam* or *Eaſter*, and by the way take ſome ſhort notice of their other Feſtivals.

As ſoon as ever they perceive the Moon of *Cheuual*, which follows next to that of *Ramadan*, they diſcharge ſeveral Pieces of Canon planted round the *Seraglio*, to give notice of the *Bairam* or Feaſt of *Eaſter*, which is immediately ſpread over all the City, as well by this Signal, as by the Bonfires that are lighted up in ſeveral Places. This Night differs very little from thoſe of the *Ramadan*, upon the Account of the Publick Rejoycings.

A little before this Feſtival, great Preparations are made on all ſides, for every one endeavours upon this Occaſion to exceed each other. Some adorn their Shops with the fineſt Stuffs they have, which they hang out diſplay'd and waving in the Air, making a glorious Shew. Others ſet off their Houſes with Tinſels, of which they can tell how to make very fine Figures. Others ſet up Flowers and Greens when the Seaſon of the Year will permit; for as *Eaſter* falls out, according to the Rotation of the *Turkiſh* Year above-mention'd, there are not always Flowers to be had at that Seaſon. Laſtly, Others hang out very rich Tapeſtries. There are likewiſe ſeveral who ſet up *Sophas* without Doors, on which they with their Friends ſit ſmoaking Tobacco, and drinking of Coffee and *Sherbet*, and taking ſuch Recreations as are uſual among Perſons of Honour. During the three Days of *Bairam*, the Streets are ſo full of People, that one can hardly get through the Croud, becauſe then Women are ſuffer'd to go Abroad, and Thouſands of them are to be ſeen in the Streets, whereas all the reſt of the Year they are cloſely confin'd to their Houſes.

They who are minded to divert themſelves in the Air, may get into a Swinging Chair, of which there are ſeveral in every Street, adorn'd with Greens and Ribbans, and faſtned to the Top of the Houſes, ſo that by the help of One or two Men one may be lifted up in the Air as high as one pleaſe, at the Charge of an *Aſpre*, or one and a half. They have likewiſe a ſort of Mills, which they turn about very dexterouſly.

But that which I ſaw moſt to my Liking was a Fire-Work, which they are us'd to Play upon the Water on this Occaſion, and other publick Rejoycings. It is made up of ſeveral Pyramids, Caſtles, *&c.* around which are ſeveral that Play upon Inſtruments, who make a great Noiſe after their manner, with Drums, Kettle-drums, Hautboys and other Inſtruments, intermixing their Voices, and ſhewing all the Demonſtrations of Joy imaginable.

This is perform'd in the midſt of the Canal between *Conſtantinople* and *Galata*, and upon this Occaſion one may ſee a vaſt Number of Caicks, with which one may go quite round. All theſe Barks muſt have a Lanthern with a Light in it, but moſt of them inſtead of One have Three or Four, and ſome of them Five, ſo that theſe Lanterns, to be ſeen in the dark Night make a very pleaſant Proſpect. All the Ships likewiſe which ride about the Port of the City are oblig'd to ſet up Illuminations, ſo that upon the Maſts one may ſee Lights ſtuck up from the Top to the Bottom, and the Tackling all beſet with Circles of Glaſs-Lamps, of Green-Colour, *&c.* There are likewiſe Lamps of the ſame Nature ſet round about all the Towers and Minarets of *Conſtantinople*.

As to their Fire-works they conſiſt for the moſt part only of Rockets, in the making of which they are very Skilful; they have likewiſe ſome Fire-Wheels, which in turning about caſt out a whole Shower of Sparkles, as alſo ſome other Pieces of leſs Importance, ſuch as ſmall Caſtles fill'd with Combuſtible Matter, but as to the preparing of ſuch Fire-Works as ſhall burn in the Water, they have not the leaſt Skill in.

Thus have we given you a brief Deſcription of the *Turkiſh Bairam* or *Eaſter*, which to them is a Feſtival of great Diverſion, but to the *Chriſtians* of very dangerous Conſequence. For whereas there are then a great many drunken *Turks*, which roam about the Streets, and all manner of Inſolencies are as it were allowed them, it very often happens that when they meet with a *Chriſtian* they make no more to do but to give him ſeveral Stabs, or to offer him ſome other Affront. However, to ſatisfie my Curioſity, I went every Night through the City, attended with a Janiſary, to whom perhaps I am indebted for not meeting with any Miſchief. For they are the beſt Guard a Man can have in all *Turkey*.

This *Bairam* is the greateſt Feaſt among the *Turks*, and therein they obſerve a very Laudable Cuſtom, which is, that they then lay aſide all Reſentments of Hatred, and all Deſigns of Revenge; they are reconcil'd to their Enemies, (but more ſincerely than ſome *Chriſtians* are) without which they think they are not fit to keep *Eaſter*. 'Tis likewiſe a Cuſtom among them

them when Friends meet together, during theſe three Days, to Kiſs and wiſh each other a happy *Eaſter*, beſides ſeveral other Proteſtations which they make to one another.

Beſides this *Bairam*, which is ſtil'd *the Great*, or the *Bairam of the Ramadan*, the *Turks* have another, ſtil'd the *leſſer Bairam*, or the *Bairam of the Adgis or Pilgrims to* Mecca, which is ſeventy Days after the *great Bairam*, viz. on the tenth Day of the Moon *Zoulhidge*, which is the laſt of the Year. They have likewiſe ſeveral other Feaſts and Days of Solemn Devotion, of which the Chief is the Night between the Eleventh and twelfth Day of the Moon *Rebiul Ewel*, becauſe they believe that *Mahomet* was Born in that Night.

The Night betwixt the Twenty Sixth and Seventh of the Moon *Kebiul Aſir* is likewiſe a great Feſtival amongſt them, becauſe in that Night *Mahomet* aſcended into Heaven, from the Top of *Alborach*, as is related in the *Alcoran*.

There is another Feſtival between the Fourth and Fifth Day of the Moon *Recheb*, at which time they ſay Prayers till Midnight in the Moſques, becauſe of the *Ramadan*, which comes ſix Months after.

But for the better apprehending after what manner the *Turks* reckon their Years, we ſhall here add one Word or Two. The Twenty ſecond of *July* in the Year, 622. according to the *Chriſtian Æra*, began their *Hegyra*, which is the time of *Mahomet*'s Flight, from whence they date their *Æra*. Their Year has no more than Three hundred and fifty four Days, and is divided into twelve Months or Moons, becauſe each Month takes its beginning from that of the Moon. Theſe twelve Months have alternatively Thirty and Twenty Nine Days, as may be ſeen by the following Table.

I. *MUHARAM*	30	II. *SEFER*	29
III. *REBIUL EWEL*	30	IV. *KEBIUL ASSIR*	29
V. *D' GIAMZIL EWEL*	30	VI. *D' GIAMZIL ASSIR*	29
VII. *REDGEB*	30	VIII. *CHANABAN*	29
IX. *RAMAZAN*	30	X. *CHEUUAL*	29
XI. *ZAULKAADE*	30	XII. *ZOULHIDGE*	29

CHAP. XV.

Some Particulars with Relation to the Things prohibited by the Turks: *Their Extravagant Notions with reſpect to Images. Of Unclean Beaſts. The Reaſon of prohibiting the Drinking of Wine. The Uſury of the* Turks *altho' forbidden them.*

AS the *Turks* are punctual in practiſing thoſe Things which are commanded them by their Law, ſo they are likewiſe in abſtaining from thoſe Things that are forbidden them; for they hold it as a ſelf-evident Truth, That they cannot practice theſe laſt without Sin. Among the Things prohibited, one ought to reckon Images, and all that relate to them of what Matter ſoever they are made. The Reaſon of this Prohibition is, becauſe according to their Belief it belongs only to God to make Images, and inſpire into them a Soul; which not being in the power of any Man to do, the Makers of Images (ſay they) will be very much abaſh'd at the Day of Judgment, when the Creator ſhall demand of each Image, Where is your Soul? Then (add they) the Images which have no Souls to ſhew, will in the preſence of God accuſe thoſe Men who made them, for having given them a Body only without a Soul to actuate and move it. And 'tis an extravagant Notion, which among the ignorant *Mahometans* paſſes for a real Truth, That all Images whether in *Baſſo Relievo*, or in Painting, or made after any other Manner, ſhall be enlivened at the End of the World, and God will give to each of them a Soul, at the ſame time puniſhing thoſe who had the boldneſs to make them, and dar'd to imitate the Omnipotence of God.

An Extravagant Notion of the Turks *with reſpect to Images.*

But they are ſtrangely perplex'd when 'tis objected to this their fine Argument, that if thoſe Images requir'd a Soul, they muſt certainly do it by ſpeaking; and that if they ſpeak and argue; if they deſire, complain, and accuſe, then they have a Soul already, and ſo 'tis needleſs for them to petition for one.

However they are ſo far prepoſſeſs'd with this Notion, that they deface all the Images which fall within their power; they break off the Head, or at leaſt the Noſe, giving this for a Reaſon, that the Sin of having Images is not ſo great when their Noſes are off. As for Landskips, Flowers, and ſuch like inanimate Things, they are well enough pleas'd to ſee the Pictures of them, tho' their Curioſity is not ſo great as to incline them to be at the Charge of buying any. Nor is it cuſtomary with them to have any ſuch Pictures as an Ornament to their Houſes, and it would be to no purpoſe to them to be at that Charge, ſince their Natural Genius does not incline them to Curious Arts or Fine Pieces.

Notwithſtanding this, I have ſhewn to ſome Perſons of Quality the Picture of ſeveral Ladies of that Country, with which they ſeem'd to be mightily taken, adding at the ſame time, That by their Law they were not allow'd to have any by them. Upon this occaſion there happen'd to me a pleaſant Encounter whilſt I was at *Grand Cairo*. A certain Perſon of Note deſir'd I would let him have ſome Pictures which I had drawn in Miniature (with which he was well pleas'd) in order to give his Wives a ſight of them: I reply'd, That if he would introduce me I would go in my ſelf and ſhew them to them. That, ſays he, looking upon me with ſome ſort of ſurprize, is contrary to our Law: And ſo likewiſe reply'd, Is it contrary to mine, to deliver up thoſe Things to be made a ſight of before I am paid for them. He could not forbear ſmiling, being very ſenſible, that I had no great confidence in him; and in truth I was afraid he would never have made Reſtitution of them; and that if he had kept them, it would have been very difficult for me to have been paid for them.

Whereas *Mahomet* aſſiſted by the Monk *Sergius* compil'd his *Alchoran* of ſeveral Collections, that he made out of the Old and New Teſtament, the ſame Meats which are look'd upon by the *Jews* as unclean, are likewiſe reckon'd by the *Mahometans* as ſuch. Hence it is, That they would not for all the World eat Swine's Fleſh, nor ſo much as touch it. Nay their Shoemakers do not make uſe of any of their Briſtles, which makes it very difficult to ſtitch their *Papouches* or Slippers. The *Turks* never Eat

The Unclean Meats.

Eat with the *Chriſtians* before they ask whether there is any Swine's Fleſh in their Meat or Sauces; and upon anſwering *No*, they fall to very heartily, becauſe as they are no deceivers themſelves, they ſuppoſe the *Chriſtians* will not put the Cheat upon them. They likewiſe abominate Frogs, Tortoiſes, Snails, and ſuch like Animals forbidden the *Jews*, and carry their Averſion ſo far, that a devout *Mahometan* would rather ſtarve to death than touch a bit of them.

The reaſon of the prohibiting the uſe of Wine among the Turks.

They are likewiſe forbid the uſe of Wine, at leaſt are exhorted not to drink it, the reaſon of which Prohibition they ſay was this. *Mahomet* going one day through a certain Village, ſaw great Rejoycings at a Wedding, and Wine was the occaſion of this Mirth, which made him drink a great deal of it. But that Night or the next Day going back again the ſame way, he ſaw a great deal of Blood ſpilt in ſeveral places, and conjecturing that thoſe very Perſons whom he had ſeen ſo merry, had beaten and wounded each other, he cry'd down the uſe of Wine, as much as he had cry'd it up before, and advis'd his Followers never to drink any of it. But the *Turks* find the Taſte of it ſo delicious, that they do not much regard this Prohibition of their Prophet, provided only they can do it privately, and without having it nois'd abroad. And when they are at any *Chriſtian* Merchant's Houſe, of whoſe Diſcretion they are aſſur'd, they ſometimes drink ſo deep, that they have much ado to find their way home. However ſhould but a drop of Wine fall upon their Cloths, as great Lovers as they are of it, yet will they wipe it off with all the care imaginable: From whence 'tis eaſy to infer, That the Diſtinction which the *Mahometans* put between *Clean* and *Unclean*, conſiſts more in the Outward than in the Inward Man, and that they are not ſo cautious of keeping their Souls, as they are their Bodies undefiled.

The Uſury of the Turks.

Among other Things that are forbidden them, we muſt not forget *Uſury*, or rather the lending Money upon Intereſt, which they look upon as a great Crime. But as for this they have a great many ſhifts to evade the Force of the Prohibition. For inſtance, if any one wants any ready Money, away he goes to a Merchant, and takes up Goods upon Truſt, and immediately without ſtirring out of the Shop, ſells them again to the Merchant at an under Rate, provided he lays him down ready Money for the Commodity. This done, the Merchant enters into his Book the firſt Price at which he ſold his Goods to him.

The Unclean Meats.

CHAP.

CHAP. XVI.

The Reſpect which the Turks *bear to their Eccleſiaſticks. Wherein their Miniſtry conſiſts. Their Eccleſiaſtical Orders,* &c.

The Mufti.. AS the *Mahometans* have a particular reſpect for their Moſques or Churches, ſo they hold their Eccleſiaſticks in great Veneration. The Chief of them all is the *Mufti*, who with them has the ſame Rank, as the Patriarch in the *Greek*, and the Pope in the *Roman* Church; that is, they look upon him as the Head of the *Mahometan* Religion, and the Oracle which explains all the moſt important difficulties of the Law to them.

His Election depends not upon an Aſſembly of their Eccleſiaſticks, but ſolely upon the Grand Signior, who always beſtows this Poſt on a perſon of an unblameable Life, well-skill'd in the Law, and noted for his Vertue. His Authority reaches ſo far, that when he paſſes a definitive Sentence upon any matter, the Grand Signior himſelf never contradicts it. The Difficulties which are propos'd to him, and the Solutions he makes of them are always committed to Writing, whether Caſes of Conſcience, or any other thing; and the anſwer he makes, after the Matter upon which he is conſulted, is briefly ſet down in Paper, conſiſts only of *Yes* or *No*, or ſome ſuch other ſhort Reply, to which he adds theſe Words, *God is the beſt Judge*, by which he ſhews that he doth not ſet up for *Infallibility*. Theſe Decrees, or ſmall Papers upon which they are written, are call'd *Fetua*, or *Feſta*, and are of ſuch validity, that when they are put into the hands of the *Cadi* or Judge, he is oblig'd to declare Sentence according to what is contain'd therein, without any Appeal to be made to any other Judge, or ſpinning out the Cauſe by any dilatory Proceedings. The *Mufti* is at liberty to marry as well as the reſt of the *Turks*, but is obliged to reſide commonly at *Conſtantinople*. In other Cities they are the *Cadileſquers*, who ſee that the Law of the State, as well as the Church be obſerv'd.

The *Sultan* conſults with the *Mufti* upon State Affairs, even when he reſolves upon the Death of any prime Miniſter, when he is about to make Peace or War, *&c.* whether this be to ſhew his Piety and Juſtice, or to incline his Subjects to a more ready compliance to his Commands, I leave others to judge.

In truth the Grand Signior never diſplaces a *Prime Viſir* or any *Baſſa* for any fault whatſoever, nor undertakes any buſineſs of Importance without asking the *Mufti*'s advice; becauſe 'tis a Notion among the People, that there is more equity in the Judgment of a Wiſe and Pious Perſon, than there is in the Abſolute Power of a Prince. Upon this account it ſeldom happens, tho' the Grand Signior be ſeated above the Laws, that he is ſo ill adviſed as to prejudice a Dignity to which their Religion has aſcribed the Power of determining all Differences. However tho' the Prince generally conſults the *Mufti* upon Affairs of Importance, yet it often happens that the Latter is forc'd to comply with the Will of his Prince, if he has a mind to keep his Preferment; for the Grand Signior has a power of turning him out, as well as of putting him in.

From hence very probably it is, that the Office of this chief Eccleſiaſtic was formerly held in greater Veneration by the *Ottoman* Emperors, than it is at preſent. For then they never undertook a War, or determin'd any thing of conſequence, but with the advice of the *Mufti*, and unleſs they did ſo, they did not think the Event would prove ſucceſsful. But now they do not ty themſelves up to this Ceremony, tho' ſometimes they do it for form's ſake. It frequently happens that the *Grand Viſir*, buoy'd up by his Eſtate, and ſupported by his own Authority, takes upon himſelf the power of diſpatching Affairs on his own Head, and then to keep up the Ceremony he conſults the *Mufti* about the Senſe of the Law in ſuch or ſuch a Caſe, who upon theſe occaſions ſeldom fails of being conformable in his Notions to the Deſigns of this Prime Miniſter.

There is never above one *Mufti* at a time, and he is oblig'd, as was obſerv'd above, to reſide at *Conſtantinople*. But whereas 'tis impoſſible that all the Caſes of Conſcience which happen in the whole Empire, which is of ſo vaſt an extent, ſhould be managed by the *Mufti* alone, and eſpecially ſince ſome require a quicker diſpatch than ordinary. Hence it is, that the *Cadileſquers* have the ſame Authority out of *Conſtantinople* in their reſpective Diſtricts and Juriſdictions; for they likewiſe take Cognizance of Cauſes Eccleſiaſtical as well as Civil. Theſe *Cadileſquers* do likewiſe determine the Affairs of the War; for in *Turkey* the Soldiers have this privilege above all the reſt of the Subjects, of pleading before none but their own Officers, and of being tryed only by them. It is *The* Cadileſquers, Moullas, *and* Cadi

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farther requiſite that the *Mufti*, before his Elevation to this Dignity, has been a *Cadileſquer*, and has diſcharg'd that Office with approbation. For want of a *Cadileſquer*, they have recourſe to the *Moulla* or *Molla*, who is the chief of the *Cadis*; and when there is neither a *Cadileſquer*, nor a *Moulla*, (as it happens in ſeveral parts of the *Ottoman* Empire) then the *Cadi* executes that Office, and is the Judge in all manner of Caſes.

The Eccleſiaſtical Miniſters of the Turks.

They who perform Divine Service in the Moſques are call'd by the *Turks Daniſmend*, but by the *Franks* or *Chriſtians*, *Taliſmans*: The chief of which is the *Imam* or *Emaum*.

The Imams.

Theſe *Imams*, who are as ſo many Curates or Pariſh-Prieſts, are obliged at the ſtated Hours to go and read Prayers, each in his reſpective Moſque, and for this purpoſe they may read in the *Alchoran*, and before they execute their Miniſterial Function, they muſt make it appear, that they are eſteem'd by their Neighbours as Men of probity and a good Life. When any *Imam* dies, the People of the Precinct preſent a Perſon to the Grand *Viſir* to ſupply the place of the deceaſed; who upon a Teſtimonial of his being endued with all neceſſary Qualifications; and having read a paſſage out of the Alchoran before that Miniſter of State, is immediately inſtituted and inducted without any farther Ceremony.

The Muezins.

The *Muezins* are a ſort of Miniſters of an Inferior Rank, whoſe Office is to get up to the Top of the Minarets to call the People to Prayers.

The Hodgias.

They have likewiſe the *Hodgias*, who are Ancient and Grave Perſons, very well vers'd both in the Affairs of the World, and the Knowledge of the Alchoran; ſo that they may be juſtly compar'd to our Civilians, ſince they are alſo conſulted upon Affairs of Moment, and held in great Eſteem and Veneration by the People. They likewiſe perform Divine Service, and ſometimes preach upon great Feſtivals, which the *Imams* dare not commonly do, at leaſt if they have not a good Opinion of themſelves, and of their Parts.

The *Mufti*, how conſiderable ſoever his Poſt is, yet has no Authority over the *Imams*, becauſe there is no ſuch thing as an Hierarchy among them, wherein one is Supreme over the reſt. Each *Imam* is independent in his own Pariſh, and no Body has a Right of commanding or reprimanding him. They are only ſubject to the Secular Power, as to what relates to Civil and Criminal Matters.

The Orders of Monks.

The *Turks* have likewiſe ſeveral Orders of Monks, but moſt of theſe are Impious and Irreligious Creatures. The *Dervis* are look'd upon as the moſt regular and beſt Livers. They wear a very ſorry Habit, with a large High-crown'd Hat upon their Heads, lead a ſort of a Monaſtical Life, and affect to paſs for Santons or Saints; tho' to ſpeak the Truth, they are looſe Souls, notorious Hypocrites, and commonly great Drunkards, and inſatiably addicted to ſmoaking of Tobacco.

The Cadileſquers, Moullas, and Cadis.

CHAP. XVII.

What Reſpect the Turks *have for* Jeſus Chriſt, *the Virgin* Mary, *and the Prophets. Their Notion concerning the Four great Prophets or Legiſlators ſent by God to the World, as alſo concerning Paradiſe and Hell. The Miſtakes of Travellers about their Worſhipping of Saints,* &c.

HOW Extravagant ſoever the *Mahometan* Religion may be, yet they believe and Worſhip only One God, whom they acknowledge as Eternal, Omnipotent, and the Creator of Heaven and Earth.

What Reſpect the Turks *have for* Jeſus Chriſt, *the Virgin* Mary &c.

They have likewiſe a very great Reſpect for our Saviour *Jeſus Chriſt*, and for the Virgin *Mary*. They believe that *Jeſus Chriſt* is the greateſt of all the Prophets; conceiv'd by the Breath of God in the Womb of the Virgin *Mary*, Virgin before, and Virgin after the Parturition. But they will by no means acknowledge him to be the Son of God, and object againſt us, that whereas there is but one God who will admit of no Rival, we joyn another with him, by attributing a Son to him. They likewiſe look upon it as a very unreaſonable Thing, what we would inſinuate into them concerning the Trinity, they will not ſo much as hear it mention'd, and believe it to be a Piece of Extravagance and Impiety to admit of ſuch Doctrines. They will indeed acknowledge the Miracles which our Lord wrought whilſt he was upon Earth; at leaſt they do not deny but that he perform'd many and great Ones: But being always inclin'd to wander out of the right Way, they add, "That he foretold to "the *Jews* the coming of *Mahomet*: That "it was for this that they endeavour'd to "put him to Death, as well as for his "conſtant reproving them for their Sinful and Wicked Life: But whereas he "diſappear'd from them by a Divine Vertue, they apprehended One of his Diſciples (which they ſay was *Judas*) and "him they Crucified: That this *Judas* "will at the laſt Day teſtifie the Truth "of this before God, and acquit the *Jews* "of that Crime which we *Chriſtians* have "faſten'd upon them," *&c.* They likewiſe aſſert, That what S. *John* foretold of our Saviour, That *Jeſus Chriſt* has predicted concerning *Mahomet*, and ſay, That the *Chriſtians* have erroneouſly taken all thoſe Things in a wrong Sence.

They believe that at the laſt Day the World ſhall be Judg'd by three Perſons in the Preſence of God, *viz.* by *Moſes*, by *Jeſus Chriſt*, and *Mahomet*, and that each of theſe ſhall Judge his own Diſciples; that is, *Moſes* the *Jews*, *Jeſus Chriſt* the *Chriſtians*, and *Mahomet* the *Muſſulmen*, and that if *Jeſus Chriſt* Judge well, *Mahomet* will give him his Daughter to Wife.

In a Word, bating their unwillingneſs to acknowledge our Saviour to be the Son of God, and the many idle Stories which they tell of him, it may be ſaid that they have a great Veneration for him, as well as for the Virgin *Mary*, and if they ſhould hear any Body Speak irreverently of them, they would puniſh him as ſeverely as if he had Blaſphemed *Mahomet* himſelf.

The Prophets and Legiſlators ſent into the World by God.

They likewiſe believe in all the Prophets, for whoſe Sepulchers they have a great Veneration. But they look upon Four of them to be more immediately ſent into the World by God himſelf. The Firſt of theſe is *Moſes*, whom they call *Miſſah*, into whoſe Hands the Law of God was depoſited. But this Law not being duly obſerv'd, God ſent another Prophet, *viz. David*, who was inveſted with the ſame Authority as the Former, and commanded to Write the Pſalms: But God perceiving, that the Wickedneſs of Men increaſed every Day more and more, and that they did not regard the Obſervation of his Laws and Commandments, he ſent them a third Prophet nam'd *Jeſſe* or *Jeſus*, with a milder Diſpenſation, and who propos'd Salvation to all Men upon the Terms of the Goſpel. But foraſmuch as this laſt met with as little Succeſs as thoſe who went before him, Men being hardened in Sin, and grown more Wicked than formerly, God ſent a fourth Prophet to them, *viz. Mahomet*, inveſted with the ſame Authority as his Predeceſſors; and who favour'd the World with the *Alcoran*.

Paradiſe and Hell.

The *Turks* alſo own a Paradiſe and a Hell, but they are as extravagant and ridiculous in their Deſcription of the Joys of the One, as they are in that of the Torments of the other. But theſe Torments of Hell, according to their Sentiments ſhall not be Eternal, and a Day will come when even the Damned ſhall be Saved. For provided they have only ſome Faith, and are not downright Atheiſts, after they have been refin'd from all their Sins, and purified in a certain Water which they call *Salzabout*, they ſhall be admitted into Paradiſe, and enjoy the ſame Felicity with

with thoſe that had been there at the very beginning. But thoſe who deny the Exiſtence of God ſhall burn eternally, and their Bodies be reduc'd to Aſhes: But whereas according to the Sentiments of the *Mahometans*, every Thing is Material, God ſhall create them afreſh as often as they are Conſumed, that ſo they may ſuffer for ever.

As to the Worſhipping of Saints, with which ſeveral Travellers charge the *Mahometans*, thereby reſembling them to the Members of the Church of *Rome*, 'tis all a Miſtake. For the *Turks* own no other Saint but S. *George*, for whom they have a very great Reſpect, but yet never Invocate him, and only ſay that he was a *Spatin*, that is, a valliant and renowned Knight.

A Miſtake of Travellers concerning the Turks Worſhipping of Saints.

CHAP. XVIII.

The ſeveral Sorts of Marriages among the Turks; *and of their Divorces*, &c.

Three Sorts of Wives which the Turks may have.

THE *Turks* have the ſame Notion of Marriage as the *Chriſtians*, viz. That 'tis an Honourable and Sacred Thing, and a Means appointed by God for the Preſervation and Increaſe of Mankind. But then they differ in this, that whereas *Chriſtians* have only one Sort of Wives, the *Turks* may have Three, Firſt a Lawful One, Secondly another for a *Kebin*, or a Woman which they take for a Time; and Laſtly their Slaves, with whom they are allowed to have a ſhameful Commerce.

When any Man would Marry a lawful Wife, he never ſees the Damſel before the Marriage be reſolv'd upon. He therefore treats at firſt with the Father and Mother, or, for want of them, with the Brothers or neareſt Relations, in order to adjuſt with them the Buſineſs of the Dowry; and this is done in the Preſence of the *Cadi*, who upon ſuch an Occaſion performs the Function of a Notary, and in the Preſence of two Witneſſes. The Bride at her Marriage brings nothing beſides her Cloths, and the little Trinkets belonging to them; and on the Wedding Day, the Husband after they are firſt Bleſſed by the *Imam*, expoſes them to publick View in the Chamber. But whereas the Chriſtians think it an Honour to have their Brides Unveiled, thereby to ſhew their Beauty; the *Turks*, who are naturally Jealous, lead them Veiled to the Bridegrooms Lodgings, with their Cloths on a Horſe or Camel's Back, marching before them in a kind of Parade. Afterwards a ſort of Wedding is Solemniz'd, but the two Sexes regale themſelves ſeparately in Two diſtinct Apartments, the Men by themſelves, and the Women likewiſe by themſelves.

Their Divorces.

If the Husband chance to Die, the Woman carries off the Dowry agreed upon, and nothing more; and ſhould the Wife die firſt, and leave any Children behind her, they may demand of their Father what was contracted for their Mother by Marriage, and upon his refuſal may force him to it. Moreover tho' ſeveral have declar'd in their Writings, That the *Turks* may have four Wives, yet 'tis certain that they can Marry no more than One in the manner juſt now deſcribed, and when they pleaſe they may even put her away for no Cauſe at all, and are only obliged to give Notice of it to the *Cadi*. But if the Husband has no ſufficient Cauſe of thus putting away his Wife, he muſt allow her her Dowry: And on the contrary, if he has good Reaſons for ſo doing, ſhe can demand nothing. She who has been Divorc'd may not Marry with another till after four Months time, that ſo it may be diſcover'd whether ſhe be with Child or not, and to avoid the Confuſion of Families. If the Woman be with Child, ſhe muſt be firſt deliver'd, and the Child is to be at the Father's Charge. However it ſometimes happens that theſe broken Marriages are made up again; provided the Woman divorc'd has not Married another Husband.

Nor is it any Reflection to the Husband, if the Wife ſhould give the looſe to her Luſts. This only reflects upon her Relations, ſo that when a Man Sues for a Divorce, he at the ſame time gets rid of the Woman, and wipes off his own Reproach.

Their Marriage with the Kebins.

As to thoſe Women who are taken for *Kebins*, or for a limited Time (which ought not to be reckon'd as a Marriage, tho' ſo call'd by Travellers and others) there is not ſo much Ceremony us'd about them. The Parties having agreed upon their Price, wait upon the *Cadi*, and there enter into Articles, and the Summ contracted for is to be given to the Woman upon her Diſmiſſion. If any Children come

come by ſuch Marriages, they are maintain'd by the Father, eſteem'd as Legitimate, and made Heirs with the reſt. The *Turks* may have as many of theſe Sorts of Wives as they pleaſe, and their Circumſtances in the World will admit.

And with the Slaves. Whereas the Law of *Mahomet* imports that God has granted to Men a free Uſe of Women, they are allowed to divert themſelves with their Slaves. They have generally as many of them as they pleaſe, according as they are able to maintain them; and this Piece of Gallantry occaſions no Jealouſie to their Wives, provided they have what belongs to them by Law, and among other Things the Uſe of the Marriage-Bed at leaſt once a Week. The Children which thoſe Slaves bear to their Maſters hold the ſame Rank with thoſe of their Legitimate Wives; if the Father Enfranchiſes them by his laſt Will and Teſtament. For if this be not done, and the Father has made no Proviſion for them, they are left according to the Laws to the Diſcretion of the eldeſt Son of the Lawful Wife, and are his Slaves. So that a Father may leave ſome of his Children Free, and others Slaves.

Degrees Prohibited in Marriages. But notwithſtanding all this Licentiouſneſs, the *Turks* may not Marry their near Relations, an Inſtance of this I met with during my abode among them. The Caſe was this, a certain *Jew* had Married his Niece, and afterwards embrac'd the *Mahometan* Religion. He had not parted with his Wife, as he was oblig'd by the Law; which coming to the Ears of the Grand Viſir, *Cara Muſtapha Baſſa*, he was apprehended and clap'd into Priſon. There he lay a long time in a very miſerable Condition, always expecting to have his Head off; but at laſt by means of Preſents, and the Sum of a Hundred Thouſand Crowns, he got rid of this Affair, and had his Liberty, but yet upon the hard Terms of never returning to his Wife. I knew this unhappy *Jew*, who was at Firſt call'd *Conorte Calef*, and after his Abjuration *Mehmet Aga*, ſo that I can ſpeak of it with the greater Aſſurance.

The Marriage of Eunuchs. This Plurality of Wives among the *Turks* would be in ſome meaſure excuſable, conſidering that one Man is enough for ſeveral Women: But they have another ſort of a Marriage in uſe among them (if one may call it ſo) which ſeems to be ſtranger than all the reſt; and that is the Marriage of Eunuchs, even of thoſe that have nothing left them. Tho' ſuch ſort of Perſons are not to be reckon'd as Men, yet they are allowed to Marry, and live with their Wives after a Shameful and Brutal Manner.

The Divorce of Women from their Husbands. The Privileges of the Men, with reſpect to the Buſineſs of Divorce are here a great deal more large than thoſe that are allowed to the Women; for a *Turkiſh* Woman cannot tell how to get rid of her Husband, unleſs ſhe can prove that he does not allow her the maintenance which he had promis'd, which conſiſts in Bread, Coffee, Mony to go twice a Week at leaſt to the Baths, and the uſe of his Bed once in Eight Days. In Caſe he has not allowed her theſe Things, ſhe waits upon the *Cadi*, and demands a Separation becauſe her Husband ſtops her Maintenance, either willfully, or for want of Ability. Upon this Complaint the *Cadi* takes care to inform himſelf of the Truth of the Matter, and in caſe he finds the Woman has Right on her Side, he grants her Petition. Thoſe unnatural Luſts, ſo common among the Orientals, are likewiſe ſufficient Grounds for a Woman to Sue out a Divorce. Upon this Occaſion, ſhe only turns her Slipper the Bottom upwards before the *Cadi*, without ſaying a Word. Beſides the Woman's having her Petition granted, the Husband after Conviction, not only loſes his Wife, but receives the Baſtinado into the Bargain.

CHAP.

CHAP. XIX.

Some Particulars relating to the Burial of the Turks, *and their Mourning for the Dead. The Question which they put to their Dead after Interrment. The State of those who have lived either Well or Ill. Their Notions concerning the Last Judgment, and the Resurrection,* &c.

The great Lamentations which they make over their Dead.

IF there be any Place in the World where the Death of Men makes a Noise, it is in *Turkey*. For no sooner does any one Die, especially if he be a Master of a Family, but the Women set up such a Cry, that one can hardly pass by the House of the Deceased, without being struck with Horror. In other Countries they mutually go to Comfort each other upon these Occasions: But with the *Turks* 'tis customary for the Friends and Neighbours to wait upon the Wife of the Deceased to Weep, or more properly Speaking, to Howl with her. Amidst those sad Lamentations every now and then are mix'd the Praises of the Deceased, and all the good Qualities which he had are reckon'd up. The Widow is the chief Personnage in this mournful Entertainment, who is imitated by all the rest of the Women, who repeat her Words, and mimick her Gestures, but with such dreadful Outcries, that they can be heard all over the Street, especially when the Mourners are hired: For then to shew that they deserve their Mony, they Shriek and Gape so loud, that the very Air rebounds with the Dint thereof. Thus it lasts for several Days, but when the Company is gone, the Noise abates, and the Neighbourhood is at some quiet.

The Washings of their Dead, &c.

After these Lamentations are over, Preparations are made for the Funeral. The Relations or Friends of the Deceased lay his Body on the Ground, and wash and shave it all over, for the Cleanliness of the *Turks* extends even to their Dead, and after this they burn Perfumes round about, in order to chase away the Evil Spirits. Afterthis they sew him up in a Shroud, leaving his Face and Legs bare, that so he may the more easily Kneel down before the Angels that are to interrogate him. Then they put him into a Coffin made like Ours, only the Cover of it ought to be Painted in a different Colour, according to the different Quality of the Persons. For if the Person Deceased has been a Soldier, his Coffin ought to be Red; if a Scherif (for so they style all the Relations of *Mahomet*) it ought to be Green; and if any other, then Black. Across the Cover a Turban is put, different in Colour according to the different Employments they were in during their Lives. As for Instance, A *Janizary* has a Red Turban, a *Spahi* has One both Red and White, a *Scherif* a Green One, the rest a White one, *&c.*

The Interrment.

After the Body has lain thus long in State, it is carryed out to be Interr'd. Four Men carry the Coffin upon two Sticks, and they are reliev'd from Time to Time by Four others, according to the length of the Way. Thus they march to the Burying Place, their Priests in the Van, who utter several Prayers, and every now and then call with a loud Voice upon the Name of God. The Relations and Friends follow the Corps, and the Women bring up the Rear, who ever and anon set up a Howling, beating their Breasts and tearing their Hair, as if Sorrow had bereaved them of their Senses. When they are come to the Churchyard, the Body is taken out of the Coffin, and put into the Grave, for the *Turks* never Bury their Dead in a Coffin. So soon as the Grave is fill'd up, they clap at the Head of it a Stone, which they say is to serve as a Seat to the Angels who are to be Examiners. Nor are those Stones set over the Graves of the *Turks* only, but likewise over those of all other Nations belonging to that Country, serving as a Token that some one is there Interr'd.

I had almost forgot to tell you that a Board is laid across the Corps, one end reaching to the Bottom, and the other to the Top of the Grave, which is peculiar to the *Turks*, and a Thing wherein they differ from all other Nations; But of what use it is I cannot Imagine. After the Body is thus Interr'd, the Men return back to the City, leaving the Women behind them near the Grave, there to continue their mournful Complaints as long as they please. What I mention of their returning back to the City, is because in *Turkey* all the Burying-Places are out of Town, adjoyning to the great Roads, partly that the Air of their Cities should not be infected with the Stench of the Dead, and partly that Travellers might Pray for the Souls of the Deceased.

The Tombs of the Persons of Quality.

Persons of Quality among the *Turks* as well as among the Christians have a sort of Ostentation which they carry along with them to their very Graves: For they erect stately Monuments or Tombs of

Marble, not much unlike to ours. There is on the top a Stone whereon the Turban of the Deceaſed is done in Sculpture: And in a great many Places 'tis likewiſe cuſtomary to fix one of theſe Stones at the Head of the Grave, with the ſame Turban as was worn by the Perſons whilſt alive. Another Stone is fix'd at the Foot of the Grave on which is the Epitaph, which generally conſiſts of a flouriſhing Encomium in Praiſe of the Perſon interr'd.

After the Interrment the Mourning of the Women laſts a long time, for they make frequent Viſits to, and ſpend ſeveral Hours at a time near the Tomb. The Kinſmen and Friends of the Deceaſed go likewiſe thither, to Pray to God that he would be pleaſed to deliver him from thoſe Pains which the Black Angels might inflict upon him, and calling him by his Name, they cry out, fear nothing, anſwer boldly. For they have a Notion that the Souls of the Dead return again to their Bodies, and that as ſoon as any one is Interr'd two black Spirits of a hideous Form come into the Grave: That they take hold of the Deceaſed by a Tuft of Hair which the *Turks* always leave upon the Head of their Dead for this Purpoſe, and ſet him upon his Knees, in order to interrogate him in theſe Words, *Who is thy God? What is thy Religion? And Who is thy Prophet?* To which he is to Reply, *My God is the true God, My Religion is the true Religion, and my Prophet is* Mahomet. But if the Deceaſed by reaſon of all his Sins is Self-convicted, then his Guilt makes him cry out for Fear, *Thou art my God and my Prophet, and I believe in thee.* Upon ſuch a Reply one of the Evil Spirits, gives him ſuch a Blow upon his Head with a Bar of Iron, as drives him ſeven Fathom deep into the Earth, from whence the other immediately draws him up again with an Iron Hook; but no ſooner is he up, than the Firſt knocks him down again, and thus they continue to torment him till the Day of Judgment. Others ſay, That the Blow which is given is with a Bar of Red-Hot-Iron, and that the miſerable Creature who receives it is plung'd into the Earth with that Violence, and ſo far cruſh'd therewith, that the very Milk which he had Suck'd out of his Mothers Breaſts is forc'd out at his Noſtrils. But if he returns a good Anſwer, the two Black Spirits immediately leave him, and Two others whiter than Snow come in their Room, and ſeat themſelves One at his Head, the other at his Feet, there to bear him Company to the Day of Judgment.

The Dead Interrogated after their Interment.

The Opinion of the Turks

Thus much for the Burial of the *Turks*, to which 'tis requiſite we ſhould add a Word or two of their Notions concerning the laſt Judgment and the Reſurrection. Upon this Head their Belief is this, That there is in Heaven an Angel with a Trumpet always ready in his Hand to give notice of the End of the World; that at the Sound of this Trumpet both Men and Angels ſhall Die, and that there ſhall be ſo violent an Earth-quake, attended with Fire from Heaven, as ſhall reduce the Earth and the Mountains into Aſhes. And that at laſt the Angel, at the Sound of whoſe Trumpet both Men and Angels ſhall Die, ſhall alſo Die himſelf, by being ſtifled with his own Wings. After this God ſhall ſend down upon the Earth for the Space of Forty Days a ſoft Rain, which the *Turks* and *Arabians* call *Surchement*, that is, the Rain of Mercy: That this Rain ſhall reſuſcitate the Souls and Angels, that then the Angel with his Trumpet ſhall give the laſt Sound, and all the Dead ſhall appear with their Bodies. Then there ſhall be a vaſt difference in their States and Conditions, the One ſhining as the Sun, Others as the Moon, and Others as the Stars. On the contrary, ſome Others ſhall appear all Black, in a hideous and terrible Shape, who with ſwoln Tongues hanging out of their Mouths ſhall vent eternal Howlings and Yeſlings. Theſe laſt are the Calumniators, the Uſurers, and ſuch like. But they are very cautious of reckoning among the Damned, thoſe who commit the Sin againſt Nature, becauſe themſelves are much addicted to that Vice. They likewiſe ſay that the Angels ſhall ſhew an amiable Aſpect to thoſe who ſhall have kept the Commandments of God. And that on the Contrary, God ſhall be incenſed againſt thoſe Emperors, Kings and Princes, who by unjuſt and violent Methods have render'd themſelves Maſters of the Rights of another, which ſhall riſe up to their Condemnation. That he will command the Men who are riſen to be cut and divided into Seventy Parts, and that they ſhall be ask'd what Good or Evil they have done, and that if their Head and Heart will not freely confeſs their Sins, all their other Members ſhall do it in the Preſence of all the World. That afterwards S. *Michael* ſhall weigh the Bodies One by One in his Ballance, that the Angels ſhall form themſelves into ſeveral Troops, and that the Cherubims and Seraphims ſhall range themſelves on each Side, conducting with a pleaſant Harmony and the Sound of ſeveral Muſical Inſtruments, the *Turks*, the *Arabians*, the *Moors*, the *Barbarians*, the *Chriſtians*, and the *Jews* into Paradiſe, after they have been each of them Tryed by their own Prophet. For 'tis their Belief, That a Man may be Saved in all Sorts of Religion.

concerning the Laſt Judgment and the Reſurrection.

CHAP.

CHAP. XX.

The Habits of the Turks *both Men and Women, as alſo of the* Jews. *The Tonſure of their Heads and Beards. Their manner of Saluting, and the Honorable Side. The Handſome Make of the Turks*, &c.

The Habits of the Turks both Men and Women.

THE Chriſtians are not more Fickle in their way of Dreſſing, than the *Turks* are conſtant therein. They do not ſo much as know what 'tis to alter the Faſhion. What was in uſe at Times the moſt remote, is practis'd among them to this very Day. So that their way of Dreſſing is very Grave, Manly, and Pleaſant to behold, to which their handſome Shape and Mien contributes not a little. For you will very rarely meet with any among them, that are Crooked, Maimed or Cripples, or that have any other Deformity.

The firſt Thing they put both Men and Women on their naked Bodies is a Pair of Drawers, which has no ſlit either before or behind. Over this comes on the Shirt, and over that the Doliman, which is a ſort of long Caſſock that reaches down to their Heels, with ſtrait Sleeves which they button on the Wriſt. In Summer this Doliman is of Calico or ſtryp'd Muſlin, and in Winter, Satten or ſome ſuch other Stuff, and commonly lin'd with Cotton. They are girded about the Waſte with a Silk Scarf, and ſometimes with a Leathern Girdle of two or three Fingers broad, ſet off with a Gold or Silver Buckle, which faſtens all their Cloths. The Women of Quality and Eſtates clap Jewels on this Girdle, but the Men generally wear them of Plain Silk, and they of Note have them embroider'd with Gold or Silver. A Feredge, which is a ſort of Garment much like to our Juſtaucorps, only 'tis a little longer reaching down to the Feet, and has very large and long Sleeves, is hung careleſly over the Doliman, and ſerves them inſtead of a Cloak. As to the Lower Part of the Body, 'tis not only cover'd with the Drawers and Shirt, but the Men have over them a Pair of red Cloth Breeches, which reaches down to their Heels, at the Bottom whereof are faſten'd leathern Pumps of a yellow Colour, they call them *Meſtes*. Their *Papouches* are of the ſame Colour, and made much like our Slippers. The Heel of their *Papouches* is even with the reſt of the Sole, only it has a Semicircle of Iron in the form of a Horſe-ſhoe on it. On their Heads they wear a Bonnet of red Velvet twiſted about with a White or Red Turban. The Priviledge of wearing a Green One is only granted to thoſe that can give ſufficient Proofs of their being deſcended from *Mahomet*. Theſe are called Sherifs or Emirs, which ſignifies Noble, of whom there are a great Number: Becauſe if the Daughter of an Emir Marry a *Turk* who is not ſo, and has a Male Child, he is an Emir by his Mother's Side, and enjoys all the Priviledges of an Emir, as if he were deſcended from the Line-Male. The Women, who are of this Family, are diſtinguiſh'd as ſuch by a Piece of Green Stuff which they faſten to their *Tarpous*. This *Tarpous*, which ſerves the Women as a ſort of a Head-dreſs, is a large Cap of Six or eight Quarters, made of Cloth of Gold, or ſome ſuch rich Stuff, and is faſten'd to their Heads with a Handkerchief work'd in Gold or Silver, which hangs careleſly on one Side. The Ladies of Quality ſet them off with Jewels; but they who cannot come up ſo high, uſe only Flowers or other ſuch like Trinkets, which they mix ſo variouſly, as affords a pleaſant Sight to the Eye, and gives a conſiderable Addition to the natural Beauty of the Women; and that which farther deceives the Eye is, That they all Paint and Colour their Eyebrows and Eyelids with a certain Black which they call *Surme*. This Head-dreſs is very Gallant, and beſides adds much to the Majeſty of Perſons of Quality. But within Doors they only wear a Cap of red Cloth, made much in the ſame Faſhion as our Night-Caps, but longer, and which has four Corners at the Top, and a round of Pearls about the Middle, or ſome other Ornament to make it the Handſommer. The Women likewiſe wear *Feredges* when they go Abroad, and another ſort of neater Vail call'd *Kirkie*. But inſtead of this Laſt they wear in Winter a ſort of Cloth Veſt, with a Furr. They are ſtraiter than the former, and the Sleeves of them very cloſe, which reach down to the Wriſt. Perſons of Quality line it with Samour or Sables, a Furr of great Value; ſome of them amounting to Three or Four Hundred Crowns a Piece. In fine this Habit, beſide its Gravity, is very becoming and neat, and ſo commodious a Garment, that in a Moment it can be put on or off, as is eaſie to diſcern by the Deſcription that I have given of it.

The Habits of the Jews.

The manner of the *Jews* Dreſs is much the ſame with that of the *Turks*, only the Colour

Colour which they wear is Violet, and their upper Garment ought to be Black. But the Head-dreſs of the Women differs very much from that of the *Turkiſh* Women. As this will ſoon be perceived by the Repreſentation which I have exhibited of them in my Copper-Plates.

The Cuſtom of the Turks, *with reſpect to their Hair and Beards.*

The Manners and Cuſtoms of the *Turks* are in many Things vaſtly different from Ours, particularly in this, that they ſhave their Heads, whilſt they let their Beards and Whiskers grow to a great Length, and the larger they are the more is a Man eſteem'd for it. Nay they Swear by them, and one cannot put a greater Affront on a *Turk* than to pluck him by the Beard, tho' it were to Kiſs him, which is a common Piece of Civility among them. As ſtrange as we think it to ſee them with their great Beards, ſo we ſeem as odd to them with our Long Hair and Perukes, which they term Neſts for the Devil. However they leave a Tuft of Hair on their Head, for the Reaſon above-mentioned.

Their Manner of Salutation.

When they Salute one another, they never uncover the Head, becauſe, as was ſaid above, they Swear by them, they only clap their Hands on their Breaſts, and bend their Body a little. Their common Salutation is, *Selon meon aleicon*, Peace be with you; to which the Reply is *Aleicam eſſelam ve raſſemet*, Peace be upon you and the Mercy of God.

The Honourable Side among the Turks.

Another Thing, wherein the *Turks* differ from us, is the Place of Honour, for they reckon the Left-Hand to be more Honourable than the Right, becauſe on that Side the Sword is worn, and conſequently one has the Command of his Arms that walks on the Right-Hand. However 'tis not ſo common among them to wear Swords, as 'tis among *Chriſtians*. The *Franks* never wear any during their Abode in *Turkey*, no not ſo much as the Captains of Men of War, for fear the *Turks* ſhould Jeer them for it. Nor do the *Turkiſh* Souldiers themſelves wear a *Sabre* by their Sides, unleſs they are actually upon Duty.

To conclude, The *Turks* are for the moſt part well ſhaped in their Bodies, and one may meet with more ill-made People in one ſingle City of *Chriſtendom*, than in all the Grand Signior's Empire. Beſides, they are very robuſt and arrive to a great Age, of which this natural Reaſon may be aſſign'd, that they Eat nothing but what is good and wholeſome, without minding the Delicacy and Variety of Diſhes, which is often prejudicial to and ſpoils the Stomach, and conſequently the more noble Parts. Hence it is that they are ſeldom Sick, and ſcarce ever troubled with thoſe Indiſpoſitions, ſo common among us, ſuch as the Gravel, the Stone, the Gout, *&c.* They owe this to their Temperance in Meats and Drinks, and partly to their Baths, provided they do not proceed to an immoderate Uſe of them. 'Tis the ſame with the Women, They have as majeſtick a Make and Mien as the Men, and the long Garments which they wear, contribute very much thereto.

CHAP.

CHAP. XXI.

The Meats and Drinks of the Turks, *with the Manner of their Eating. The Good Effects of their Sobriety. The difference between ſome* Turkiſh *Cuſtoms and Ours*, &c.

THO' the *Turks* are ſo ſumptuous in their Habits, yet they are not ſo coſtly in their Eating and Drinking; and if *Chriſtians* are ſo fooliſh as to ruin their Health by their extravagant Feeding, yet 'tis not ſo with the *Turks*, who never break their Conſtitution by this means. They are ſatisfied with a ſlender Bill of Fare, and carry, as one may ſay, their Kitchen about them, ſo that the Paſtry-Cooks and Victuallers would have but a ſorry Trade among them. Their moſt uſual Diet is the *Pilau*, conſiſting of Rice boil'd with the Broth of a Fowl or of Meat and with Butter. For want of Broth they dreſs it only with Butter and Water. They likewiſe very often put Curds into it, which they call *Jagbour*, to which they add ſome Saffron to colour it. They mix with it ſome Hony or *Pekmes*, which is a ſort of Mead to ſweeten it; Laſtly, they put in ſeveral other Ingredients to gratifie the Humour of a People of ſo extravagant a Palate as they are. But the moſt uſual Method is to throw in as they uſe it, a great deal of Pepper on the Top to give it a Reliſh.

Pilau the uſual Diet of the Turks.

They who can afford it put in a Fowl or a Piece of Mutton or Beef, which becomes very Tender. The thicker and drier the *Pilau* is, the better is the Meat boil'd.

Their Table is the Ground, or at moſt a ſmall Board rais'd about a Foot off the Ground, round which they ſit Croſs-leg'd like our Taylors. Their Table-Cloth is a round Piece of Brown Spaniſh Leather, which they call the *Sofra*; and inſtead of a Napkin they make uſe of a long Piece of Linnen caſt round about, and which is commonly of a Blew Colour.

When they are ſeated they ſay *Bis millah*, that is, in the Name of God, and immediately they fall to Eating. If they have any other Diſh, which is not very common among the ordinary Sort, then the *Pilau* comes laſt, as is always practiſed among People of Faſhion, and they eat it with Wooden Spoons. The Meat is pulled to Pieces by one of the Company, but this is chiefly done with reſpect to the Fowls, which are put whole into the *Pilau*, and ſerved up as they are ſtewed therein. For as to the Beef and Mutton, whether Roaſted or Boiled, they always cut it before-hand into ſmall Pieces.

During the Repaſt they Drink nothing, but when they have done Eating, an Earthen Pot full of Water is clap'd before them, of which they drink as much as they pleaſe. Then they return Thanks in as few Words as they crav'd a Bleſſing, for they only ſay, *Hamadilah*, that is, God be Praiſed, and afterwards they waſh their Hands. 'Tis to be obſerv'd that they do not do this when they ſit down, but only when they riſe up from Table.

Among Perſons of Quality inſtead of a Table they make uſe of a ſort of a large rais'd Diſh, with a little Brim, which they call *Sime*. This they put upon the *Sofra*, and upon it the Diſhes are laid with the Victuals, one after another. For 'tis to be noted that the *Turks* make uſe but of one Diſh at a time, and as ſoon as the laſt that is ſerv'd up is removed, the *Sime* is taken off at the ſame time, and for the laſt Courſe, whether of Fruit or any thing elſe, the bare *Sofra* ſerves the Turn.

Their Bread.

As to Bread, they have it every Day freſh and freſh, and to make it the Lighter, they uſe a very ſharp Leaven. 'Tis commonly very Courſe, and much like to our Biſket; it is round and flat of about the thickneſs of one's Finger. They likewiſe very frequently make uſe of it, upon the Account of the Conveniency of its Form, as a Plate to lay their Meat on, and ſo they eat both together.

Their excellent Onions.

They have a certain Way of roaſting their Beef, which gives it a very delicate Taſte. They cut it into ſmall Pieces, and run it upon a ſmall Spit, clapping a ſlice of Onion between each Piece. And here we cannot but ſay that the Onions of this Country have incomparably a more delicious Taſte than thoſe of our Growth. The *Greeks* make them ſerve as the laſt Courſe, juſt as with us Cheeſe and Butter comes laſt. In all the Places where I could find any Proviſion, I alſo furniſh'd my ſelf with thoſe Onions to Eat upon the Road; and after I was us'd to them, I found that eating them with a little Bread and Salt, they were a dainty Repaſt. This made me no longer admire that the *Egyptians*, during the Building of their Pyramids, laid out ſo great Sums upon Onions, as Hiſtorians relate.

Their Oil.

Nor muſt we omit ſaying ſomething of Oil, as being that which they make uſe of as a Sawce to a great Part of their

Meats, without giving them the leaſt diſguſt. For the Oil here is very Clear, Sweet and pleaſant Taſted, ſo that with a little Salt one may eat it upon Bread inſtead of Butter. If one ſqueeze a little Juice of Citron, or drop a little Vinegar into it, with ſome Pepper and Salt beat together, it makes a curious Sawce, proper for certain ſorts of Fiſh: And in time one is ſo us'd to it, that one might very well be without Butter, let it be never ſo good.

The force of Cuſtom, with reſpect to Aliments.

In ſhort Cuſtom is a ſecond Nature, and for the moſt part the uſe of Aliments conſiſts only in this. Thoſe Things which we have ſuck'd in with our Mothers Milk, do often ſtick by us and laſt our whole Life. Each Country likewiſe has ſomething particular to it ſelf, which they cannot tell how to part with, becauſe they are uſed to it from their very Infancy. I have often taken notice that the *Greek* Women, married to our Merchants, who had commonly the beſt Butter and Cheeſe ſent them from *Holland*, yet would never eat a Bit of either, but inſtead thereof, through a peculiar Humor, they would eat Olives tho' half Rotten, and blanch'd Beans; juſt as the *Italians* eat ſmall Artichokes with Pepper and Vinegar. They likewiſe roaſt Artichokes upon a Gridiron with a little Oil, Pepper and Salt between the Leaves, which makes a delicate Diſh, and they eat not ſo flaſhy as when they are Boyled after our Way. The *Turks* have likewiſe another Way of Dreſſing Artichokes, and that is, to cut them into Quarters when they are young, and to Fry them in a Warming-Pan, and this is likewiſe dainty Food. But it is time we ſhould now ſay ſomewhat of their Drinks.

Artichokes.

Their Drinks.

The moſt uſual Liquor which they Drink is Water, or *Kahue*, which we call Coffee, of which they are always Tippling. They have another ſort of Liquor call'd *Sherbet*. It is made of Sugar, Juice of Lemon and Roſe-Water, with a little Perfume of Musk and Ambergreaſe. This Liquor is very Pleaſant, and a Man may make a ſort of Paſte or Cake of it to carry along with him in his Travels, for he need only mix it with ſome freſh Water as oft as he has Occaſion. I commonly carry'd ſome along with me when I travell'd, and it was my uſual Drink, when Wine fell Short. But Mornings and Evenings I took a Dram of Brandy, which I always found to be good for me. One may have it every where among the *Greeks*: 'Tis indeed Weak, being extracted only from Wheat, but I improv'd it by putting it into Bottles, and mixing therewith a little Sugar, Cloves, and the Rind of an Orange or Citron. But when I could meet with any French-Brandy by the Ships that ſometimes came to Port, I then ſtock'd my ſelf, and bought as much as I could conveniently carry along with me in my Travels.

The good Effects of the Temperance of the Turks.

This Sobrriety of the *Turks* does not ſuit very well with the Genius of the *Engliſh* or *Germans*, the former of which are all for good Eating, whilſt the latter are exceſſive Drinkers. A Sack of Rice every Year with ſome Jarrs of Butter, and dry Fruits, are ſufficient Proviſion for a pretty numerous Family. 'Tis to this Temperance that the Eaſtern People chiefly owe their Strong and Healthful Conſtitutions. And if they were permitted to poſſeſs large Eſtates of their own, out of which they might receive an Annual Revenue, no doubt but their Frugality and Temperance would enrich more Families in *Conſtantinople*, than Exceſs and Riot have ruin'd in all the *Low-Countries*.

The Supper of the Turks better than their Dinner.

It is requiſite to add, That moſt of the Eaſtern People, and eſpecially the Merchants and Artificers do commonly make a better Supper than a Dinner, quite contrary to the Cuſtom of the *Europeans*, who Eat a good Dinner, but a light Supper. However there are ſome in *Turkey*, as well as elſewhere, who can diſpence with a good Dinner as well as a good Supper, and that without prejudicing their Health: So true is it, as was obſerv'd before, that Cuſtom is a ſecond Nature, which can tell how to reconcile both theſe together.

Several Cuſtoms wherein the Turks differ from us.

The *Turks* differ from us not only in their Dinners, but alſo in a great many other Things. As for Inſtance, We have only one Wife at a Time, they ſeveral; We wear ſhort Habits, whilſt they wear long ones: We let the Hair of our Head grow, and ſhave our Beards cloſe, they on the contrary ſhave their Heads, and let their Beards grow. The Right-Hand is the moſt honourable Side with us, the Left with them. We Write from the Left to the Right, and in diſtinct Lines, whilſt they Write from the Right to the Left, and the Lines are crooked and meet one another. We uncover the Head in Saluting any Perſon, the *Turks* keep their *Turbans* on their Heads, and only make a little Bow. There are a Hundred other Differences, which do not at preſent occur to my Memory.

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CHAP. XXII.

Of the Paſt-times, Sports, Exerciſes, Diverſions and Inſtruments of Muſick in uſe among the Turks, *with other particulars relating thereto.*

The Domeſtick Diverſions of the Turks.

WHereas the *Turks* are very Grave and Serious in their Nature, you never ſee them much in Motion, unleſs there be a neceſſity for it. One might even charge them with ſome ſort of Idleneſs; for when they are at Home, and have nothing elſe to do, they commonly ſit upon their *Divans*, Smoaking of Tobacco, or Playing upon a ſort of Lute of three Strings, and which, tho' it makes but indifferent Muſick, yet never tires them. They ſpend a whole Afternoon all alone Playing upon this Inſtrument, and will ſpend a great part of their Time in Sleeping.

When they pay Viſits one to another, immediately Tobacco and Coffee is brought forth, and afterwards they Smoke and diſcourſe the Point very Gravely, without riſing from their *Divans*, unleſs it be for their Neceſſities. In the following Plate we repreſent the manner how they Sit, the Letter A. repreſents a Company of Men, and the Letter B. a Company of Women.

They never walk ſeveral times backwards and forwards in a Chamber, or in any other Place, as is cuſtomary among us; but openly deride the *Franks* for ſo doing, and look upon them as Fools: They ask them what great Buſineſs they have in a Place which they ſee ſo often, and from whence they are ſeen to return at every Inſtant, without ſhewing that they have done any Thing there.

Their Games.

But when they begin to be weary of this Idleneſs, and are minded to take any Paſtime, they betake themſelves to a Game at *Cheſs*, at which they are very Skilful, or elſe at Draughts, or the like. But they never Play for Mony, thinking it to be ſinful. And tho' they Play with that indifference, that they do not value whether they win or loſe, yet they take ſo much Pleaſure at it, as to ſpend whole Days in Play.

The *Mankala*, or Play with Shells, is likewiſe very common among them, and both the Rich and Poor divert themſelves therewith, ſo that 'tis a Game very much in Faſhion. There are ſome Travellers who ſay that the *Turks* never Play at Dice or any other Chance-Game whatſoever; But I am ſure they are Miſtaken, having my ſelf ſeen them play at Tables ſeveral Times.

The Diverſions of thoſe who are bred up to War.

The Diverſions of thoſe who are bred up to Arms are quite of another Nature. That of ſhooting with a Bow and Arrow is one of the moſt common, at which exerciſe they are very expert. There are ſeveral Houſes at *Conſtantinople*, where a Man may exerciſe himſelf at this Diverſion at a very reaſonable Rate, and yet this pay affords them a pretty good Livelihood. They are likewiſe very well skill'd in ſhooting with a Gun at the Mark, and I have ſeen ſome of them who have hit the Mark as they rid on Horſeback full Speed. But that wherein they ſeem chiefly to excell, is the managing of the *Zagaie*; which is a ſort of Stick about four Foot long, about an Inch Thick, round before and flat behind, and commonly of Box; their way of Playing with it is as follows: A great Company meet upon a Plain, or ſome other open Place, and One of them runs before, whilſt another with the *Zagaie* in his Hand follows him full drive. He who runs before every now and then looks behind him, as well to avoid the Blow, as alſo to catch the *Zagaie* when thrown at him; and when he becomes Maſter of it, as it frequently happens; then the Sport changes, and he who before fled, becomes the Purſuer. This is a rough and dangerous Exerciſe; for if the Back (the Place aim'd at) eſcape the *Zagaie*, by reaſon of a Man's turning every now and then to avoid the Blow, yet the Head often Pays for it, and the Blow cannot chuſe but be violent, ſince he who throws the *Zagaie*, flings it with all his Force, which if it ſtrikes makes a conſiderable Wound. It is hardly credible how far they can throw this Stick; and if I ſaid that I have ſeen them throw it Three or Four Hundred Foot, I ſhould Speak within Compaſs; but 'tis true withal that all have not the Strength and Skill to do it. When they Fight in good earneſt, Experience is of great Uſe in this Exerciſe, and then inſtead of *Zagaies*, they make uſe of certain ſmall Lances, which the young Men carry

ry along with them when they Travel. They have commonly Three of them, which they put one upon another, on one Side of their Horſe. Theſe ſmall Lances are made of Ebony, or ſome ſuch other choice Wood, and have at the End an Iron Point Fourſquar'd, or elſe Flat.

The Women Dancers. They who are of a more tender Complexion, may divert themſelves very well with a ſort of Women whom the *Turks* call *Singis*. They are a ſort of publick Dancers, who go wherever they are ſent for, and are commonly *Jewiſh* and *Armenian* Women, or elſe *Chriſtian* Slaves. There are likewiſe ſome young *Jewiſh* Boys that ſometimes mix with them, and who are dreſs'd up in Women's Habits. Theſe *Singis* are commonly very nimble, and in Dancing they play with a ſort of Caſtanets which make a pretty Sort of Muſick, that riſes and falls according to the Motions and Poſtures of their Bodies. I have been often where theſe Sorts of Diverſion were us'd, and among other Places at the Houſe of Monſieur *Colliers*, Embaſſador from their High Mightineſſes to the Port, when he treated either the *French* or *Venetian* Ambaſſador. This laſted ſometimes till late at Night, but without any of thoſe Shameful and Laſcivious Poſtures, wherein the *Turks* take ſo much Pleaſure. However, they are not ſo Grave, but that they every now and then gave their Excellencies ſome Merriment. But when theſe Dancers are left to their full Liberty, and they ſee People pleaſed with their Indecencies, they ſhew the moſt ſhameful Poſtures that can be Imagin'd; having ſo accuſtomed their Limbs from their Childhood to all manner of Movements, that they can ſhew you a Thouſand different Tricks.

The *Turks*, beſides the Lute, an Inſtrument wherein they moſt Delight, which has not, as was ſaid before, above three Strings, and makes but indifferent Muſick, have likewiſe ſeveral other Inſtruments. They make uſe of the Flute of *Pan*, the Cymbal or Drum of *Bacchus*, after the *Italian* manner, of Caſtanets, *&c.* But for thoſe fine Inſtruments of Muſick which we have in *Chriſtendom*, they have not ſo much as any Knowledge of them, Muſick with them being not arrived to ſo high a Pitch.

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CHAP. XXIII.

The Good Order which the Turks *observe with respect to their Provisions. Their Precautions against Murders and Duels. The several Sorts of Punishments in use among them; their way of Punishing the* Janisaries, *&c.*

good der of Turks, *b re- t to ir Pro- ons.*

ONE of the Things wherein the *Turks* take the greatest care, is to keep up a good Order in every thing, and they who offend against the Laws may expect immediate Punishment.

There is always a fix'd Price set upon Provisions, beyond which they dare not go. For if any one is overreach'd, he need only Complain of it to the Judge, and the Merchant will be immediately Fin'd, and over and above will receive several Drubs on the bottom of his Feet. That this good Order may not in the least be infringed, there are certain Persons appointed, which we may stile the Overseers of the Market, who take care of Weights and Measures, *&c.* These every day go their Rounds, to see whether any thing be done contrary to the Orders; and if they meet with any Person that has sold too dear, or has made scanty Measure, they immediately lay him on the Ground; and besides the Fine laid upon him, they give him according to Custom the Bastinado on the Feet. This is what I have seen often done in *Constantinople* and elsewhere, especially with respect to Bakers that made their Bread less than it should be. This exact and severe Punishment is such a Restraint upon Traders, that one may safely send a Child into the Market, for these Officers speak to the Children who have bought any thing, they examine what it cost them, they weigh it, and in case they find the Merchant has cheated them either in Price or Weight, they carry the Child back again to the Merchant, and after Conviction, they correct him upon the Spot.

eir Pre- tions inst rders d Duels.

As to those Distubances and Quarrels which may happen in the Streets, they have a very good Order to prevent them. For to oblige every one to hinder them as far as possible, they have a Law which imports, That if any Person be found Kill'd in the Streets, and it is not known who has commited the Murder, He before whose House the Fact was perpetrated is bound to pay the Price of the Blood, and this commonly amounts to three hundred Crowns. In other Cities 'tis the whole Quarter. That is responsible for it, except the *Franks*, who are exempt from this Law. If he who committed the Fact be taken, and convicted thereof, they have nothing to do to pay the Sum; and if the Relations of the Deceased will harken to any accommodation, the Murderer may ransom himself for three or four hundred Crowns. But if the Kindred be Minors, then the Murderer is to stay in Prison till they come of Age, and then he lies at their Mercy either to take the Money, or to put him to Death.

As for Duels, there is not the least notion of any such thing in *Turkey*, which ought to be ascribed to the wise precaution of their Prophet who has as it were cut up the two Roots of this Evil, *viz.* Drunkenness and Gaming. For among the *Turks* Persons of any repute drink no Wine, and they who addict themselves to it are no better Esteem'd than they who take Opium or any such like thing which causes a sort of Drunkenness. And for Gaming, tho' they have several sort of Games, yet they cannot be look'd upon as Gamesters; that is, they only Play for Diversion, to shew their Art, but never for Mony, which is likewise the Cause that no great Quarrels can arise from thence.

To prevent likewise the Disorders and Riots that may happen in the Night, every Body is obliged to depart the Streets half an Hour after Sun-Set; otherwise he is liable to be taken up by the *Kolouc*, which is a sort of Watch-men, if he be found without a Candle and Lanthorn, and is clap'd into Prison till the next Morning, when he is examin'd, and according to his being found Innocent or Guilty, he is Punish'd or Discharg'd, however it always costs him something. This Order is observ'd as well when the Moon Shines, as when it does not, whereby the *Turks* would seem to intimate that Honest People ought always to walk in the Light.

The ordinary way of Punishing Offenders.

Their usual way of Punishing Offenders, is by giving them such a Number of Blows on the Soles of their Feet. For this Purpose they have a kind of an Engine of thick Wood, which they call *Falacca*, in the midst of which are two Holes about a Foot distant from one another.

ther. Thro' theſe Holes they put the Legs of him who is to be Corrected. They lay him flat on his Back, and tie his Legs faſt to the *Falacca*. Then two Men lift up this Engine ſo high, that the Perſon to be Corrected touches the Ground only with his Shoulders, and by this means he can make no reſiſtance or violent Motion. Then two others come with ſhort Sticks, or rather Laths of a Fingers thickneſs in their Hands, and give him by Tale as many Blows as were aſſign'd him, or till he who caus'd him to be thus Corrected ſays, it is enough. This Correction is very ſevere, and hinders a Man from Walking ſeveral Weeks, and ſometimes Months, eſpecially when he receives three or four hundred Drubs, as is done for any great Offence. But five and twenty or thirty Drubs, the uſual Correction for ſlight Miſdemeanors, are no hinderance to their Walking, and they who come off ſo, run away as ſoon as they are Diſcharg'd, as I frequently took notice at *Galata*, going by chance along the Streets. This is the Correction likewiſe which Maſters give their Slaves, and by this means keep them in Awe and Subjection.

Theſe Blows are likewiſe ſometimes given upon the Breech, but cover'd with a thin Pair of Drawers. After this manner likewiſe they Correct the Women, when they Offend; and the Correction is worſe on that Part than on the Soles of the Feet, eſpecially if five or ſix hundred Blows be given; becauſe then they are forc'd to cut off with a Raſor the putrified and dead Fleſh, to prevent it from growing to a Gangrene, and are confin'd to their Beds for whole Months together. I never ſaw this ſort of Correction exercis'd, becauſe it is very rare, and I know no more of it than what I had by Hear-ſay.

Their Capital Puniſhments are, Hanging, Beheading, Strangling and Impaling; which laſt is ſcarce ever Inflicted unleſs upon Highway-men, Murderers and Aſſaſſins; and is much ſuch another Puniſhment as breaking a Man alive upon the Wheel. *Their Capital Puniſhments.*

In fine the *Janizaries* are exempt from theſe Sorts of Puniſhments; nor are they ever Executed publickly, let their Crimes be never ſo great. They are only put into a Sack and thrown out into the Sea, thro' one of the Windows of the Seraglio, a Piece of Canon being diſcharg'd at the ſame Time, as a Signal of the Execution of that Sentence. The Grand Viſir himſelf has not Power to puniſh a *Janizary*, which is lodg'd only in the *Aga* or General of them. There is likewiſe another ſort of diſgraceful Puniſhment among thoſe of that Rank, which is the cutting off a certain Collar that they wear on the Top of their Habits, as a Token of their being *Janizaries*. They who are thus Puniſh'd are thereby declar'd unworthy of that honourable Poſt, and turn'd out of it Diſgracefully. *The Puniſhment of the Janizaries.*

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CHAP. XXIV.

The Vertues and Vices of the Turks. *The Miſtake of ſome Travellers with reſpect to the Colours prohibited to be worn by the* Chriſtians. *The Defects and Beauty of the* Turkiſh *Women. The Contempt and Jealouſie which the* Turks *have for their Wives,* &c.

AFTER this Account of the principal Matters relating to the Cuſtoms and Manners of the *Turks*, I ſhall reduce what I have to ſay farther on this Head to a narrow Compaſs, to which I ſhall add ſome ſhort Remarks that perhaps may not be ungrateful to the Reader.

The Genius of the Turks.

The *Turks*, generally Speaking, are Men of Honeſt Principles: (by *Turks* I here only mean ſuch as are orginally ſo, for as to the others, who have renounc'd their Religion to embrace Mahometiſm, they are commonly notorious Villains, who keep as little Faith with Men, as they have done with their God.) They are no Cheats, no not to Chriſtians, for they are of Opinion. That 'its as unlawful to Cheat a Chriſtian, as tis to Cheat a *Turk*. So that if the Chriſtians are at any time Robb'd and Ranſack'd by the *Turks*, 'tis rather to be attributed to their mutual Enmity, or to the Malice of the *Jews*, who often preſs them upon abuſing the Chriſtians, than to their natural Inclination. Beſides this they are Pious, Charitable, and great Zealots in their Religion. They are very Loyal to their Prince, to whom they Pay ſo Blind an Obedience, as to make no ſcruple of ſubmitting themſelves to Death, whenever he is pleas'd to command it. They are not Quarrelſome; are Temperate in Meats and Drinks, *&c.* But on the other Hand they are Proud, and deſpiſe all other Nations, eſpecially thoſe who differ from them in Religion, ſuch as the *Chriſtians* and *Jews*, the former of which they call by way of Deriſion *Tupek* and *Jouwer*, Dogs and Infidels. They likewiſe look upon themſelves as the moſt Valiant of Mankind, a Quality that might be diſputed with them by a great many Men, provided they would not reckon for Valour the Raſhneſs and Foolhardineſs to which they are extremely addicted, and which proceeds from the prepoſſeſs'd Notions that they have of Predeſtination, which renders them even unfearful of the Plague it ſelf. To this may be added the Opinion they have, That if they Die in Fighting againſt the Enemies of their Religion, they go immediately to partake of all the Pleaſures which *Mahomet* has Promis'd them in Paradiſe. Notwithſtanding this good Opinion that they have of themſelves, yet in a great many Things they have as high an Eſteem for the *Europeans* as they have for themſelves, eſpecially at *Conſtantinople*, where the great Familiarity they have with them, has given a thouſand Proofs of their Abilities. But as for the common People they are very Rude, and one muſt expect to receive a great many Incivilities from them. This proceeds chiefly from their ſeeing ſo many every now and then come from *Europe* with new Faſhion'd Habits, which they look upon as unbecoming the Gravity of a Man: Hence it is that they treat us with Contempt, and ſtyle us Apes without a Tail. The greateſt Spite they have is at our Hats, which they pull off our Heads at every turn, ſo that the ſafeſt way is to Dreſs ones ſelf after the Cuſtom of the Country during ones ſtay there. This makes me remember a certain Thing, which I here take notice of by the Bye.

A Miſtake with reſpect to the Colours prohibited to be Worn by the Chriſtians in Turkey.

Several Travellers have aſſerted, That the *Chriſtians* are not allowed to wear a white *Turban*, unleſs ſome other Colour be mix'd with it, and that if any *Chriſtian* ſhould be found with ſuch a *Turban* on, he muſt either turn *Turk*, or elſe die for it. But this is a miſtake, for I my ſelf both at *Epheſus* and *Conſtantinople* wore a white *Turban*, and was never ſo much as call'd in Queſtion for it. And as for the green *Turban*, there is no ſuch great Penalty for wearing it as ſome have given out, I have ſeen them worn even by ſome *Chriſtians*. This is certain that the ſafeſt way is not to meddle with it, to prevent any Trouble that may happen upon that Score; and nothing is more reaſonable, than for a Man to conform himſelf to the Cuſtoms and Manners of a Country wherein he deſires to enjoy quietly the Priviledges and Rights of Hoſpitality.

Sodomy very common among the Turks.

Beſides the Faults of the *Turks*, already mention'd, *Sodomy* is very common among them, and they make no more of it, than we do of the moſt innocent Galantries that are. 'Tis the uſual Burden of their Songs, as well as Wine is, whereby they give a ſufficient Evidence how much better pleas'd they are with that Beaſtly and Unnatural Paſſion, than they are with the natural Uſe of Women. They are likewiſe very much addicted to Drunkenneſs, pro-

provided they can do it ſecretly and without injuring their Reputation. And whereas there are none that know the Virtue that is in Mony better than they, ſo there are hardly any People in the World more Greedy and Covetous of it; they covet it to ſuch a Degree, that they would do any the meaneſt Thing for Mony; as the inferior Sort of People among them would do you any Service for a few Bottles of Wine.

The Faults of the Women of Turkey.

Nor are their Women guilty of leſs Faults, being particularly addicted to Idleneſs, and the taking no manner of Care of any Thing elſe but gratifying their Pleaſures. They who are Rich ſpend their whole Time idly with their Friends, ſitting on a *Sopha* and Drinking Coffee, without ever turning their Hands to any the leaſt Buſineſs whatſoever. Yet ſome among them there are that are very Skilful in Embroidery; and I have ſeen ſome Howſings for Horſes that have been very Rich, and wrought Handkerchiefs, wherein Silk of divers Colours, the Gold and Silver Threads, have been ſo curiouſly intermix'd, that one would find it hard to ſhew the like in *Europe*. The Women are likewiſe very Proud, and are ſo much taken up with their Cloths, that they never think them Rich enough, eſpecially if their Eſtates and Qualities will afford it. Nor is Chaſtity a Vertue which they much regard, either becauſe the Contempt and Jealouſie of their Husbands occaſions it, or elſe becauſe they are naturally inclin'd to be Leud. Hence it is that when they meet with any *Franks* in the Street (which is very ſeldom their Fortune to do, being almoſt always kept within Doors) and when they are out of the Sight of their Husbands and other *Turks*, they make a Stop to Speak to thoſe Strangers, and in their Diſcourſes mix a great many Charming and Paſſionate Expreſſions. They tell them that they are very Sorry that they are *Infidels*, that they would Burn for their ſakes, *&c.* This they expreſs with ſo moving an Air, that one can hardly forbear being touch'd and affected therewith, eſpecially if lifting up their Vail of Black Crape, which uſually hangs over their Face, they dart a Glance or Two of their fine Eyes, and by their amorous Looks add Rhetorick to their Tongues and their paſſionate Geſtures. This is what I have often experienc'd, and therefore can Speak of it with the greater Confidence. They are generally of a very fair Complexion, to which their ſeldom expoſing their Faces to the Sun or the Air muſt needs very much contribute: But beſides this they have recourſe to Art for the increaſing of their Natural Beauty, for they Paint their Eyelids and Eyebrows with a certain Black, which they call *Surme*, and their Nails with a certain dark Red, which they call *Elhanne*. And as to the reſt of their Body, wherein 'tis very rare to obſerve any external Defect, they are ſo neat and cleanly, upon the Account of the Baths which they frequent at leaſt Twice a Week, that our *European* Women muſt needs yield to them the Pre-eminency, not excepting thoſe very Places where Neatneſs is carry'd ſo high as to make them the very Slaves of their Houſes, whoſe Cleanlineſs they ſeem as it were to Idolize.

But all theſe Accompliſhments of the *Turkiſh* Women cannot win the Affections of their Husbands to them, who hardly do them the Honour of looking upon them as rational Creatures. Nor do they believe that they ſhall enter into Paradiſe, and therefore they do not permit them to enter into their Moſques, as if they were only capable of diſturbing their Devotion. However notwithſtanding they are thus deſpis'd by their Husbands, who have a greater Kindneſs for young Boys than they have for them, yet the Men are ſo Jealous of, and diſtruſt the Women ſo much upon the Account of the Infirmity of their Sex, that they will not permit them to ſee any Man, tho' it were one of their neareſt Relations: And a Woman that ſhould diſcover her Face, or ſhew only her Hands, would paſs for Diſhoneſt, and receive the Baſtinado upon her Back-ſide. They never go to Market, nor are they to be ſeen in the Streets, unleſs when they go to the Baths. In ſhort, If they are Married to Perſons of Quality, they become ſtill more Unfortunate, as being abridg'd of their Liberty; for (as was before obſerv'd) ſuch Perſons have Bagnioes in their own Houſes, and by this means keep their Wives within Doors, where they are under the Guard of Eunuchs, ſo that the Poor Ladies have not the leaſt Pretence to divert themſelves elſewhere.

The Contempt and Jealouſy which the Turks have for their Wives.

CHAP.

CHAP. XXV.

The Miſtake of Travellers with reſpect to the Men of Learning among the Turks, *with an Account of their Aſtrologers, Phyſicians and Poets. Their peculiar Way of Fiſhing. The frequent Fires that happen at* Conſtantinople, *&c.*

MY Deſign was to croud what I had farther to add concerning the *Turks* into one Chapter of general Matters; but whereas there were ſome that could not be ſo properly inſerted under that Head, or rather the Variety of them being ſuch as would render the Narration Intricate or Defective, I choſe rather to make here a diſtinct Chapter of ſome ſeparate and odd Matters.

Some Travellers, not thoroughly inform'd in the Affairs of the *Ottoman* Empire, have told the World, That among the Original *Turks* there are no learned Men, nor any Phyſicians, which obliges them when they are Sick to have recourſe to the *Chriſtians* or the *Jews*, or elſe to make uſe of one of their Slaves, who has Skill enough to Practice Phyſick. I cannot diſprove this abſolutely, ſince by Experience I have found that there are indeed a great many among them of this Character. But this I muſt ſay, That in ſeveral Cities there are ſome Original *Turks* who are Skill'd in Phyſick and Chirurgery; and that the Latter when there is occaſion for breathing a Vein, make uſe of very fine Lancets, which are brought from *Perſia*. So that what is ſaid of ſharpned Nails and pointed Reeds, may perhaps be true, but if this ſhould be ſo, yet it is only for want of better Inſtruments, or elſe in ſome Places only. For at *Conſtantinople* and other large Towns, I never obſerv'd that they were reduc'd to ſuch ſorry Shifts.

As for the Cure of the Head-Ach they differ very much from us, as they do in a great many other Things; for they make an Orifice in the Part where the Pain is, and after they have let out ſuch a Quantity of Blood, they bind up the Orifice, laying a little Cotton upon it. They likewiſe make uſe of Fire upon ſome Occaſions, and apply it with a Match to the Place affected; but this is a dangerous Remedy, and has often very bad Conſequences.

Beſides the Study of Phyſick, there are ſome among them, who Study Aſtrology, but rarely apply themſelves to any other Sciences, and are well enough Satisfied, if they can only Read and Write. Or if they do Study the Civil Law, they confine themſelves to the underſtanding of the *Alchoran*, wherein is comprehended the whole of their Civil and Eccleſiaſtical Law. Some addict themſelves to Poetry, wherein they have pretty good Succeſs; but becauſe the *Turkiſh* Language is not fine enough, they therefore make uſe of the *Perſian* in moſt of their Poems and Songs.

Their peculiar Way of Fiſhing.

One of the Diverſions wherein the *Turks* take the moſt Pleaſure is Fiſhing, and their Way has ſomething in it that is ſingular, they Fiſh in the Night, and with a Fire. They faſten at the End of a Stick an Iron Grate, on which they conſtantly burn a little Straw, or Bruſh-Wood, whereby they make a great Blaze. The Fiſh, which they call *Serdelle*, and which is much like a Pilchard, comes to play at the Light of this Flame, they flock thither in whole Shoals, and ſo are decoy'd into the Net that is ſet to catch them. After this manner they take a vaſt many of them. They have likewiſe another Way of Fiſhing, *viz.* with a Fork, juſt after the ſame manner as we catch Eels. They put the Grate with the Fire on the fore Part of the Ship, and by this means catch a great many Fiſh, as I have ſeen ſeveral times done on board the Men of War when I was at *Smyrna*, where we often went in a *Shalop* to Buy ſome of them.

Whereas moſt of the Houſes of *Conſtantinople* are built with Wood, and the *Turks* are very careleſs with reſpect to Fire, it is very Subject to Sieze on thoſe Buildings; which when it happens during a high Wind, the Streets being very narrow, the Flames make ſuch a terrible Devaſtation, that one can hardly behold it without Tears. Whilſt I dwelt at *Galata*, I ſeveral times ſaw this ſad Sight at *Conſtantinople*, particularly Once, when about Five hundred Houſes were burnt down, and if the Wind had been higher, there would hardly have been any of the City left ſtanding. In viewing this Conflagration from the top of a high Houſe in *Galata*, on which I was got, it made a dreadful Proſpect, and one would have ſaid

the whole Town had been in Flames. To put a ſtop to the ſpreading of the Fire, they pull down the adjacent Houſes that lie next to the Fire, and ſometimes Thirty or Forty Houſes beyond. But as to thoſe Houſes that are ſo remote they only beat down the Roof, and pull no more down to the Ground than needs muſt. There are certain Perſons who are appointed for this Purpoſe, whom they ſtyle *Baltadgis* or *Axbearers*, who have an Allowance from the Grand Signior, to be ready with their Axes upon thoſe Occaſions. However the better to ſuppreſs the Flames, and to preſerve as much as poſſible the neighbouring Houſes, the *Saccaas*, or Water-Carriers, whoſe ordinary Buſineſs it is to carry Water from Houſe to Houſe in Leathern Jacks, which they call *Louders*, are oblig'd to bring Water to thoſe Places that are on Fire, and by this means they at laſt extinguiſh it. 'Tis true that the Houſes for the moſt part are very ſmall, and conſequently the Charge is but ſmall in rebuilding them: But there have been ſome times, wherein at once have been burnt down about Ten or Twelve thouſand Houſes and Shops.

CHAP.

CHAP. XXVI.

Some Particulars relating to the Grand Signior's Hunting: The Coaches which he makes use of in his Travels: His going sometimes Incognito *in order to see whether his Injunctions be put in Execution: The Service of his Table: The Audience he gives to Ambassadors. Of the Person and Sons of the Grand Signior; His Coronation. The Respect and Loyalty the Turks bear to the* Ottoman *Family.*

IT cannot but be highly reasonable after what has been observed of the Principal Matters relating to the History of the *Turks*, that we should say something of their Prince; And therefore I have allotted this Chapter to that Purpose. But here I shall only relate what other Travellers have omitted, or wherein they have not been thoroughly inform'd.

The General Hunting Match appointed once a year by the Grand Signior.

Besides the Diversions which the Grand Signior takes in his Seraglio, he often recreates himself in Hawking and Hunting. Once every Year a General Hunting-match is appointed; To which Purpose a Tract of Ground is inclos'd of about five or six Days Riding; Wherein all the Inhabitants of the Villages and Towns thereabouts are order'd to appear. By this means they take in all the Game, and when it is brought within a very narrow Compass, the Grand Signior gets up in the midst on an Eminency, and has the Pleasure of seeing it knock'd down with Clubs, which is not always an easie matter to do, especially when Wild Boars are the Game.

His Usual Sport.

The Usual and Ordinary Sport is held every Week, especially during Winter, and lasts from Morning to Night. The Prince attended with his Huntsmen, and Fifty or Sixty *Bostangis* or Officers of his Garden, gives the Chace to Hares, Foxes and Wolves; Or else with his Falcons lets fly at Pheasants and Partridges.

The Coaches he makes use of.

When the Grand Signior goes into the Country he makes use of a Sort of Coaches, that have Lattices or Grated Windows about them, that so those Women whom he takes along with him, may have the Pleasure of seeing all without, and not be seen themselves.

His Walking Incognito *through the Streets.*

He often takes a Fancy of walking *Incognito* along the Streets, to see whether what he has enjoyn'd, be duly executed, and in case he finds to the Contrary, he punishes the Delinquents upon the very Spot, for which end he is followed, but at some Distance, by those who are to put those Orders into Execution.

The Service of his Table.

The Diet which is served up to the Grand Signior is presented by his Gentleman Sewer in a Dish all at a time. He sits at Table after the *Turkish* Manner, and has laid before him a rich embroider'd Napkin to save his Clothes from Spots. He has such another Napkin round his Arm, with which he wipes his Hands. The Dishes and Plates are all *China*-ware, or else of *Terra Sigillata*, which they say is good against Poison. There are some who pretend that he is serv'd in Gold Plate, but I can hardly tell how to believe it, because the *Turks* look upon it as a Sin to eat in Silver or Gold, which is the Reason likewise why they make use of wooden Spoons. His Usual Drink is *Sherbet* perfum'd with a little Ambergreece.

When this Prince eats abroad in any of his Houses of Pleasure, he is always serv'd in *China*-ware, and so are the Ambassadors of Foreign Princes, when they are treated by the Prime Visir in the Hall of the Divan before they are introduc'd to a Publick Audience with the Grand Signior.

The Audience of Ambassadors.

This Audience is very short, and the Ambassadors do little else besides presenting to him their Credentials, because all matters are manag'd with the Grand Visir. 'Tis commonly upon these Occasions, when Audience is given to Ambassadors, that the Soldiers are muster'd, in order to shew the Grandeur and Power of the *Ottoman* Empire.

Whilst the Grand Signior is at Table a profound Silence fills the Room, which is not broken but by the Impertinent and Fooliſh Discourses of Flatterers, who are very Numerous always in this Court, and who use their utmost Endeavours to divert this Prince.

Of the Person and Sons of the Grand Signior.

When I arrived at *Constantinople* I was excited with a great Curiosity of seeing the Monarch of that Vast Empire. And whereas I understood that I could not satisfie my Curiosity but on a *Friday*, which is the *Turkish Sabbath*; because on this Day the Grand Signior was us'd to go to his Devotions, I went to see him attended only with one of my Friends, and staid for him near the *Valider*, a Mosque which the Mother of that Emperor had built, and where she lay interr'd in a Magnificent Chappel. We saw him go just by us, mounted on a Sorrel Horse, without any other Attendance than three

Foot Men; And whereas there was no Body near us that came with the ſame Intention as we did, we could the more eaſily take a View of him, without diſcovering in the leaſt the Curioſity that brought us thither, and we took care to put on our Heads a *Kalpac* or furr'd Cap ſuch as the *Greeks* wear, whereas the *Franks* go commonly with their Hats on.

He was of a middle Stature, of a brown Complexion, and about Forty Years old. He was then Father to Two Sons, whom he always took along with him, as well to Hunting as at other times, except when he went out to divert himſelf with ſome of the Ladies of the Seraglio. The Eldeſt was about Fifteen or Sixteen Years of Age, well made and ſtrongly built, the Youngeſt on the Contrary was of a more tender Make, but yet was a pretty Youth.

His Coronation. When a New Prince comes to the Crown, 'tis cuſtomary for him to appoint a Day, when he will be brought by Water to the Moſque of *Prup*, which is ſituated at the very Extremity of the Entrance into the Port. Near to this Moſque is a Cloyſter, and in the midſt of this Cloyſter is an Eminence of Marble, and ſupported with Pillars of the ſame. When the Prince aſcends it, the *Mufti*, after ſome Prayers and other Ceremonies, girds the Sword about him, after which the Prince with all his Retinue on Horſeback makes his Entry into *Conſtantinople*, continuing his Cavalcade to the Seraglio. When he comes to the Gate, every one alights, but the Grand Signior, who enters mounted, and does not alight till he comes into the Second Court, within which never any Prince ventur'd to appear a Horſeback. This Ceremony at *Conſtantinople* is look'd upon as Tantamount to the Crowning of Kings in *Chriſtendom*.

The Reſpect and Loyalty which the Turks bear to the Ottoman Family. Ever ſince this Crown has been devolv'd on the *Ottoman* Family, it has never yet been alienated from it. So great a Reſpect have the *Turks* for that Family, that they dare not ſo much as think of placing any one upon the Throne to the Prejudice of the Lawful Heir. But if this Family ſhould at any time happen to be extinct for want of Male Children, the Crown would (as I have been inform'd) devolve upon the *Cham* of *Tartary*.

Here are never ſeen any Subjects who are guilty of Diſloyalty or Treaſon to their Prince, and as Covetous as they are, I believe neither Money nor any other Motive could ever tempt them thereto. It were to be wiſh'd that ſo much could be ſaid of ſome Chriſtians.

The Caſe is much the ſame with Reſpect to Religion; The *Turks* are more zealous in *Mahometiſm* than Chriſtians are in the Holy Religion which they profeſs. For if there be Inſtances of ſome *Turks* who have embrac'd Chriſtianity, yet they are not many, and there muſt be great Motives to induce them to it: Whereas in that Country one may frequently meet with Chriſtians who make nothing of embracing *Mahometiſm*, when they think it is to their Advantage, even thoſe who ought never to do any ſuch thing tho' compell'd to it, and even the *Turks* have leſs Eſteem for them after they have chang'd, than when they remain'd conſtant in their Religion. For Experience has taught them that no Good can be expected from a Man who has prov'd Falſe to his God. I obſerv'd more than one Inſtance of this at *Conſtantinople*, and other Parts of the *Ottoman* Empire, and they who aſſert the Contrary are not duly inform'd in the Matter.

CHAP. XVII.

Some Particulars Relating to the Forces of the Grand Signior, with ſome other Things upon the ſame Subject.

The Forces of the Grand Signior. WHereas an Empire of ſo vaſt an Extent, as *Turkey* is, cannot be ſupported without a conſiderable Number of well Diſciplin'd Troops, the Grand Signior always, as well in times of Peace as War, keeps up a great many Soldiers on Foot both of Infantry and Cavalry, who receive their Pay every Two Months. The Infantry is divided into ſeveral Bodies, ſuch as the *Capidgis*, the *Solaques*, the *Janizaries*, &c.

The Capidgis. The *Capidgis* or *Guards of the Port*, ſo call'd becauſe they keep Centry at the Gate of the Seraglio, amount to above Three Thouſand Men, and are under a Commander who is ſtyl'd *Capidgi-Bachi*. Theſe upon ſeveral Occaſions, particularly in the Publick Audiences of Ambaſſadors, are drawn up round the Grand Signior; And out of *Conſtantinople* are the Executioners of the Sentences of Death that are paſs'd by him. For when any unfortunate Perſon, who has incurr'd the Diſpleaſure of his Prince, is to be beheaded, the *Capidgis* are ſent to diſpatch the Buſineſs. To diſtinguiſh themſelves from others, they wear a Sort of Pointed Caps.

The

The Solaques. The *Solaques* are properly the Grand Signior's Guards, and attend him whenever he goes through the City. Their Arms are Bows and Arrows, and they likewiſe wear Pointed Caps, but after another Faſhion than thoſe of the *Capidgis*, and ſet off with Feathers. They are call'd *Solaques*, which ſignifies *Left-handed* becauſe being commonly on the right Hand of the Grand Signior, when they ſhoot, they muſt draw the Bow with their Left Hand, that they may not turn their Backs to the Grand Signior.

The Janizaries. But the Chief of all the Infantry are the *Janizaries*, who are compos'd partly of Tributary Children, and partly of Voluntary Renegades, of whom there are a great many, but very few Original *Turks*. This Body of Men is very Powerful, has great Privileges and Rights, by Reaſon whereof they are fear'd and reſpected, which renders them very inſolent, and cauſes them to commit frequent and terrible Diſorders.

And yet no man under Pain of Death dare to lay a Hand on them, except their own Officers; whereas on the contrary they are permitted, tho' without Reaſon, to fall foul upon all Sorts of Perſons, which the *Greeks* too often experience, as I have often ſeen, ſometimes for nothing at all, or at leaſt for a pretended Fault. The Conſuls and Ambaſſadors have commonly ſome of them in their Houſes, and make them walk before them as they go through the Streets. They likewiſe who are afraid of being affronted whether in Town or Country, take a *Janizary* along with them, who always goes before them with a Truncheon in his Hand, and as long as they are with them they need fear no Inſult.

The *Janizaries* of the Port are reckon'd to be above Twelve Thouſand.

For the moſt part they are quarter'd in a great Building which contains a Hundred and Sixty *Odas*, or Chambers, in each of which are lodg'd about Forty, more or leſs. They are free to quarter any where elſe if they pleaſe, but they are ſtill reputed to belong to ſuch or ſuch an *Oda*, as if the *Oda* were a Company or Squadron.

They have a great many diſtinct Officers, and their General or Commander in Chief is the *Janiſſar-Aga*, who has a great Authority. Their Pay is from Three to Six *Aſpres per Diem*, and this Pay is increas'd an *Aſpre* every time a new Emperor comes to the Crown; Each *Aſpre* is worth about Three *French* Farthings.

The Arapes. The *Arapes*, who are another Sort of Foot-Soldiers, are of Ancient Standing, and more Ancient than the *Janizaries* themſelves; but whereas they are properly no more than Pioneers, they are not in much Repute.

The Gebigis, Topidgis, &c. Beſides theſe there are ſeveral others that belong to the Infantry, ſuch as the *Gebigis*, or Cleaners of the Harneſs, the *Tobidgis* or Gunners; but enough has been ſaid of the Chief of them, we ſhall now paſs on to the Cavalry of the *Turks*.

The Spahis. The Common Cavalry are the *Spahis*, whoſe Body likewiſe is very Numerous, they as well as the Foot are paid every Two Months, and their Pay is from Fifteen to Forty *Aſpres per Diem*, ſome more, ſome leſs, according as they are more or leſs in the Grand Signior's Service. They are diſtributed into diſtinct Regiments, and have Enſigns of different Colours, and the Captain of each is ſtil'd *Euluc-Agaſi*. Theſe are properly the Cavaliers in Pay, and who are conſequently upon Duty.

But there are likewiſe another Sort of *Spahis*, who have inſtead of the common Pay a *Timar*, from whence they are call'd *Timar-Spahis*. This is a Sort of Commandry or Mannor, the Revenue whereof comes to them, and which is commonly aſſign'd them in the Conquer'd Countries. They are under the *Sangiac-bey* or Lord of the Place where the Commandry is, and commonly reſide near to him, and are not oblig'd to go out upon Duty, but when they are upon extraordinary Occaſions commanded to it by the Grand Signior; In which caſe they are oblig'd to aſſiſt him with a certain Number of Horſe more or leſs according to the Revenue of their *Timar*.

The Moutafarakas. There are likewiſe among the *Turks* ſeveral other Perſons of Authority, who may likewiſe be reckon'd among the Military Men: But are not oblig'd to go to the War, unleſs the Grand Signior who is their Head leads them in Perſon. Theſe are call'd *Moutafarakas*, which is a certain Dignity with which a Man muſt be inveſted before he can have any Command in the Government.

Tho' the Grand Signior is forc'd to be at great Expences for the Maintenance of theſe Forces, yet he is never a Loſer, for he is the Heir of all thoſe Officers who receive their Pay from him whilſt they live, and dye without Iſſue: And if they leave behind them none but Daughters, the Grand Signior comes in for a Share with them as an Heir, and becomes Maſter of the Two Thirds of the Eſtate.

CHAP.

CHAP. XXVIII.

The Triumphant Entry of the Grand Viſir into Conſtantinople *after the taking of* Segrin *in* Muſcovy. *The Danger to which* M. Coliers *with his Retinue was expos'd, thro' the Imprudence of ſome of his Domeſticks. A Fire-work that was let off before the Grand Signior.*

The Triumphant Entry of the Grand Viſir into Conſtantinople, *after the Taking of* Segrin *in* Muſcovy.

AMong the Remarkable Things which I ſaw at *Conſtantinople* I muſt not paſs over in Silence the Triumphant Entry of the Grand Viſir *Kara Muſtapha Baſſa*, at his Return from *Segrin* in *Muſcovy*, which he had taken. It was reported that the Grand Signior himſelf would be preſent at it, which excited the Peoples Curioſity the more to ſee the Show. M. *Colliers* who was then the Reſident of their High Mightineſſes, and a little after their Ambaſſador at the Port, had a mind to be at *Conſtantinople* with all his Retinue upon this Occaſion; And asking me whether I would make one among them, I went along with him. We parted from *Pera* about Two Hours before Day, and put up in a Street where the Reſident had provided a Houſe on Purpoſe for himſelf and his Train, becauſe the Grand Viſir was to paſs by that Way.

The Entry began about Nine in the Morning, and was very pleaſing to the Spectators.

The Cavalry lead the Van in an Equipage very ſurprizing and much after the *Antique* Mode. They had moſt of them Looſe Coats of diverſe Colours, all of Rich Silk, and the reſt of their Equipage was anſwerable. This Diverſity of Colours, which were mix'd at Random, made a pretty Sight. The Infantry, which was made up chiefly of *Janizaries*, was likewiſe very fine, and ſo richly equip'd, that I took a Fancy of drawing ſeveral of them, which I could the more eaſily do, becauſe they were ſo Numerous that they were oblig'd every now and then to make a Halt. But I was moſt pleas'd at the Sight of a Cook belonging to the Grand Signior, who wore a pleaſant Sort of a Habit. He was cover'd with ſmall Trinkets of Silver, intermix'd with Bells, and ſome ſmall Utenſils of the Kitchen, which knocking one againſt the other by the continual moving of his Body, made a delightful Melody. In the Intervals betwixt each Company they carry'd ſeveral Sorts of things, ſuch as the Turbans and Arms of the Principal Officers. The Number of all the Soldiers was reckon'd to amount to about Fifteen Thouſand, ſo that they took up a great deal of time in their March. I was very well ſatisfied in the main, but ſomewhat troubled at one thing, *viz.* The Little Order which they, particularly the Infantry, obſerv'd; They would march ſometimes in Cluſters like a Flock of Sheep, breaking their Ranks and Files, and no Officer to reprimand them for it. That boundleſs Joy which they had conceiv'd at their Victory render'd them untractable, and perhaps would have put them upon reſiſting the Commands of their Leaders. There is therefore upon ſuch Occaſions no Diſcipline obſerv'd among the *Turks*.

The Danger to which M. Colliers and all his Family were expos'd thro' the Imprudence of ſome of his Domeſticks.

But the Imprudence of ſome of the Reſident's Domeſticks had like to have made us pay dearly for the Pleaſure we took in ſeeing this Entry. For as we were going to the Place where we left our Barks in order to return to *Pera*, we met in the Street, where one of the Principal *Turks* reſided, ſeveral of his Servants ſtanding before the Gate. They ſeeing ſo many *Franks* in Company, and among them the Reſident's Lady habited after the *Dutch* Manner, began to give us Scurrilous Language. Two or Three of our Domeſticks who had drank a little too much, and conſequently had not that Command over themſelves which otherwiſe they would have had (for at *Conſtantinople* a Man muſt turn the deaf Ear to all that is ſaid upon theſe Occaſions) took the Liberty, preſuming upon the Reſpect that was due to their Maſter, of anſwering them in their own Dialect. Hereupon theſe *Turks* went into the Houſe, whence they took ſeveral Sticks, ſuch as they have always ready by them, and came thundring upon us. This put us into a great Conſternation. M. *Colliers* who was acquainted with the Genius of the Nation, and knew what the Conſequence of this would prove, wiſely interpos'd betwixt them, and endeavour'd to appeaſe the Anger of the *Turks*, by caſting the Blame upon the Ignorance of his Servants. His Lady, and their Daughter *Clara* who was well vers'd in the *Turkiſh* Language, and cloth'd after the Mode of the Country, joyn'd their ſoft and kind Expreſſions with thoſe of the Reſident, and prevail'd ſo far as to pacifie the *Turks*, and make them hearken to Reaſon, ſo that they let us go on our Way quietly, being very glad of this lucky Eſcape. At this Juncture I found

found by Experience, that the great Aw, which I ſaid above, was had for the *Janizaries*, is not ſometimes of much Uſe. For the *Turks* had no more Regard for ours than if we had none in the Company, and they inſtead of making uſe of their Truncheons, utter'd the mildeſt Words that could be invented. But this indeed muſt be ſaid in their Excuſe, that they foreſaw if we ſhould have came to Blows, our Lives would not have been ſecure, becauſe of the many *Turks* that would have flock'd thither. This Adventure made me reſolve never to go and ſee any more Sights in ſo much Company.

A Fire-work let off before the Grand Signior.

I was preſent with leſs Danger, tho' in as hazardous an Enterprize, at the Sight of a Fire-work made for the Diverſion of the Grand Signior by Two of my Friends who were ſent for on purpoſe from *Smyrna*. It happen'd upon the Account of the Peace made between the *French* and the *Dutch*, that theſe Two Perſons who reſided at *Smyrna*, made a Sort of Rejoycing for the good News, and among other things let off a Fire-work, which ſo far pleas'd the *Turks*, that the Fame of it came to the Ears of the Grand Signior. That Prince who was naturally curious, ſent for them forthwith, in order to ſhew him ſome ſuch Sight. The Fire-work being got ready, and the Time fix'd for its going off, I put my ſelf into a Condition of having a Share in the Diverſion, and this the rather becauſe there is very rarely an Oportunity happens of being near the Houſes of Pleaſure belonging to the Grand Signior, when he is there with any of his *Sultanas*. One of the Perſons that had a Hand in making the Fire-work was the *Dutch* Chancellor at *Smyrna*, whither he return'd, and left the whole Management to his Collegue *Roger Van Cleef*. We went therefore aboard a Bark in the Evening, and row'd till we came before the *Seraglio des Miroirs*, which is a Houſe of Pleaſure belonging to the Grand Signior's Women. As ſoon as that Prince gave the Signal, they began to let off the Fire-work, whilſt he and the *Sultana* or Empreſs were ſeated on the *Sopha*, that they might ſee the Show through the Windows. I was ſo curious as to caſt my Eyes that Way, ſuppoſing I might have ſeen ſomething to gratifie my Curioſity. We were ſo near that we could hear them talk very diſtinctly, and by their Voices they were all Women except the Grand Signior, from whence I concluded, that all this Company of Ladies round the *Sopha*, muſt needs be the Train of the *Sultana*. But foraſmuch as there was not much Light, I cannot ſay that I ſaw any thing beſides the Motion and Gliſtering of ſome Rich Habits. As for the Fire-work, it was very Fine, and in all Appearance highly pleaſing to the Ladies of the Seraglio: For at every Diſcharge of the Grenados of Camphire, which are not in uſe among the *Turks*, they ſet up a loud Laughter, as they did at the drawing of Two Flaming Sabres, which Two of the Company manag'd very Artificially. A Body of *Boſtangis* was drawn upon the Shore to take care that no Diſorder was committed. In ſhort tho' I did not ſee any great Matter in this Juncture, yet perhaps hardly any Perſon will ever ſee ſo much, becauſe theſe Oportunities happen very rarely.

CHAP. XXIX.

The Knavery of the Greeks. *The Capitation of their Male-Children. The Faults of the* Greek *Women: The Danger which the* Europeans *run in Having to do with them. The Puniſhment of the* Greek *Women who give themſelves up to Lewdneſs. The Strange Signs of Love which the* Greek *Youths ſhew. The Marriages of the* Greeks *and the* Jews, *who enter into that State very Young.*

navery the reeks.

BEfore I part from *Conſtantinople*, 'tis requiſite I ſhould make ſome farther Remarks concerning the *Greeks*.

As to their Manners they differ but very little from the *Turks*, only it were much to be wiſh'd that they were as ſincere: For which Reaſon when a Man has any Dealings with them, he muſt be upon his Guard, for fear he ſhould be cheated by their Craftineſs.

There is no longer to be ſeen among them the leaſt Shadow of that Bravery of Spirit and of thoſe Noble Sciences which once render'd them ſo Famous. All their Learning is degenerated into a Sort of Ignorance that can hardly be parallel'd. But thus much ought to be ſaid for them, that the Oppreſſion under which they groan has extinguiſh'd all the Vivacity of their Minds, and that there is hardly any Nation in the World but what would

loſe its Splendor, were it to feel the Tyranny of the *Ottoman* Empire ſo ſenſibly as the *Greeks* have done, as we obſerv'd above in the Thirteenth Chapter.

All the Male-Children of the *Greeks*, as well as the *Jews*, that are under the Dominion of the Grand Signior, ought, when they arrive at Fourteen Years of Age, to pay a certain Sum by Poll, which they call *Harache* or *Karadge*. This Amounts every Year to Four *Piaſters*, which make about Ten *French Livers*, but they who are known to be Perſons of great Eſtates, pay generally double the Sum. Not a Man is exempt from this Tax, let him be never ſo poor, except thoſe who are under the Protection of ſome Ambaſſadors. But for the mutual Eaſing of one another the *Jews* have a Cuſtom in ſome Towns of raiſing a common Stock out of which this Capitation is paid. But I never heard that the *Greeks* had any ſuch Charity exerciſed among them, perhaps for want of Eſtates to do it. In ſhort, that which is the greateſt Misfortune on this Occaſion, is, that they who are not able to pay, are forc'd ſometimes to turn *Mahometans*.

There have been ſome that have thought, that the Eldeſt Sons of the *Greeks* and *Jews* are oblig'd to become *Janizaries*; But this is a Miſtake and was never practis'd but when the *Turks* firſt took *Conſtantinople*. It is true indeed (as is ſaid) that in Remote Places the *Turks* often take away the Children of the *Greeks* at Seven Years of Age, to make them ſerve in the Seraglio, as we took Notice before at the End of the Thirteenth Chapter.

The Faults of the Greek *Women.*

As to the *Greek* Women, they are intollerably Proud, but are not near ſo handſom, as ſome Travellers have repreſented them. The moſt Beautiful that ever I ſaw was in the Iſland of *Chio* or *Scio*, of which more hereafter. To this Pride of theirs is annex'd ſuch a Lazy Way of Living, as does not fall ſhort of the Idleneſs of the *Turkiſh* Women, and whatſoever has been ſaid of the Faults of theſe, may very reaſonably be applied to thoſe.

The Danger which the Europeans *run in having any thing to do with them.*

The *Turks*, at leaſt thoſe of *Smyrna*, allow not the *Franks* to be debauch'd with the *Greek* Women. But whereas Money does every thing in that Country, they who have not the Gift of Continence need only to wait upon the *Cady*, of whom they obtain a Licence, for which they commonly give from Ten to Twenty Crowns. Otherwiſe they run the Riſque of being arreſted by the *Soubachy*, who is a Sort of a Bailiff, and of being clap'd into Priſon from whence they are not diſcharg'd, till they have paid at the leaſt Two or Three Hundred Crowns. If this Sum be not ſpeedily paid, they take the Man and the Woman with whom he was caught, and ſet them upon an Aſs, tying them both together with the Guts of ſome Carrion, and in this Equipage they are led through the Town, the *Turks* crying out every now and then, that ſhe is ſerv'd ſo for being found Naught with ſuch or ſuch a Perſon. However I have known ſeveral who have ſuffer'd themſelves to be thus ſurpriz'd with a *Greek* Woman, on purpoſe that they might have the Pleaſure of ſuch a Sight. But the *Soubachy* who knows very well that there is nothing to be got by it, and that theſe *Franks* are ready to embark in order to return to *Europe*, will not put himſelf to the trouble of taking them.

When the *Turks* have any Suſpicion that a *Greek* Woman is addicted to Lewdneſs, they take her out of her Houſe, and cauſe her to be ſearch'd by a Midwife. If ſhe be found to be a Maid, ſhe is diſcharg'd; Otherwiſe ſhe runs the Risk of being ſeverely puniſh'd. But if ſhe can ranſom her ſelf by paying down ſome Money, which is what the *Soubachy* chiefly aims at, ſhe need not fear paſſing for a very honeſt Girl.

The ſtrong Signs which the Greek Youth ſhew of their Love.

Whereas the *Greeks* marry very young, even ſometimes before they come to Years of Diſcretion; The Tokens which the young Men give of their Love to their Miſtreſſes, have ſomething in them which is very peculiar, and extreamly paſſionate. They cut their Arms with Knives, as they go by the Houſes of their Miſtreſſes, or when they divert themſelves in their Company, and by this Shedding of their Blood teſtifie the Violence of their Paſſion. Theſe Extravagancies, from which the *Turks* are not exempt, are more eſpecially committed in their Debauches. I have ſeen ſome whoſe Arms have been ſo ſlaſh'd, that there was hardly any Place without a Scar.

The Marriage of the Greeks.

The Marriage of the *Greeks* is after this Manner. After the Bride is dreſs'd with all her Finery, ſhe is brought into a private Chamber, where ſhe is viſited by her Relations and Friends. When ſhe has ſtaid there Three or Four Hours, her She Companions and Friends come to wait upon her, and place themſelves on the Right and Left near her Perſon. Then they ſend for the *Papa* or *Greek* Prieſt, and in the Room they ſet a Form or Table to ſerve inſtead of an Altar, whereon is laid the Picture of ſome Saint, Two Rings, Two ſmall Coronets made of Wool, and Two lighted Tapers. Upon this, the Bridegroom is introduc'd, and plac'd on the upper Hand of the Bride. Then a large Diſh is brought to the

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the *Papa*, who places it before them, and asks those who assist at the Ceremony, whether they have any Present to make to the Persons that are going to be married. Hereupon the Godfather, who stands as Father to the Bride, puts his Offering into the Dish first, and after him all who are invited to the Wedding make their Offerings, each according to their Ability, or according to their Pleasure. Some give a Ducat of Gold, others a Crown, and the meanest give a Piece of Money to the Value of Eight and Twenty *Sols*. There are some, who give somewhat towards House-keeping, as a wrought Handkerchief, Candlesticks, some Plate, or such like Houshold Goods. When the whole Company has made their Offerings, the Godfather comes, takes all the Money that is in the Dish, ties it up in an Handkerchief and claps it into the Bride's Lap: He likewise gathers up all the Houshold Stuff and lays it on one Side of her. Then the Bridegroom and Bride, appear before the Priest, who before he reads the Formulary, blows upon them and all that are present, the Smoke of Incense or some other Perfumes. During this they who are present mutter out some Prayers, and make several Signs of the Cross, as if they were praying for those who were going to be married. After this the *Papa* reads the Service to them and marries them, taking first the Ring from off the Altar, and having blessed it, and made some Signs of the Cross, he puts it on the little Finger of the Bridgroom's Right Hand, and afterwards on the same Finger of the Bride, which Ceremony he does Three times one after another. He does the same with the Two small Coronets which he puts upon their Heads. When this is done they give one another their Hands, and a Glass of Wine is presented to them, of which each drinks a Gulp, and so does the Father. When the Glass is empty the *Papa* throws it away and breaks it, and then he puts over their Heads a Sort of Silken Veil, and makes them dance, or use some other Gestures before him. After all these Ceremonies, the Men and Women withdraw, each going by themselves to make merry at the Nuptials. There is commonly a very large Company, and abundance of Messes serv'd up in small Dishes, which are shifted often during the Repast. When the Company is so large, they make use of no Table, but sit down as the *Turks* do on the Ground, laying the Dishes likewise on the Floor, and all the Guests have a Napkin to wipe their Hands, which is so long as to reach round upon the Laps of all the Company.

The Jews marry very young.

They marry likewise among the *Jews* very young. In my time there was a Youth of about Fifteen, who married a Girl not above Twelve Years old, and at the End of the Year had a Child, when all Three could not make above Nine and Twenty.

CHAP. XXX.

The Author's Return from Constantinople *to* Smyrna *by Sea. A Short Description of the Places he met with in the Way, as also the* Dardanels *both Ancient and Modern. Some Particulars relating to the* Hellespont. *The Situation of* Bababarnoe *and* Mitylene. *Notice given of some* Corsairs *of* Tripoli. *His Arrival at* Smyrna.

The Author's Departure from Constantinople.

After I had staid about a Year and a half at *Constantinople*, during which time I was dangerously sick for Eight Months together, I parted thence *July* 1. 1680. with Two of my Friends, in order to return to *Smyrna*. We hired a Vessel on Purpose for our own use, that so we might have the Convenience of visiting whatsoever was Remarkable on the Way. About Seven in the Morning we weigh'd Anchor from *Galata*, sailing directly towards the Seven Towers, which is a Fortress at one End of *Constantinople*, the Draught of which I have given you N. 40.

S. Stephano.

At Ten a Clock we came by the Force of Rowing to S. *Stephano*, where I went a shore to view a small Ancient Church of the same Name. Whilst we staid there, a very favourable Gale of Wind serv'd, with which we parted at Three in the Afternoon, coasting by *Boeyook-Tschesme*, or the *Great Point*, where stands a Stately Pile of Buildings, call'd *Panojo*, or the *Madona*. About Sun-set, after we had sail'd by several Villages and Towns that lie upon the Channel, and render the Prospect very pleasant, we found our selves before *Selymbria*, now call'd *Selivrea*, an Ancient Town, wherein are a great many Mosques. The next Day we pass'd by *Rodosto*, *Marmora*, *Gano*, *Gora*, and *Heraclea*, which last is a Town well Situated in a Place planted with Trees.

Panejo.

Selivrea.

Rodosto, Marmora, Gano, &c.

Trees. We likewiſe coaſted by *Verſniga* and *Verita*, the Situation whereof is likewiſe very pleaſant. About Two in the Afternoon we ſail'd by *Gallipoli*, which is a pretty large Town, but not well Peopled. Several *Greeks* reſide there, whoſe ordinary Trade lies in ſelling of *Rake* or *Aqua Vitæ*. There is a Citadel to be ſeen but not of any great Importance; There is likewiſe a ſmall Bay, where the Veſſels and Galleys ride. On the Sea-ſhore is the Arſenal, where under a kind of Piazza are laid up ſeveral Galleys, which 'tis ſaid the *Turks* took from the *Venetians*, when they made themſelves Maſters of the Iſland of *Cyprus*; But 'tis more probable that they are the Remains of their Flota which was defeated near *Lepanto*, and which they endeavour'd to tranſport by the *Iſthmus* of *Corinth* in order to go into the *Archiepelago*, where they could not then go by Sea, becauſe the Chriſtians who had obtain'd the Victory, had block'd up all the Paſſes. 'Tis believed that this is the Firſt City which the *Turks* took in *Europe* under *Amurat* I. in the Year 1363. You will ſee the Proſpect of it N. 41. which is one of thoſe I copied from M. *Waſtiau*, becauſe I had not time to make any Draught of my own. In order to preſerve Veſſels from thoſe Accidents which might happen to them in the Night and in a Storm, there are Two Light-Houſes which are maintain'd very handſomly by the Money which all Ships that paſs that Way are oblig'd to give them.

Gallipoli.

Over againſt *Gallipoli* on the *Aſiatick* Coaſt at the Entrance into the White Sea ſtands the Town of *Lampſaco*, ſo famous in Antiquity. At preſent 'tis no more than a little Town inhabited for the moſt part by *Turks*, there being but a very few *Greeks* who reſide in it. The Paſſage at this Place from *Europe* into *Aſia* is very Narrow, but at the ſame time very pleaſant. After this we came to a Place call'd *Mayte* which is ſituated at the Extremity of the *Propontis*. There we ſaw Three Mountains of Stone, of which the Natives tell us this Story, that formerly they were Mountains which yielded great Plenty of Wheat and other Grain, but that they are thus alter'd becauſe he who was the Proprietor of them, murmur'd againſt God without a Cauſe, complaining that they were not fertile enough. We were carry'd down to this Place by a very ſtrong Current.

The Ancient Dardanells.

About Five in the Afternoon we found our ſelves near the Two Citadels, where we were oblig'd to ſtay all Night. Theſe Citadels ſtand on the Banks of the *Helleſpont*, and are call'd the *Dardanells* from *Dardanus* the Son of *Jupiter* and *Electra* Daughter to *Atlas*, which *Dardanus* was the Firſt King of that Country, who built a Town and call'd it after his own Name, from whence all the Country round about was ſtil'd *Dardania*. The Citadel which ſtands on the *European* Side in *Romani* a conſiſts only of Two Baſtions; It has in the middle a round Tower, and is of a Triangular Form at the Foot of a Mountain, where is a handſom Village; You may ſee the Draught of it N. 42. The other Citadel which is on the *Aſiatick* Coaſt in *Natolia*, is built on a Level, with a Borough hard by, as is to be ſeen N. 43. As far as I could perceive it was not ſo well furniſh'd with Canon as the other. We reckon'd the Number to amount to about Thirty Pieces, moſt of which could carry from one ſide to the other, notwithſtanding the Weight of the Stone Bullets with which they are uſually charg'd of Sixty Pound at leaſt. Theſe Canons are planted betwixt Wind and Water, and obliquely, that ſo thoſe of one may not endammage the other Citadel; Which would certainly happen if they were planted in a direct Line, becauſe the Paſſage betwixt theſe Two Citadels is not above half a Mile over.

There are ſeveral who believe that theſe Two Citadels and the Towns hard by were built upon the Ruins of the Two Ancient Towns of *Seſtos* and *Abydos*, but one cannot tell how to paſs any certain Judgment on that Matter. Thus much is certain that theſe Two Citadels ſtill retain the Names of thoſe Places, for that in *Europe* is call'd *Seſtos*, and the other in *Aſia Abydos*. They are look'd upon as the Keys of *Conſtantinople*, from whence they reckon they are diſtant not above Fifty *Italian* Miles. No Perſon can paſs by thoſe Places without viſiting and being viſited, which is generally done on the *Aſiatick* Side.

The New Dardanells.

The next morning about Ten a Clock, we ſet ſail again, and paſs'd by the Two New Forts, which lie about Four Hours ſailing from the Old. They are likewiſe on each Side of the River, but the Channel is a great deal wider, it being at leaſt a Mile over. So that if one had a Mind to cannonade them, one could not, unleſs one had the Wind on his Side.

That on the *European* Side ſtands on the Brow of a Hill, and has a pretty large Town belonging to it, ſuch as is repreſented N. 44. The other on the Coaſt of *Aſia* is in a Plain with a Town likewiſe by it, as you may ſee, N. 45. The Canon of theſe Two Citadels are alſo planted betwixt Wind and Water; But neither of them are of any great Strength, and have only a ſingle Wall, without Trenches and Baſtions.

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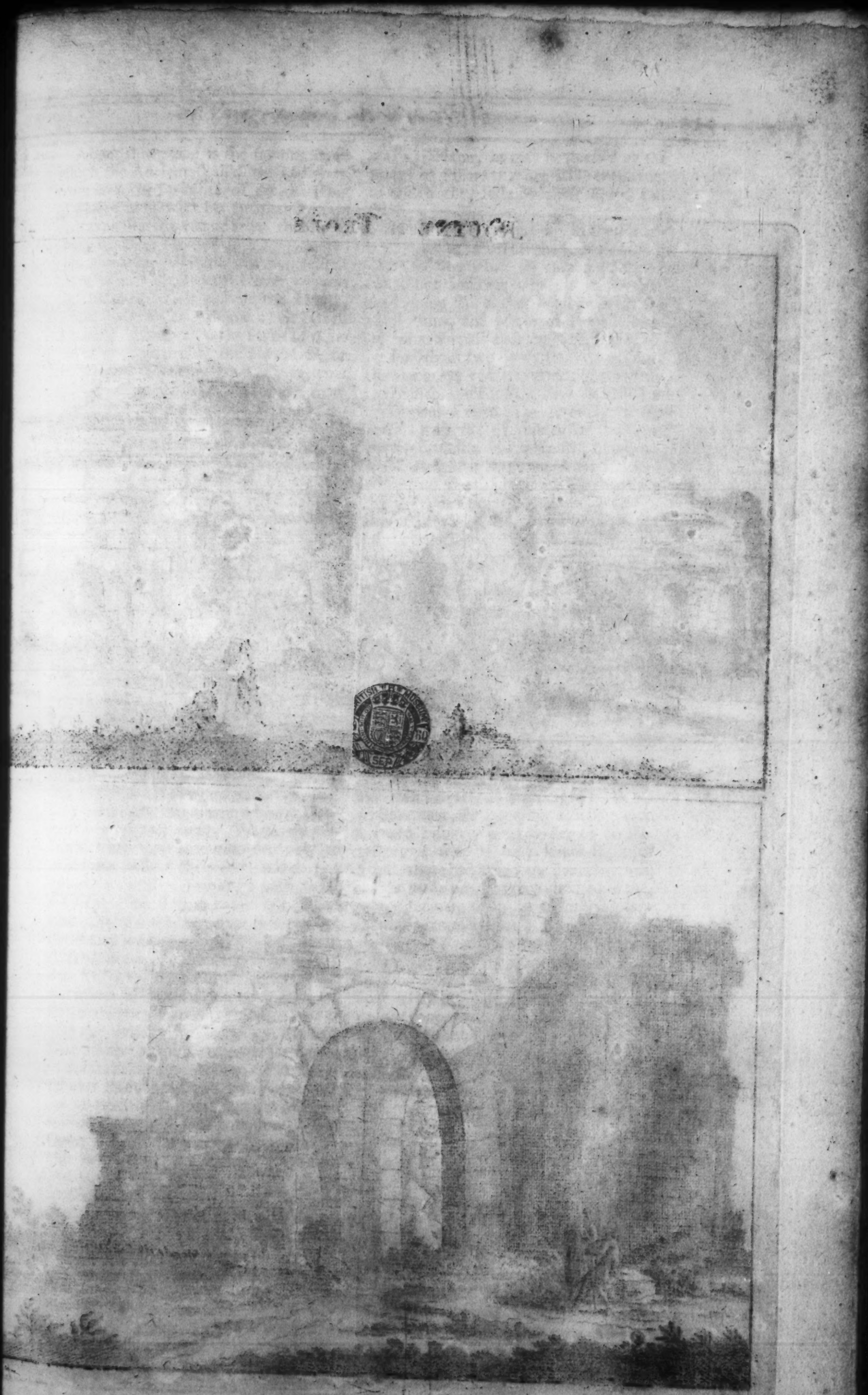


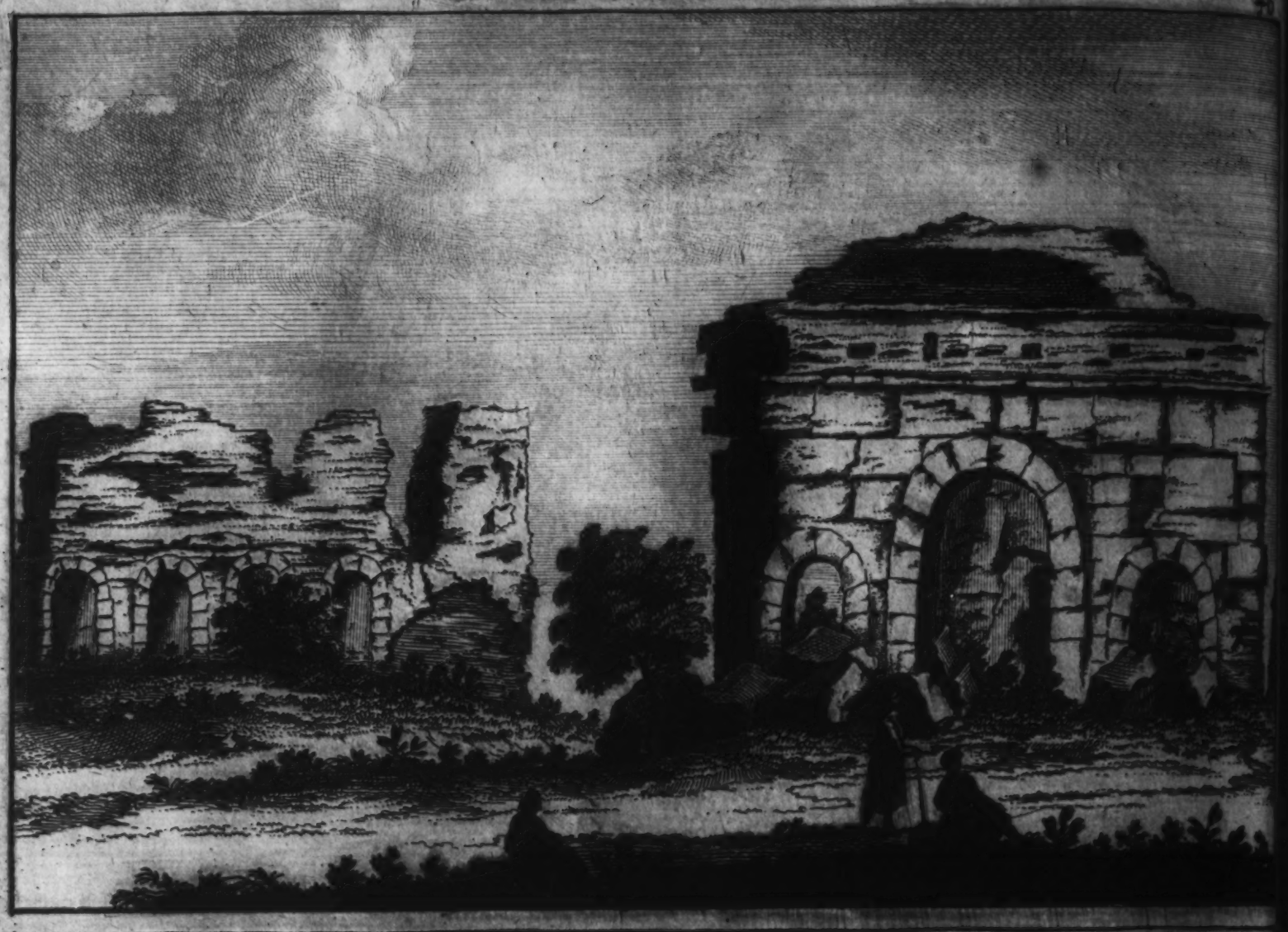


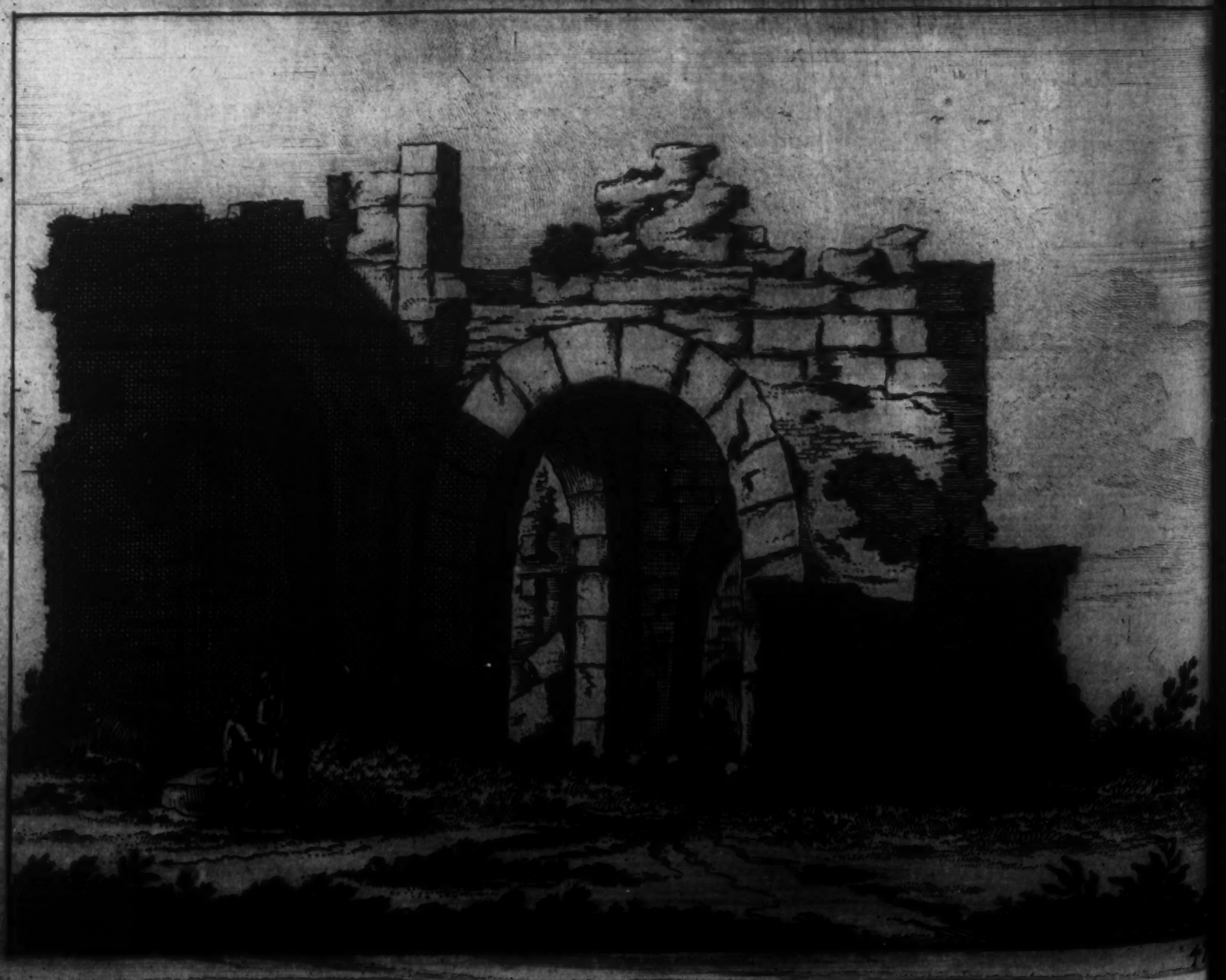
The New Dardanells.



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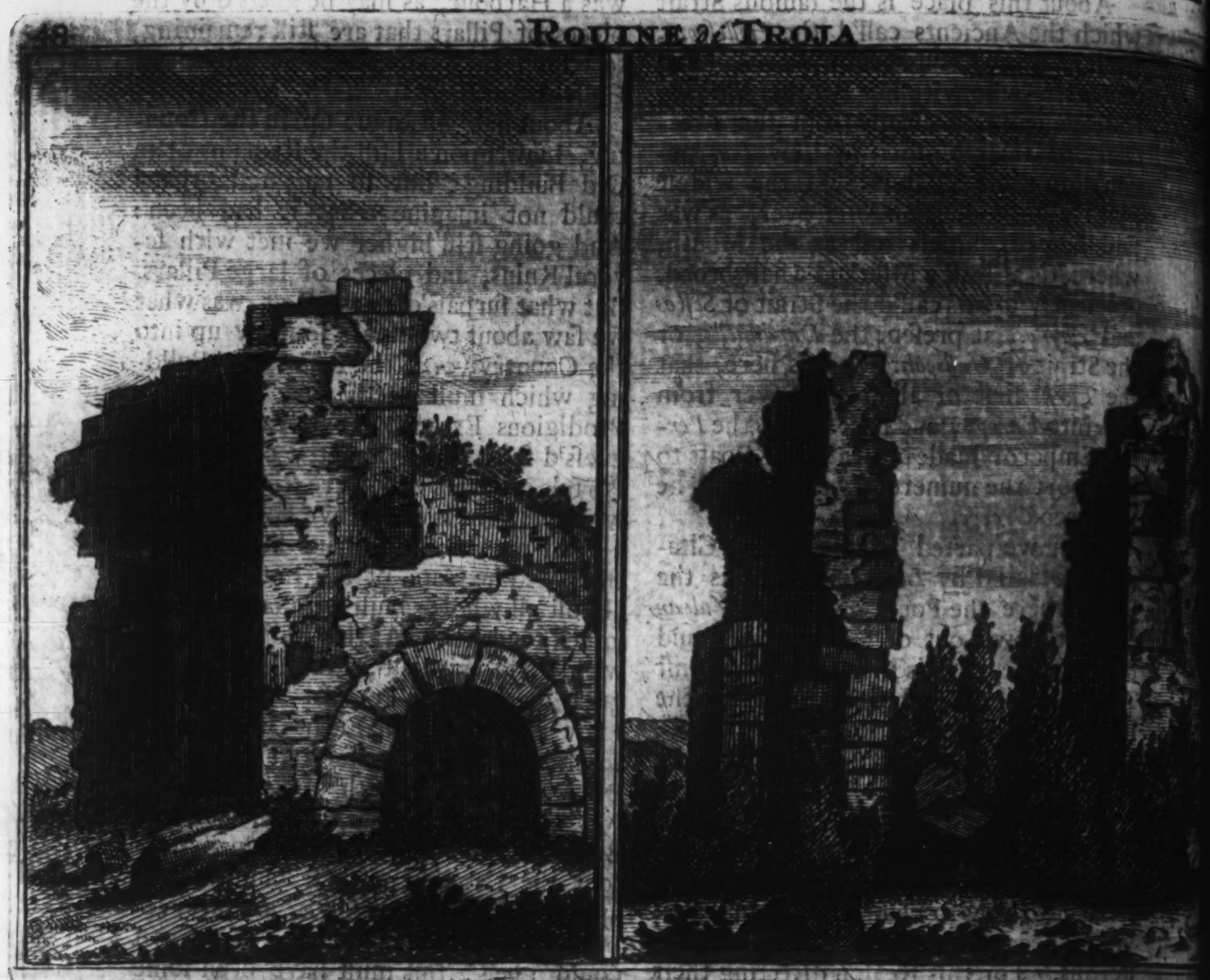
About this place is the famous Strait which the Ancients call'd the *Helleſpont*, from *Helle* the Daughter of *Athamas* King of *Thebes*, who with her Brother *Phrixus* endeavouring to eſcape from the Treachery of their Mother in Law *Ino*, periſh'd in thoſe Waters. In the wideſt place 'tis not above a Mile over, as was ſaid before, unleſs juſt at the Mouth, where 'tis at leaſt a Mile and a half broad. Anciently it was call'd the Strait of *Seſtos* and *Abydos*, at preſent the *Dardanells*, or the Strait of *Gallipoli*. It was here, that the *Turks* firſt of all croſſed over from *Aſia* into *Europe*; and here *Xerxes* the *Perſian* Emperor made a Bridge of Boats to tranſport the numerous Army which he lead into *Greece*.

After we parted from the New Citadels we ſail'd by *Lemnos*, which is the Place where the Poets feign, that *Vulcan* being thrown out of Heaven, fell and broke his Leg. This Iſland is over againſt *Troy*, and between both is to be ſeen the Iſland of *Tenedos*, and the Town *Tinda*, which ſtands at the foot of a Hill on the Sea-ſhore.

About Noon we came over againſt the Territories of *Troy*; but our Seamen, who were all *Greeks* and reſided at *Scio*, were unwilling to bend their Courſe that Way, becauſe the Wind was a little boiſterous. For this Reaſon directing their Courſe to paſs between *Lemnos* and *Tenedos*, they were for Sailing directly to *Scio*, and would fain have perſwaded us, that they could not run aſhore without Danger of being caſt away. When we obſerv'd, that their Intention was only to make the beſt of their way, and to put us into a needleſs Fright, I told them roundly, That if they would not put us aſhore, they ſhould not expect to receive the Money we had promis'd them at our Arrival to *Smyrna*; becauſe we had hired that Veſſel on purpoſe, to ſet us down where we had a Mind to in our Paſſage. Hereupon they ſteer'd to that Coaſt, and after my two Companions, my ſelf and ſome of the Seamen were got on ſhore, in order to ſee whether we could diſcover any Remains of the Noble Antiquities of that City, the firſt thing we met with near the Sea was a ſort of Wet-Dock, very ſhallow, and about an Italian Mile in compaſs. No queſtion but this was a Harbour, as may be gueſs'd by the pieces of Pillars that are ſtill remaining, to which they faſten'd their Ships and Galleys.

About half a League up in the Country, I ſaw upon a Hill the Remains of an Old Building, but ſo ruinated, that I could not imagine what it had been: And going ſtill higher we met with ſeveral Ruins, and pieces of large Pillars. But what ſurpaſs'd all the Reſt, was what we ſaw about two hours Journey up into the Country, *viz.* the Ruins of a Building which muſt needs have been of a Prodigious Extent, as is eaſily to be gueſs'd from the Symmetry of the four Portals or Gates which are ſtill ſtanding, whoſe Height is Forty five Foot, beſides a Wall on the Top about Five Fathom thick. The Gate of the Entrance was almoſt all whole, built with large Stones joined together. At this Building, both within and without, I took notice of a great many ſmall Portals. On one ſide I ſaw a Wall almoſt Entire, in which I counted Fourteen Portals of a reaſonable Bigneſs. The Length of theſe Ruins was an Hundred and Thirty Paces, the Breadth an Hundred. I immediately took the Draught of theſe Ruins as they appear'd on the two Sides, and are repreſented, N. 46. and 47. As far as I could gueſs, this muſt have been ſome Temple; In ſhort, the In-ſide was as fine as any I ever ſaw in the Like ruins. But in all theſe old Buildings I obſerv'd no Sculpture, nor any thing elſe by which I could diſcover what Order of Architecture it was. I only ſaw a Piece of Stone where had been ſome Branch-work, which made me to take it along with me, as a Monument of this Ancient *Troy* formerly ſo famous, that I might add it to thoſe other Remains of Antiquity which I had here and there collected to keep by me. I would very willingly have went farther up into the Country, and was deeply concern'd at my being forc'd to go away ſo ſoon: but my Companions would not truſt themſelves any farther in a place, the Wickedneſs of whoſe Inhabitants was ſo well known to us.

In our return we met with ſeveral other Pieces of Antiquity, the Draughts of ſome of which I here preſent to your View.



In truth my Curiosity often put me upon undertaking such things, the Danger whereof I did not very well consider, and my eagerness of seeing the Ruins of *Troy* would have cost us very dear, if we had met with any unlucky Rencounter, but by good Chance we did not see so much as a Man. However we were seiz'd with such a Pannick Fear upon our Return, that when we came to the Sea-side we were all over in a Sweat, and immediately we got Aboard and hois'd up our Sails to the Wind.

We should have been still the more dissatisfied had any mischance happen'd to us, if we had known then, as we have been inform'd since by several Learned Men, that the Ruins to be seen at present in that Place, were not those of Old *Troy*, but of what the *Romans* built a long time after the Destruction of that Ancient City.

It was Five a Clock in the Afternoon, when we parted from *Troy*, steering our Course towards *Bababarnoüe*, which signifies *the Father's Nose*. 'Tis a Promontory in *Asia*, on the Top of which stands the Castle of *Molva*, over against the Extremity of the Island of *Mitylene*. Most Ships run in thither for shelter to spend the Night during the foul weather, because there they ride safely. There is interr'd in this Place one of their Saints

Bababarnoüe.

nam'd *Baba*, which signifies Father. The Seamen always throw out a piece of Bread, But the Divers, who fly about in great Flocks, get most of it.

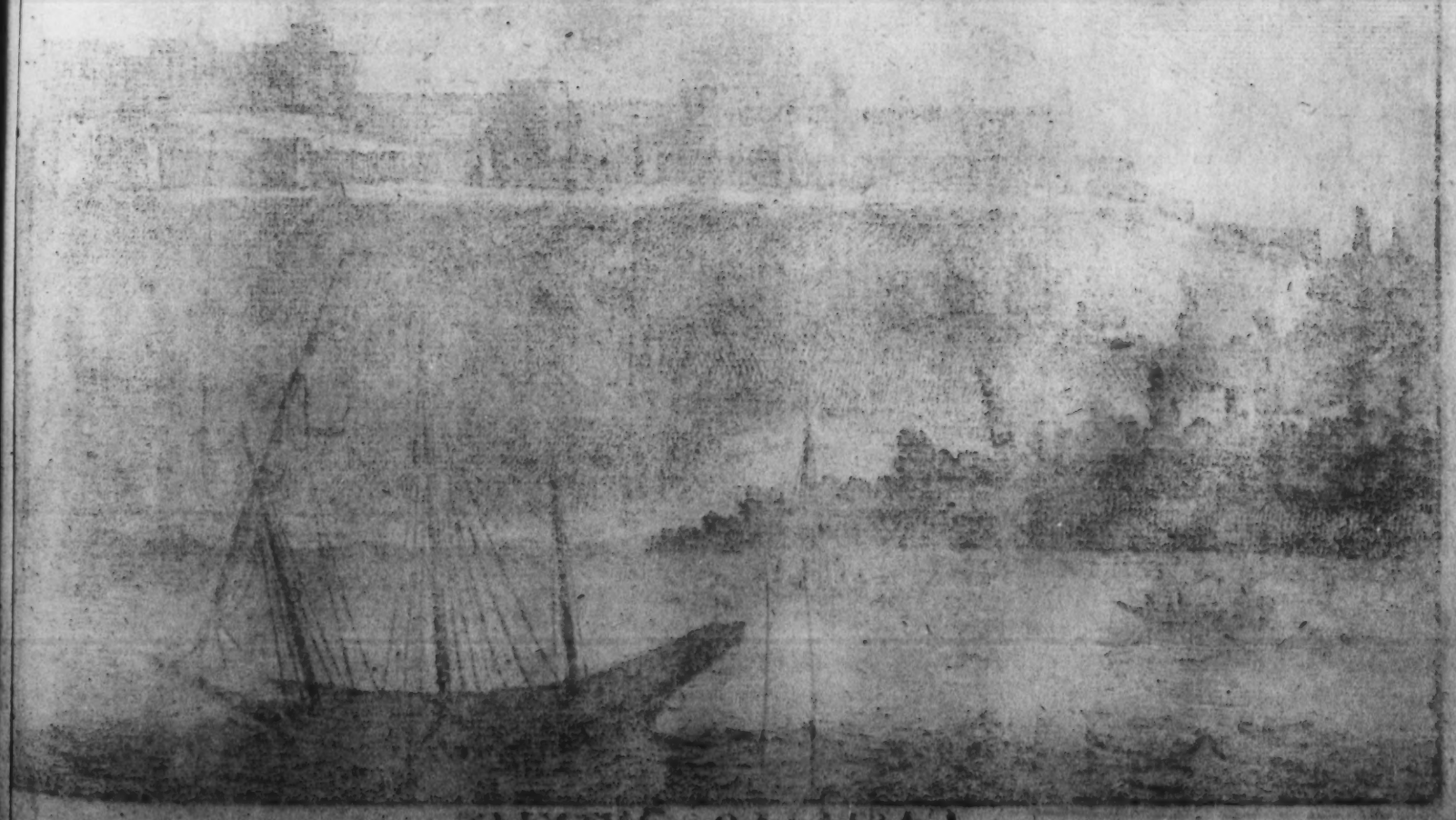
We resolv'd, since it was pretty late, to spend the Night in that Place, where was another Ship of *Smyrna* homeward bound from *Constantinople*, which joyn'd company with us. As we lay in the Road, we could perceive several Fishermen with a Bark making towards us. Whereas they had taken a good Quantity of Fish, they brought us for a little Money the finest *Barbonnes*, that ever I saw. 'Tis a Fish they take in the Sea, but which is as good as any Perch, and is dress'd much after the same manner. It was still about an Hour and a half before Sun-set, and every body being Hungry, put their hands towards getting our *Barbonnes* ready. Our Furniture was extraordinary, and our Marriners manag'd the Cookery in so Pleasant and Jovial a way, that we could not forbear smiling; add to this, that the Cook who was troubled with a violent Pain in his Teeth, had bound up his Face with a ragged Dish-Clout, and so made a pleasant Figure. Our Fish were roasted on a Spit made of a Hoop, and as was the Spit, so was the Chimney, and all the other Utensils belonging to the Cookery. This Passage was so diverting, that I could

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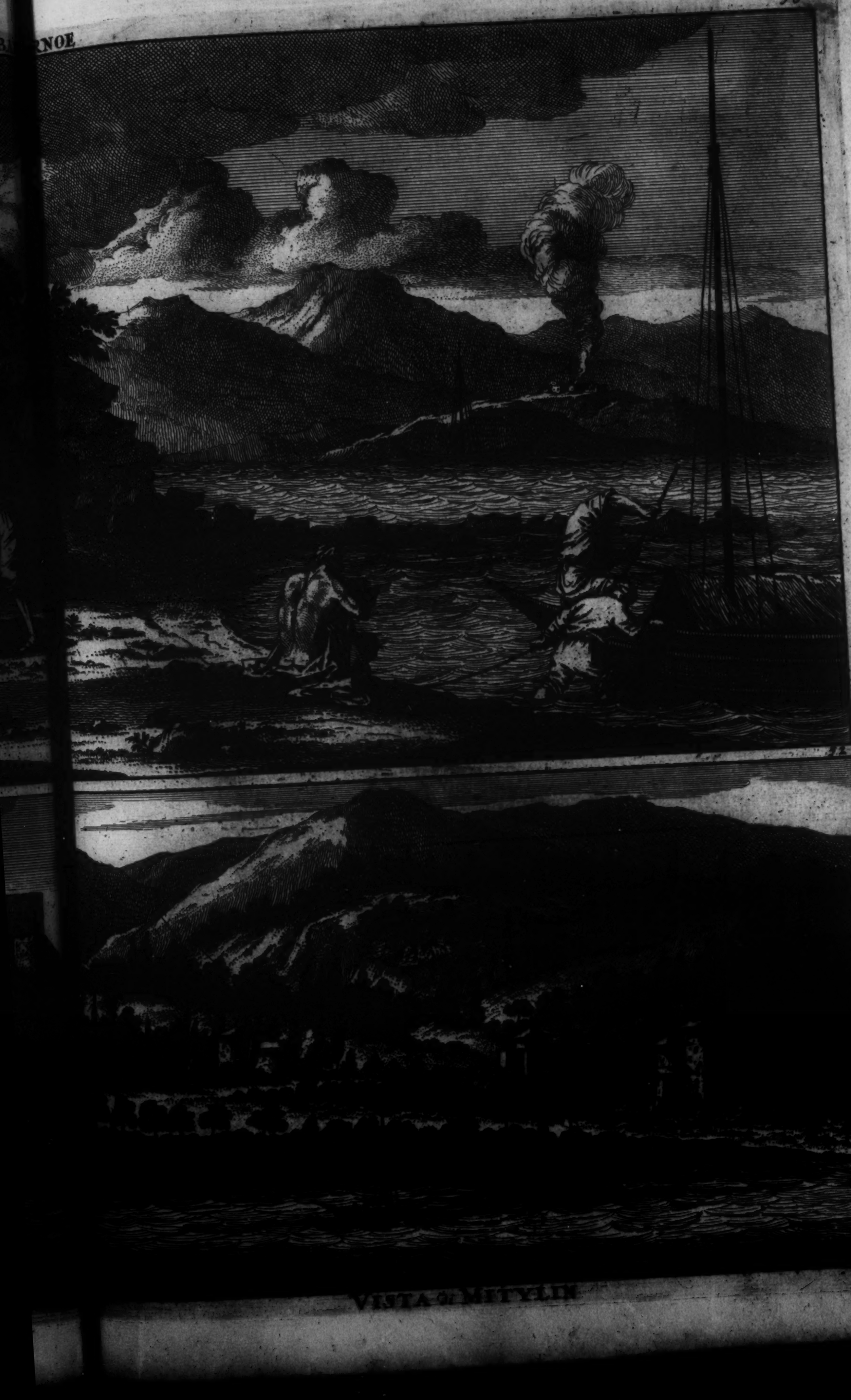
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not forbear drawing the Picture of it, whilſt my Companions were buſie in getting up the Rock, where I have plac'd them in the Copper Plate, as I have alſo my ſelf near to the Kitchen, enquiring of the Cook how long it would be e're Supper was ready. The Figure mark'd N. 50. gives you the repreſentation of it, wherein is to be ſeen at a diſtance the Caſtle of *Molva* ſeated upon a Mountain, and mark'd with the Letter A.

The next day at Nine a Clock in the Morning, we weighed Anchor and directed our Courſe towards the Iſland of *Mitylene*. In the mean time there roſe a terrible Wind, and the Sea began to be ſo boiſterous, that ſome of our Seamen could not forbear weeping. For the *Greeks*, who are great Talkers by Land, and Dead-hearted by Sea, ſoon loſe their Courage, and give all over for Loſt as ſoon as ever they are out of the ſight of Land, not knowing where the Waves will caſt them. This oblig'd us to offer them our Aſſiſtance in managing the Tackling, and to make them aſham'd of their Faint-heartedneſs, by ſuch forcible Arguments as kept up their Courage. So every one fell to his proper Poſt and Buſineſs, and within an Hour and a half after Sun-ſet, we got into the Port of *Mitylene*.

Mitylene. This Town, which bears the ſame Name with the Iſland, is pretty large, and has on the Top of a Hill a Citadel of no inconſiderable Strength. 'Tis flank'd with a double Wall, and more populous than the Town it ſelf, which has nothing in it conſiderable beſides its two fine Ports. All the Country round about is very pleaſant, as may be perceived by the Repreſentation which I have here given thereof, where the Caſtle is noted N. 51. and the Proſpect over againſt the Port which is a ſort of a Bay, mark'd, N. 52.

Notice given of ſome Corſairs of Tripoly. Whilſt we lay before *Mitylene* we were advertis'd, that three *Corſairs* of *Tripoli* were roving about thoſe Parts. We had heard ſomething of it at *Conſtantinople*, and *M. Coliers* the Ambaſſadour advis'd me upon that account to go by Land. But upon ſtrict enquiry what was become of them, I was inform'd that they were return'd.

But the *Turks* of the Cuſtom-Houſe Inform'd us, that there were near twenty *Barbaroſſes* in that Place, Selling off what they had taken with the *Corſairs* of *Tripoli*, (for not long before they had taken a Ship of *Genoa*, and another of *Venice*) and for this reaſon they advis'd us to be upon our Guard, for fear we ſhould fall into their hands. It was not long before ſome of thoſe *Barbaroſſes* came to the Shore where we lay, endeavouring to know when we were to ſet out, that ſo they might give us Chaſe with one of their Ships. Hereupon ſince we were not in Peace with thoſe of *Tripoli*, we judg'd it the ſafeſt way to get under Sail, whilſt they were at a diſtance from us; becauſe the Wind was fair, by means whereof we might be ſo far out of their reach, that though they ſhould be inform'd of our departure, they could not ſo eaſily come up to us. But our *Greeks* were ſo fearful, that we had much ado to perſwade them to go off, though we threatned not to pay them a Farthing, and promis'd to encreaſe the Sum we had Agreed with them for. At laſt we got under Sail, and ſoon after Noon loſt ſight of the Town and Iſland.

Now the reaſon why our *Greeks* would not venture out to avoid the *Corſairs*, is becauſe when they fall into their hands, they muſt expect to receive ſeveral Baſtinado's, and a great many other hard Treatments, beſides the Loſs of their Ships and Effects.

Fotia Vecchia. About Five a Clock we paſs'd by the Town of *Fotia Vecchia*, or Old *Fotia*, there is a fine Caſtle, which appears juſt as you ſee it in the Draught hereunto annex'd: And about Eleven a Clock at Night we caſt Anchor before the Fort of *Smyrna*, with a great deal of Satisfaction.

CHAP.



CHAP. XXXI.

The Civility of Monſieur Van Dam *the* Dutch *Conſul at* Smyrna, *who entertain'd the Author in his own Houſe. Some remarkable Particulars concerning* Cameleons. *Of ſome other Sorts of Animals. An Extraordinary Accident of a* Turkiſh *Slave who had forgot his Mother Tongue.*

The Author takes up his Lodgings in the Dutch *Conſul's Houſe.*

AS ſoon as it was Day, we made all the Haſte we could to go to *Smyrna*, where as ſoon as we were arrived, I went to pay my reſpects to Monſieur *Jacob Van Dam*, the *Dutch* Conſul, who was ſo Civil as to offer me his Houſe and Board during all the time that I ſhould ſtay at *Smyrna*. Beſides this, I receiv'd upon all occaſions ſo much Honor and Friendſhip from him, that I thought my ſelf obliged, tho' it be after his Death, to give this Publick Teſtimony of my Gratitude towards him.

Some Particulars concerning Cameleons.

Whilſt therefore I ſpent my Time thus pleaſantly at *Smyrna*, and had no Cares upon me for the urgent Neceſſities of Life, I took an Oportunity of buying ſome *Cameleons*, being willing to try by experience how long they could be kept alive. I commonly kept four of them in a large Cage, and every now and then gave them Liberty to run about the Room. I likewiſe carry'd them very frequently into a Hall that lay behind the Houſe, where the Wind that came off the Sea blow'd very pleaſantly, and then I obſerv'd that they were brisker than ordinary, and that they took pleaſure in ſnuffing in the Freſh Air, which they conſtantly ſuck'd in at their Throats which they kept wide open.

'Tis what Natural Philoſophers look upon as a thing certain that theſe Animals live upon the Air, and is what experience really confirms; for I never ſaw mine either eat or drink, only they ſwallowed ſome Flies, as I ſhall take notice by and by.

'Tis likewiſe as true, that they often change their Colour: and I have ſometimes obſerv'd, that this Change has been made three or four times within the ſpace of half an hour, without any Colour being about them to which this Alteration might be attributed. When this happen'd, I immediately painted them either only in Water Colours, or elſe in Oyl. The Colours into which they were commonly chang'd, were a very fine green, mix'd with ſmall Specks or Spots of yellow, and ſo curiouſly done that better could not be drawn with a Pencil: Sometimes they had brown Spots, which were ſpread over the whole Body to the very Tail. At other times they aſſumed a brown Colour like to that of Moles; I drew all thoſe various changes from that *Cameleon* which ſhifted its Colour the moſt frequently and the moſt curiouſly. Their uſual and ordinary Colour is a ſort of a Mouſe-grey, and their

Skin

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Skin is very thin and almoſt Tranſparent. Moſt generally they aſſume a Colour like to that of a Lizard. But as for what is commonly ſaid, that they take upon them the Colours of all the things on which they are laid, I found by experience, that the Naturaliſts are miſtaken therein; for they never aſſume a Red, nor ſeveral other Colours. However I muſt own, that One day I perceiv'd ſuch a ſort of Alteration as was very remarkable. It happen'd that returning ſomewhat late to my Lodgings, I miſs'd one of my *Cameleons*, and that the fineſt of all, out of my Chamber. I was unwilling to go to Bed till I had found it, and therefore I and my Comrade ſet upon the Hunt after him for above half an hour, and at laſt met with him on a Night Gown of white Silk, which being very long, hung down to the Ground. The *Cameleon* was crept up to the very top, and appear'd as white as the Silk it ſelf, ſo that we had much ado to diſcern the one from the other. This was the moſt wonderful Change that ever I ſaw, I mean with reſpect to their aſſuming the Colours of ſuch things, on which they were laid.

I could never keep them alive above five Months, and moſt of them died within the ſpace of four Months.

I had the Curioſity of enquiring wherein their Inteſtines conſiſted, which made me open one of them, and I found one and thirty Eggs within, about the bigneſs of thoſe of ſmall Birds; they were all faſtned one to another in the nature of a Chain, but I did not ſee any Entrails, or any thing like it. It was in my fineſt *Cameleon* that I met with that number of Eggs, in the others I hardly found above twenty.

The moſt noted Part about them is their Tongue, which is as long as their whole Body. With this they catch Flies, as the Naturaliſts have likewiſe taken notice, and their manner of doing it is as follows. The *Cameleon* ſits without ſtirring, and when a Fly comes in his way, he flings out his Tongue all of a ſudden, catches the Fly with the Tip of it, and ſwallows it; his Throat being very large, and kept wide open, is very proper for that purpoſe. One may eaſily gueſs how this is done by the draught which I have given of one of them that has his Mouth open. 'Tis commonly ſuppoſed, that there is at the End of their Tongue a Viſcous humour to which the Fly ſticks; but I am of Opinion, that he catches it with the Tip of his Tongue, with which he incloſes it, and ſo throws it down his Throat. They have another way of catching Flies, as I have been told by others, tho' I never experienc'd it my ſelf; and 'tis to ſit as if they were aſleep, and to ſtretch out their Tongues along their Bodies to their very Tails. The Flies, who, as every one can tell, love any thing that is Moiſt, alight upon their Tongues; in the mean time the *Cameleon* never ſtirs, but when he perceives that there's enow of them, he pulls in his Tongue ſo ſwiftly, that not one of them eſcapes.

When theſe little Creatures would deſcend from any high place to a lower they march very warily, ſetting forward firſt one of their fore-feet, and then the other, and the ſame care they take of their hinder feet, ſteering themſelves as well as they can with their Tails, with which they wrap themſelves that they may go the more ſteddily. They let it train down till they come to the lower End, and if after all this they cannot reach the Ground, they jump down upon it all of a ſudden. They march but very ſlowly, and their Bigneſs, is ſuch as is repreſented N. 54. where you may ſee their Tongue, and the little Eggs, with ſome Changes that I took notice of, all which I drew to the Life from one of my *Cameleons*, whoſe Figure I likewiſe preſent you with, and which I have ſtill by me.

There are ſome who pretend, that the *Cameleon* always keeps his Mouth wide open, but I very ſeldom obſerv'd it, unleſs when I carried him out into a place, where he could ſuck in the Air with the moſt freedom. Then he open'd his Throat as wide as he could, and ſhew'd by his various Motions, and continual Changes the Pleaſure which he took therein. The Eyes of this little Animal are round, as black as jett and very ſmall; and what is moſt remarkable is, that they can turn one of them one Way, and the other another, ſo that they can at the ſame time look both upwards and downwards.

A Little Animal which liv'd upon Mice.

I likewiſe had a little Animal which catch'd Mice and eat them; ſhe was of a yellow Colour turning a little to grey, with black Spots, ſuch as is repreſented N. 55. and about as big as a Weaſel. I was the better pleaſed with this little Animal, becauſe of its being ſcarce. I kept it a long time alive; but whereas all Creatures are Subject to Death, this alſo died at laſt.

Some Earth-Worms.

There were likewiſe ſeveral ſorts of Worms, which pleas'd me very much. They were of a very fine Colour and curiouſly mark'd with green and grey. The Form and Bigneſs of them, is ſuch as is repreſented N. 56.

I might likewiſe here make mention of ſeveral other extraordinary Kinds of Animals; but whereas they are become

common by the frequent Voyages which the *Dutch* and others make into that Country, I ſhall ſay nothing farther about them. Inſtead of that, I will communicate to the Reader an Extraordinary Accident which we met with, and which may raiſe in him ſome ſort of Admiration.

An extraordinary Adventure of a Slave who had forgot his Mother-Tongue.

One day as I walk'd out by the Seaſide, they ſhew'd me a young Man, who tho' he did not ſpeak one Word of *Dutch*, yet ſaid he came from *Holland*, and deſir'd to be eſteem'd as ſuch. He came thither but that very day, and had been a long time a Slave among the *Turks*, after which he had obtain'd his Liberty, with a Teſtimonial from his Patron of the good and faithful Services he had done him. There were at that time ſeveral *Dutch* Ships that were ready to depart. He had his Eyes ſo fix'd upon them, that it was eaſie to obſerve what a great deſire he had of returning into his own Country. I went up to him and diſcours'd with him to know what he was. I ask'd him whether he was a *Dutch* Man, he replied in the *Turkiſh* Language, Yes. Upon that, I told him I would diſcourſe with him in *Dutch*; he anſwer'd in the ſame Language, that he could not ſpeak *Dutch*: That he was but Nine years of Age when he fell into Slavery, naming the Ship wherein he was when he was taken, and where he was kept in the Captain's Cabin; That being Sold, he was carried very far up in the Country, and that ever ſince he had not heard one Word of *Dutch* ſpoken, ſo that he was become ſo far a Stranger to that Language, that he could not anſwer one Word in it, tho' he could underſtand all that was ſaid, *&c.* I was then in Company with one of my Fellow-Travellers who came along with me from *Conſtantinople*, and could ſpeak the *Turkiſh* Language very well, ſo that we diſcours'd with him about ſeveral things; but let us do what we would we could not get one Word of *Dutch* from him. This made me ſuſpect that he was minded to paſs for a *Dutch-man*, that he might have the benefit of the Convoy, and of being Supported by our State, on which his Fate had thrown him, and I told the reſt my Opinion of the Matter. As ſoon as he heard what I ſaid, he call'd for a Pen and Ink (for he had learn'd to write in his Youth) that he might evince to us his being a true *Dutch-man*, and he wrote in effect what he had told us upon that Subject. This ſeem'd ſo ſtrange to us, that I ask'd him whether he would go along with us to the Conſul, to whom I related what had happen'd to us. The Conſul who had as much Curioſity as my ſelf in this Matter, order'd he ſhould be brought before him, and calling one of his Janizaries who had been a Slave in *Spain*, bad him diſcourſe with our Man, and learn if he could what Countryman he was. The *Janizary*, after he had talk'd with him, told us, That by his Speech one might very reaſonably take him for a *Turk*, but that however one might very well credit what he ſaid, becauſe he fell into Slavery ſo very Young. The Conſul therefore ſent him into the Kitchen, with orders to keep him in his Houſe, becauſe he was willing to try whether his Tongue, which had lain ſo long under an Impediment, could at laſt recover his Natural Speech or not: And whereas there were ſeveral of the Servants who often talk'd in *Dutch*, within three days time the Slave began to ſpeak ſome broken words, and by this means to give a Confirmation of what he had told us from the very firſt. In the mean time through the Recommendation of the Conſul, he was put into the Liſt of the Seamen by the Commadore, and Cloaths, with other Neceſſaries were given to him. He was clap'd therefore aboard a Ship, but upon condition that he ſhould return aſhore at the end of ſeven or eight Days, that ſo they might ſee what ſort of Language he ſpake. The Expedient prov'd very Succeſsful, his Tongue was ſo pliable by being forc'd to diſcourſe with the Seamen, that one might very eaſily perceive, that he was a *Zealander*, a Native of *Tervere*. All the World may think it very ſtrange, that any one ſhould ſo far forget his Mother Tongue; but we had an Inſtance of it before our Eyes, wherein no body can ſuſpect that there was any Fraud, conſidering the great care we took in canvaſſing this whole Buſineſs.

CHAP.

CHAP. XXXII.

A Reſolution taken of going to Jeruſalem. *The Author's Departure from* Smyrna. *A Brief Deſcription of* Fotia Nova. *The Ceremonies obſerv'd in the Reception of a Renegade who embraces the Mahometan Faith. The Situation of* Porto Palermo. Coloquiti. *The Deſcription of the Iſland and Town of* Scio, Stanchio *or* Iſola longa, *and* Rhodes. *The Situation of* Tyre. *The Author's Arrival at* Damietta. *A ſtrange Adventure with ſome* Arabs, &c.

A Reſolution taken of going to Jeruſalem.

WHEN I was in *Italy*, I had always a great deſire of going to *Jeruſalem*, and being re-excited for ſome time with the ſame deſire, and more paſſionately than ever, I prepar'd to go thither with *Roger de Cloves*, who had likewiſe reſided for ſome time with the Conſul, and had a deſire of going to *Cyprus*. The Conſul who had already loaded us with his Favours, was likewiſe ſo kind as to furniſh us very plentifully with all neceſſary Proviſions. We propoſed therefore to depart on the Ninth of *February*: But a terrible Storm of Wind and Rain, which laſted all the Day, prevented our Deſign, and continuing all the next Day, the Water roſe ſo high in *Smyrna*, that one might eaſily paſs through the City in a Boat; For in the Street of the *Franks* it was four foot deep, which had never before happen'd within the Memory of Man. On the Eleventh in the Morning the Weather proved fair, which obliged us to be gone ſo ſuddenly that we had not time to take our leave of any One beſides thoſe of the Houſe we reſided in, becauſe the Ship on which we were to Embark was juſt ready to weigh Anchor. As ſoon as we were got on board, we went out of the Port of *Smyrna* the ſame day, *Feb.* 11. by Ten in the Morning, after I had ſtaid with a great deal of Satisfaction above Seven Months in that City. Our Veſſel was a *Londre*, which is a ſort of a *Turkiſh* Ship, mounted with two Pieces of Canon, and fourteen ſmall Pieces; It had forty Oars, ſo that it was much like a Galley, which hardly carries above ſixty, and it was Mann'd with ſeventy Seamen, Moſt of them *Greeks*, and the reſt *Turks*. We had at firſt the Wind at South-eaſt, but it quickly veered about to the North, and afterwards to North-weſt, which forc'd us to rove about a long time hard by the City. A little after Noon we caſt Anchor below the Fort of *Smyrna*. Juſt before we came thither, Captain *Graſlins* was arrived; he was bound from *Marſeilles*, and had been long expected, and the *French* Nation gave him over for loſt, becauſe the common report was that his Ship had been taken by the *Corſairs* of *Tripoli*, and carry'd into *Rhodes*. We took in ſeveral Barks-full of Ballaſt, and in the Morning ſet to Sail by Break of Day. The Wind was then almoſt North, and not very ſtrong; but when we were arrived about the *Horſes Point*, or the *Engliſh Iſlands*, we had ſo violent a Guſt of Wind that we were obliged to be always plying at the Sails. But afterwards there happen'd ſo ſudden and great a Calm, that we moved to and fro, and did nothing but ſteer backwards and forwards without making any Progreſs, ſo that it was Night before we could double the Cape of *Calberno*, becauſe the Wind came about to the South. Hereupon we reſolved upon going into *Fotia* or *Fora Nova* with that little Wind we had, where we caſt Anchor at four in the Afternoon, in ſeven Fathom and a half of Water. On the 13th ſome of our Seamen who went aſhore, return'd on board, and told us, that the Natives had ſeen from the Top of a Hill ſix Ships riding above the North Point of the Iſland of *Scio*, and that it was very likely they were *Turkiſh Corſairs*. In the mean time the Wind being contrary, gave us an Oportunity of going every now and then aſhore to divert our ſelves, ſo that I had leiſure enough to take a View of the Town.

The Author's Departure from Smyrna.

It is ſituated in *Æolia* near the Frontiers of *Lydia*, formerly call'd *Cuma*. It is flanked with a good Wall, and ſet off with ſeveral Turrets. It has two very fine Gates, but I durſt not take the Draught of them for fear of the *Turks*. It has likewiſe two very convenient Ports, and of ſuch a Depth, that a Ship may ride up to the very Rampart without any thing to hinder it. The City is ſmall, but abounds with Fiſh, and has four ſmall Iſlands on the North-weſt, but uninhabited; only on one of them the *Greeks* have a ſmall Church dedicated to S. *George*, where the Sea-faring Men of that Country go to Maſs when they arrive there. Without the Walls of the City are ſeveral Fountains after the Cuſtom of the *Turks*. I firſt drew the Proſpect of the City by it ſelf, as is to be ſeen

Fotia Nova.

ſeen, N. 57. and another time with the little Iſlands round it, N. 58. and laſtly a certain Aqueduct which riſes hard by the Gate on the Eaſt-ſide, in a very pleaſant place.

This Aqueduct ſerves to convey the Water from the Hill into the Town: and I found it had from one End of it to the other a Hundred and Fourſcore Vaults or Porticos. On the top of it were Conduit-Pipes, and in the Space between ſeveral Balances to facilitate the Motion of the Water. Theſe Vaults were about Eight foot wide and Twelve foot high, which with the Balances made Eighteen foot; ſo that the Water roſe in the Balances Six foot higher than the Vaults. The Beginning of this Aqueduct may be ſeen N. 59.

The Adjacent Hill is almoſt Rocky, mix'd but with little Earth, that is fit for the producing of any thing, but which is cover'd only with a few Shrubs. In the Bottom, which might admit of being Cultivated, there is to be ſeen but little Paſturage; becauſe whatever grows there is continually carry'd off by the Galleys, that come there to Anchor; which is the Reaſon why the Inhabitants of that Place will not give themſelves the Trouble of manuring the Soil.

The People of this Country have no very fair Character in the World: This is all I have to ſay of *Fotia Nova*.

On the 15th in the Morning by Sun-Riſing we ſaw a Sail, which ſeem'd to make towards the Port, but when it came near us, it ſet up *Engliſh* Colours, and veering to the South-weſt, made the beſt of its way towards the Bay of *Smyrna*.

The Ceremonies obſerved in the Admiſſion of a Renegade that turns Turk.

On the ſame day there was a Renegade that turn'd *Mahometan*, which occaſioned the *Turks* to expreſs a great deal of Rejoycing. They ſet him on Horſeback, and conducted him through all the Streets of the City, Drums beating, Hautboys playing, and Colours flying. All the *Turks* who attended him had a Sabre in their Hands, and a Muſquet on their Shoulders, with which they every now and then fir'd, and made great Exultations of Joy for the New Proſelyte which they had made.

The Wind being ſtill againſt us, we were forc'd to tarry there till the 21th. when we weighed Anchor by three in the Morning, and put out to Sea, the Wind being at South-Eaſt. But as ſoon as we made the Cape of *Calberno*, our Southerly Wind return'd upon us again; however we kept on our Courſe, in hopes of Sailing between the Iſlands of *Spalmadori* and *Scio*; but not ſucceeding in our Intentions, we were obliged at laſt to put in for the Coaſt of *Calberno*, at four in the Afternoon, where we caſt Anchor at *Porto Palermo*, call'd by the *Greeks* *Garillima*, in fourteen Fathom of Water. Porto Palermo.

'Tis a very neat and convenient Harbour, of a Circular form, and ſurrounded with Hills. I took a draught of it from aboard our Ship, as we were entring into it, and it then appear'd juſt as I have repreſented it N. 60. But we were not long there at quiet, for about two hours before Sun-ſet we diſcovered two Sails above the North-point of *Scio*, coming towards us. By their ſailing we had all the reaſon in the World to take them for *Corſairs*. This made us put our ſelves into a Poſture of Defence as we lay in Port, and we ſent our Scouts upon the Hill, being all well-armed for fear of a Surprize. But theſe two Ships ſteer'd towards the Cape, a ſign that they made for the Bay of *Smyrna*, and then we ſuppos'd them to be the two Ships that were expected from *Rotterdam*.

The unfortunate Fall of Captain Michaeli.

We were ſcarce recover'd from the fear we were in, but all of a ſudden there happen'd a very dark Night occaſion'd by a Tempeſtuous Wind. Upon this our Captain named *Michaeli*, running towards the Prow of the Ship to ſee whether the Cables of the Anchors were all ſafe, met by Miſchance with one of the Hatches that lay open, through which he fell down to the bottom, and had ſo violent a Fall, that when he was taken up, there was hardly any ſign of Life remaining in him. They laid him on the Balaſt in the place where he fell; he had one of his Legs broke, and ſeveral other Wounds. Not one of the Ships Crew could let Blood, or had any Skill in Phyſick, ſo that we were forc'd to wait with Impatience till we could meet with a Surgeon and a Cure, without any hopes of finding either, till we came to *Scio*.

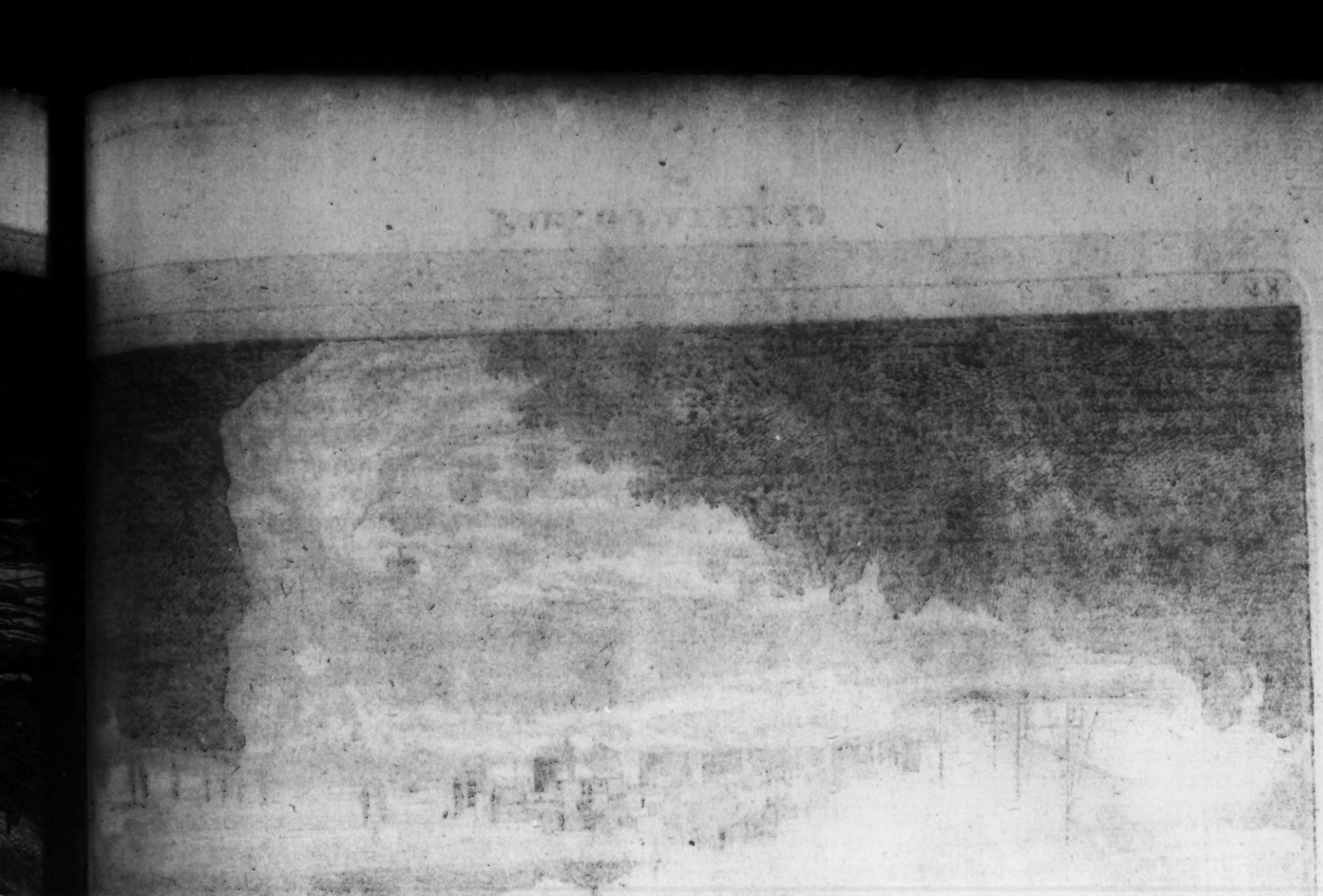
This Captain *Michaeli*, who was Born in *Napoli de Romania*, was about fifty Years of Age, a Man of Experience and Merit, and who had received above forty Wounds in the War between the *Turks* and *Venetians*, which was the reaſon why we were the more concern'd in the Miſchance that happen'd to him.

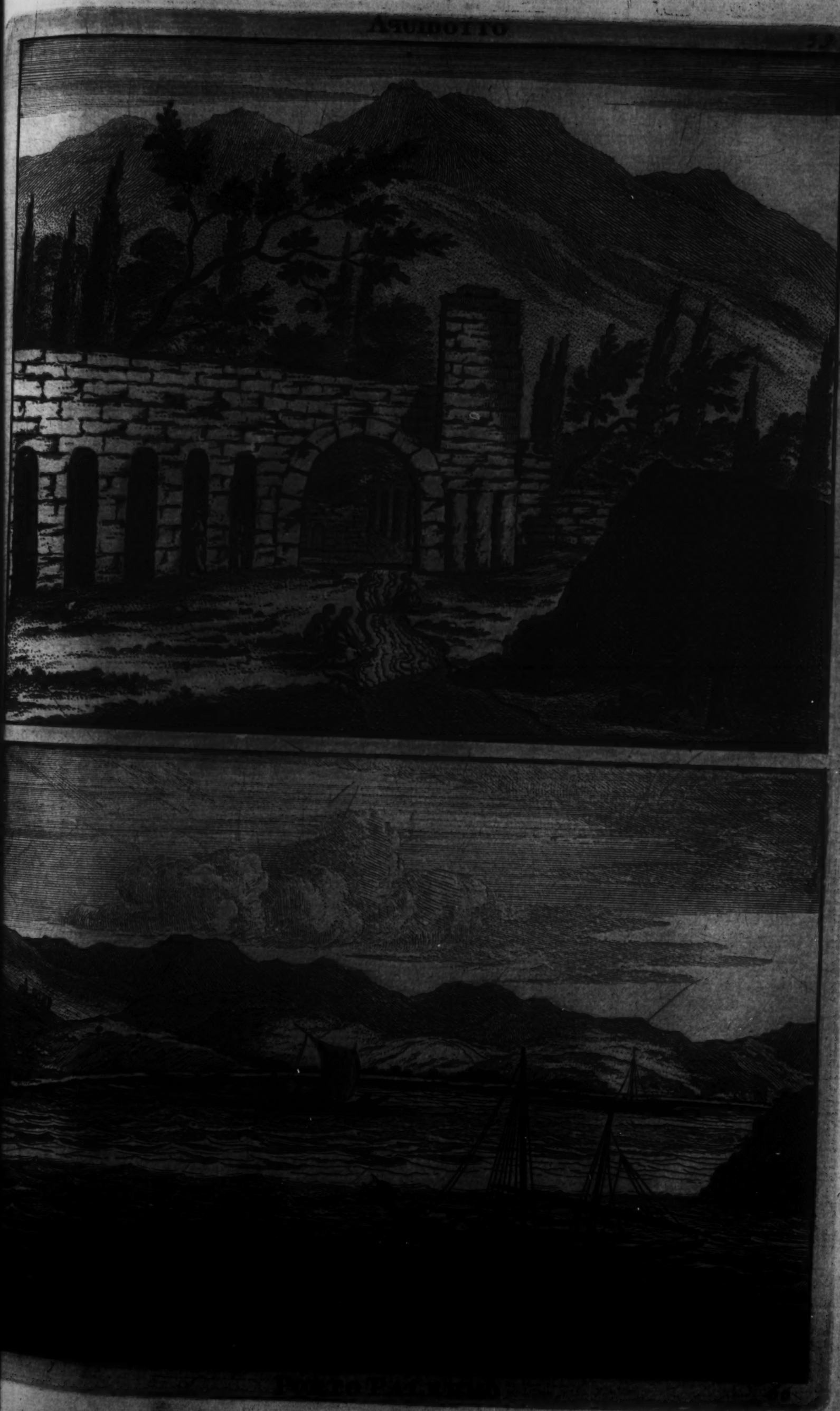
On the 22th in the Morning we weigh'd Anchor, the Wind at South. In the mean time one of the Seamen, who ſtaid in the Hold to wait upon the Captain, came upon Deck. And when we ask'd him how the Captain did, and whether he would eat any thing, offering to this purpoſe whatever we had by us, this Booriſh Fellow reply'd, That the Captain could neither eat nor drink, becauſe he could not come upon Deck to ſee after his Affairs. I could not forbear ſmiling, and asking whether he muſt there ſtarve for want of Victuals. The *Greek* inſtead

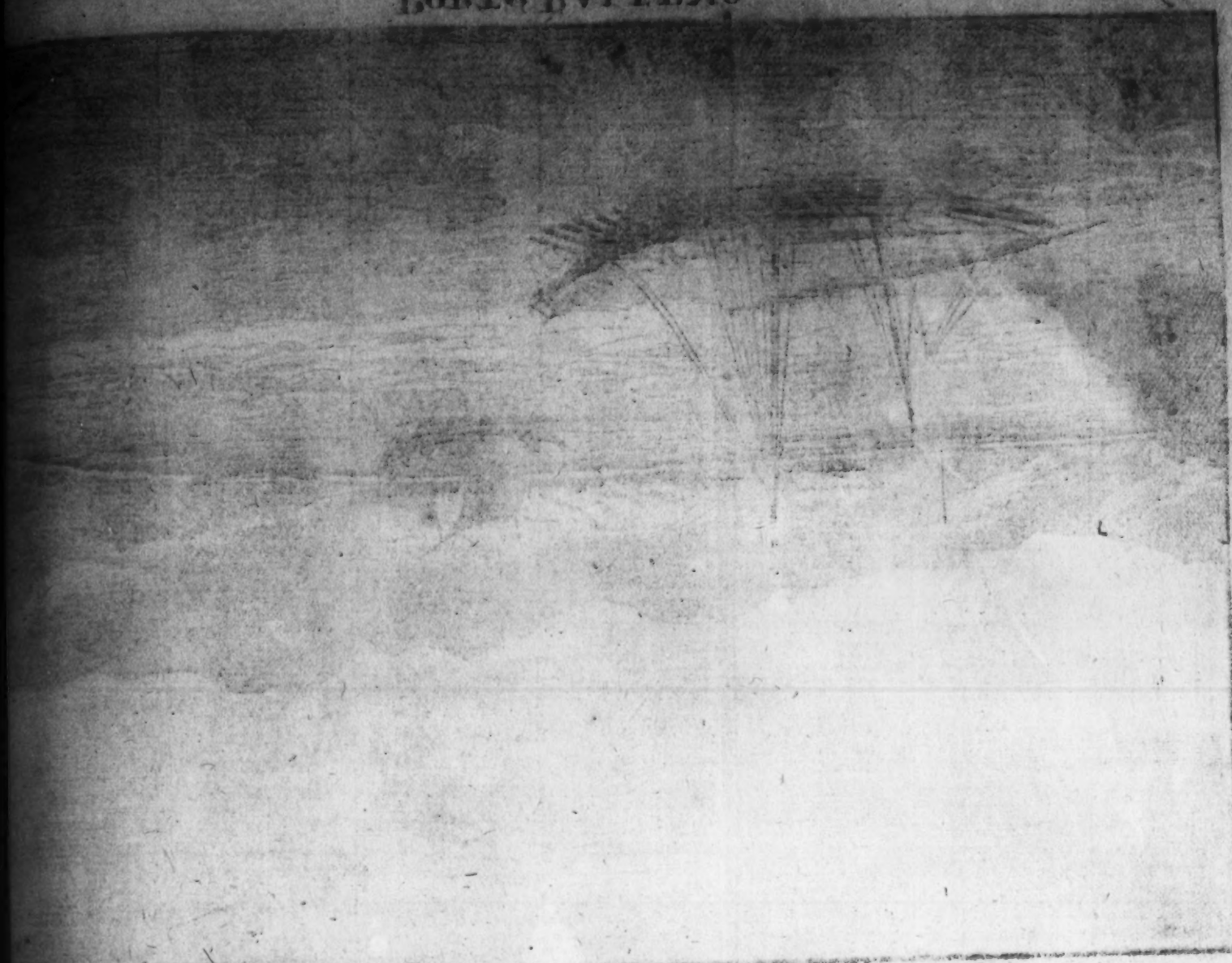
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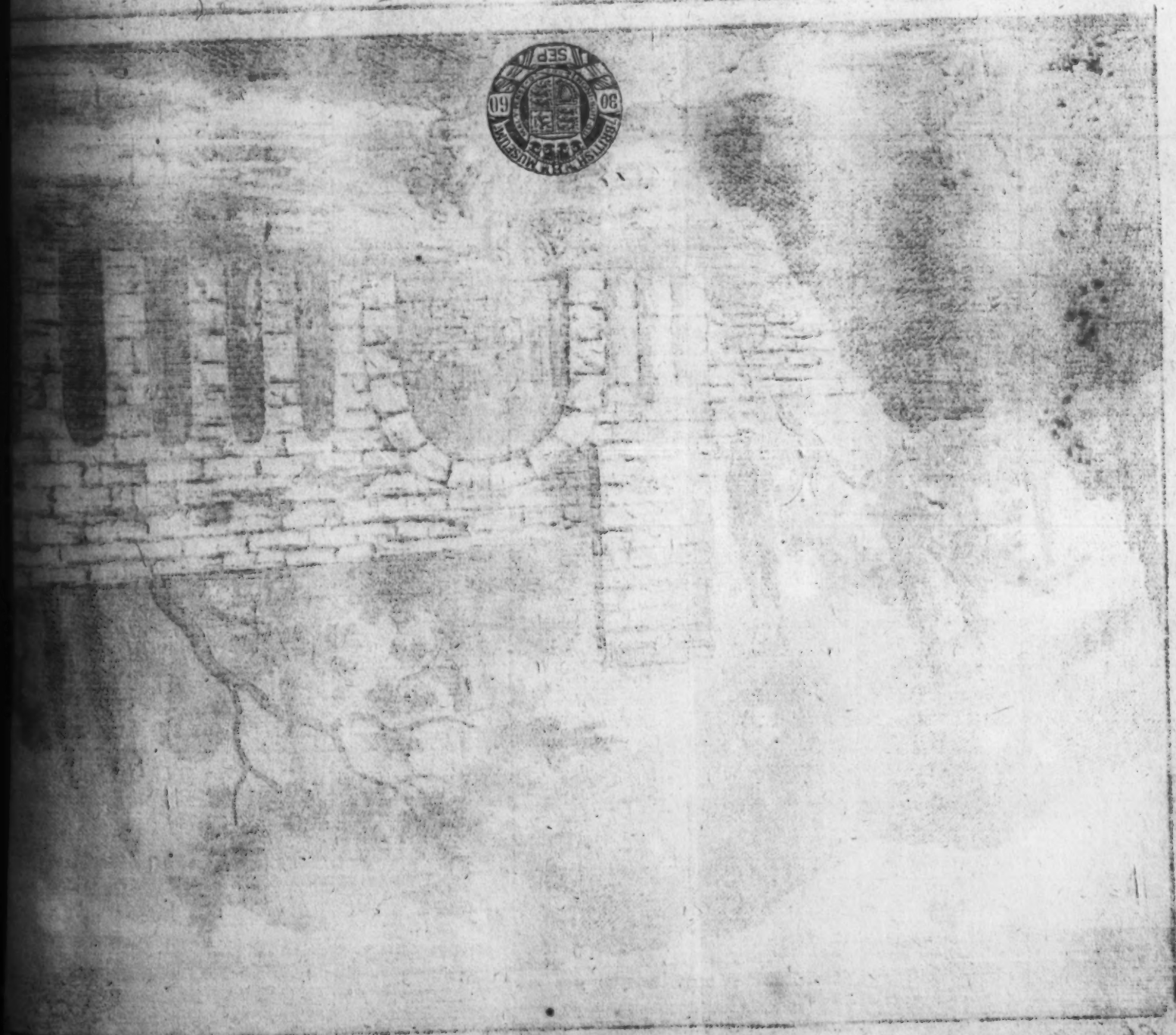


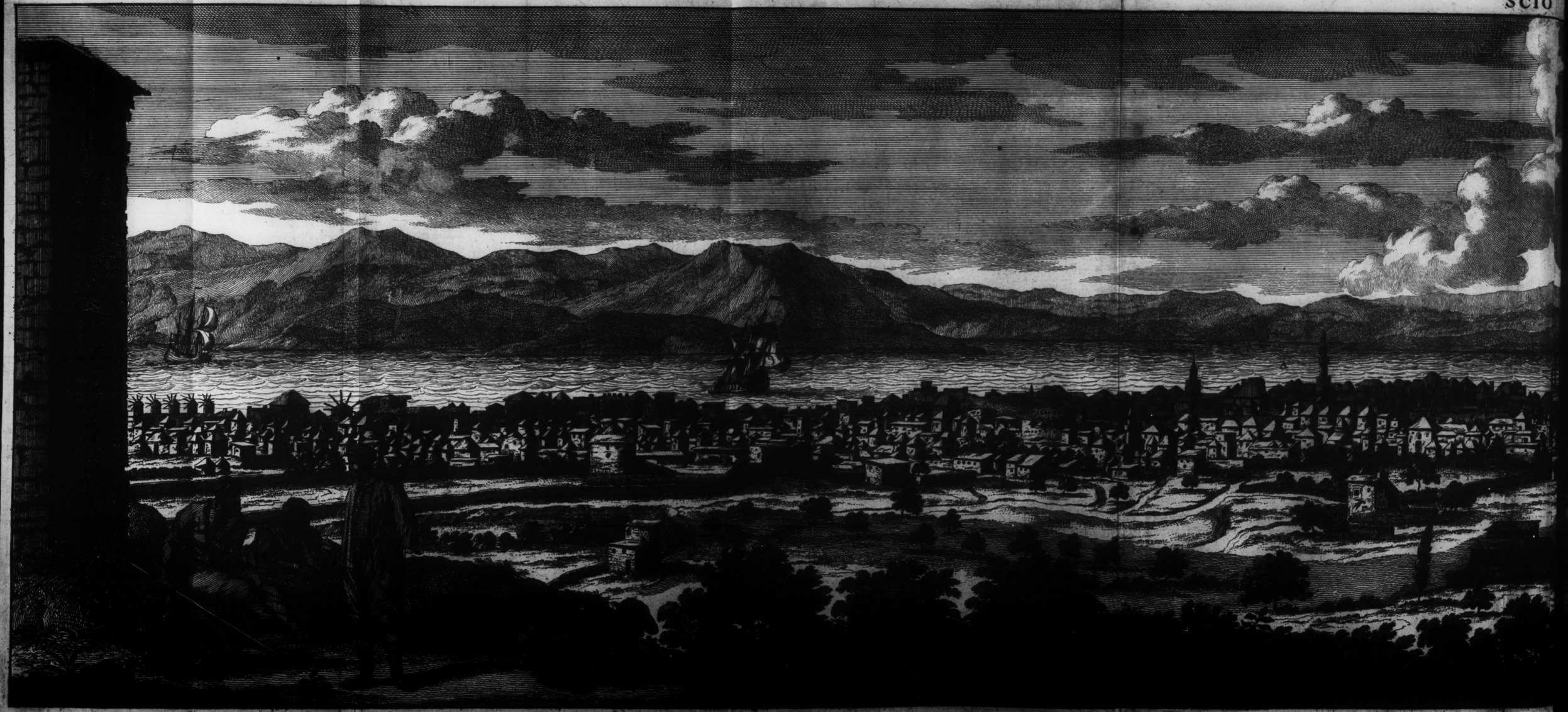









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of returning me an Anſwer grinn'd and went his way. Without doubt there was ſome Myſtery in the bottom of it, which I could not Fathom.

All this day we did nothing but laveer to and fro, without being able to reach *Scio*; ſo that having with a great deal of Labour and Danger paſs'd by *Spalmadori*, we came to an Anchor two Hours before Sun-ſet at *Coloquiti*, in Three and thirty Fathom of Water. 'Tis a ſmall Bay behind a Rock where is only a ſmall *Greek* Church, and computed to be about three Leagues off *Scio*. There five of us that were in Company together were put aſhore, becauſe we were afraid of two *Turkiſh* Veſſels, that rode at Anchor before *Scio*. We footed it with a great deal of Fatigue acroſs the ſteep Rocks, and unbeaten Ways. All the Rode was nothing elſe but a high and ſtony Hill, ſo dangerous in ſeveral places, that we had enough to do to ſecure our ſelves from coming to harm, which was the more to be feared, becauſe the Night had overtaken us, ſo that we were obliged to mend our pace that we might not be too late before we got to Town.

quiti.

We entred *Scio* between Ten and Eleven, and took up our Quarters for that Night in the Houſe of a *Greek*, the Father to One of our Fellow-Travellers. We were entertain'd very Civilly, and heard all Night great Rejoycings in the Street, of Dancing, Singing, Muſick, *&c.* This ſeem'd ſomewhat ſtrange to me, becauſe in all the other Cities of the *Greeks* it is not Cuſtomary to meet with ſuch kinds of Revellings. The next Morning we waited upon the Vice-Conſul, nam'd *Joanni de Campis*, who held that Poſt under the Conſulate of *Smyrna*. He offer'd us the Uſe of his Houſe, and every thing elſe which we had occaſion for. We accepted of his Civility, and found it conſiſted not only in Words, but alſo in Deeds, for all the time we ſtaid there, he was ſo obliging as to go and ſhew us whatever was worth ſeeing as well within as without the City. In the mean time I was inform'd that the two Ships above-mention'd were, One a *Corſair* of *Tunis* or *Tripoli*, the Other a Merchant-Man of *Conſtantinople*, both bound for *Alexandria* in *Egypt*. There were likewiſe in the Port ſix Gallies, and ſeveral other Veſſels. On the 24th our *Londre* came in, and we took out our Lading.

Au- Ar- at

Deſcription of the Iſland and City of Scio.

This Iſland may very well be ſtil'd the Paradiſe of all *Greece*. It contains about an hundred *Italian* Miles, and is diſtant from *Aſia* about Eighteen, and from *Smyrna* about a hundred. There is to be ſeen two large Plains, one on the North, the Other on the South, but this latter is above four times larger than the other. There are reckon'd ſix Baronnies with their Towers and Fountains; they ſtretch from South to Weſt, and their Names are *Criva*, *Platani*, *Camuceſſato*, *Criauriſſi*, *Ploia*, and *Veſtarcata*; Theſe are all of them Places of great Antiquity, and the laſt is the fineſt and moſt pleaſant of all the Reſt.

As to the City, which bears the ſame name with the Iſland; it is pretty large, but long and narrow: It has two Caſtles; the Old One which is very large, and like a little Town, is mark'd in the Draught of *Scio*, N. 61. with the Letter A. There are none but *Turks* that live thereabouts, and the *Chriſtians* dare not ſo much as enter it, becauſe of the Suſpicions and Jealouſies of the *Turks*. The New Caſtle is lower on the Sea-ſide, indifferently built, of ſmall Importance, and is mark'd with the Letter B; but round about it are very fine Gardens planted with Orange-Trees, Citron-Trees, Cedars, Olive-Trees, and Vines. In almoſt all theſe Gardens are Pavilions raiſed in the Nature of Square Towers; and 'tis thither that the Inhabitants of the City retire in the time of the Plague.

Beſides the City, there are in the Iſland Eighty two Boroughs and Villages, and among the reſt two named *Ellata* and *Veſſa*, where they tame Partridges, which is a very curious Sight and worth ſeeing. Theſe Partridges in the Day-time are in the Fields, and live among thoſe that are not tamed, but at Night return back to the Villages. I may very well ſay, that they follow the young Boys to whom they are us'd, juſt as our Dogs follow us; and that ſometimes they fly from the Village into the Field to find out thoſe young Boys, who have each of them a Pipe to call his Own together, and to carry 'em out to feed in the Field; at Night, upon hearing the Whiſtle they return, and fly to the Houſe to which they belong.

Tame Partridges.

The whole Iſland abounds with Maſtick Trees, but eſpecially about the Borough of *Ry*. They inform'd me, that in *Auguſt* and *September* they make Holes in thoſe Trees through which the Maſtick, which is the Gum they produce, ouzes along the Bark, and at the foot of the Tree gathers together in the form of a Cake, which thoſe, who are in the the ſmall Hutts thereabouts to look after it, take care to gather up and keep. The Natives are to preſent a certain Quantity every Year to the Grand Signior, and the Remainder they are obliged to Sell at a ſet Price to a Farmer who has the Refuſal of it, before they are allowed to diſpoſe of it otherways.

This Farmer afterwards knows well enough how to make his Advantage of it. They make uſe of this Maſtick for ſeveral Purpoſes; 'Tis a ſort of white Gum and of no diſagreeable ſmell. The *Greeks*, and particularly the Women, uſe a great deal of it, eſpecially to chaw, and commonly they are ſo far infatuated with it, that they have ſome continually in their Mouths, which makes them ſpit very much; and they fancy that it whitens their Teeth, and renders their Breath ſweeter.

Homer's *School.* Six Miles off *Scio* on the North-ſide of it are to be ſeen the Ruins of *Homer*'s School. It is cut out of a Rock, has Seats round about, and in the middle a little Altar, all of Marble. The Walls and Roof of it are broken, and the reſt very much damag'd by the Wind and Weather. Some there are who pretend that this was the place where *Homer* was Born, and where he was Interr'd.

Weſtward of *Scio*, and at Seven Miles diſtance, is a famous Cloyſter call'd *Niamoni*. The Natives ſay, it was Built by *Helenus*. On the outſide it looks like a Fort lin'd with Stones; It has only a Porch and a ſmall Church, but which is very neat, being moſt of it of Porphyry with very fine Columns.

The Latins have five Churches, *viz. Il Domo veſcovato*, or the Biſhoprick, call'd otherwiſe, *La Madona della Trave*; *La Capella*, or the Chappel, which is the Church belonging to the Capuchins; *La Madona del Roſario*, or our Lady of the Roſary, otherwiſe call'd *S. Sebaſtian*, the Convent of the Dominicans or Preaching Friars; *S. Nocolo*, the Church of the Cordeliers; and *S. Antonio*, which is the Convent of the Jeſuites.

In a word, this Iſland has all manner of neceſſary Proviſions, and among the reſt Corn and good Wines, but which are a little thick, and is the only thing they had the Liberty of preſerving to themſelves under the Tyranny of the *Turks*.

The Inhabitants live in perfect Freedom, paying only their Tribute every Year.

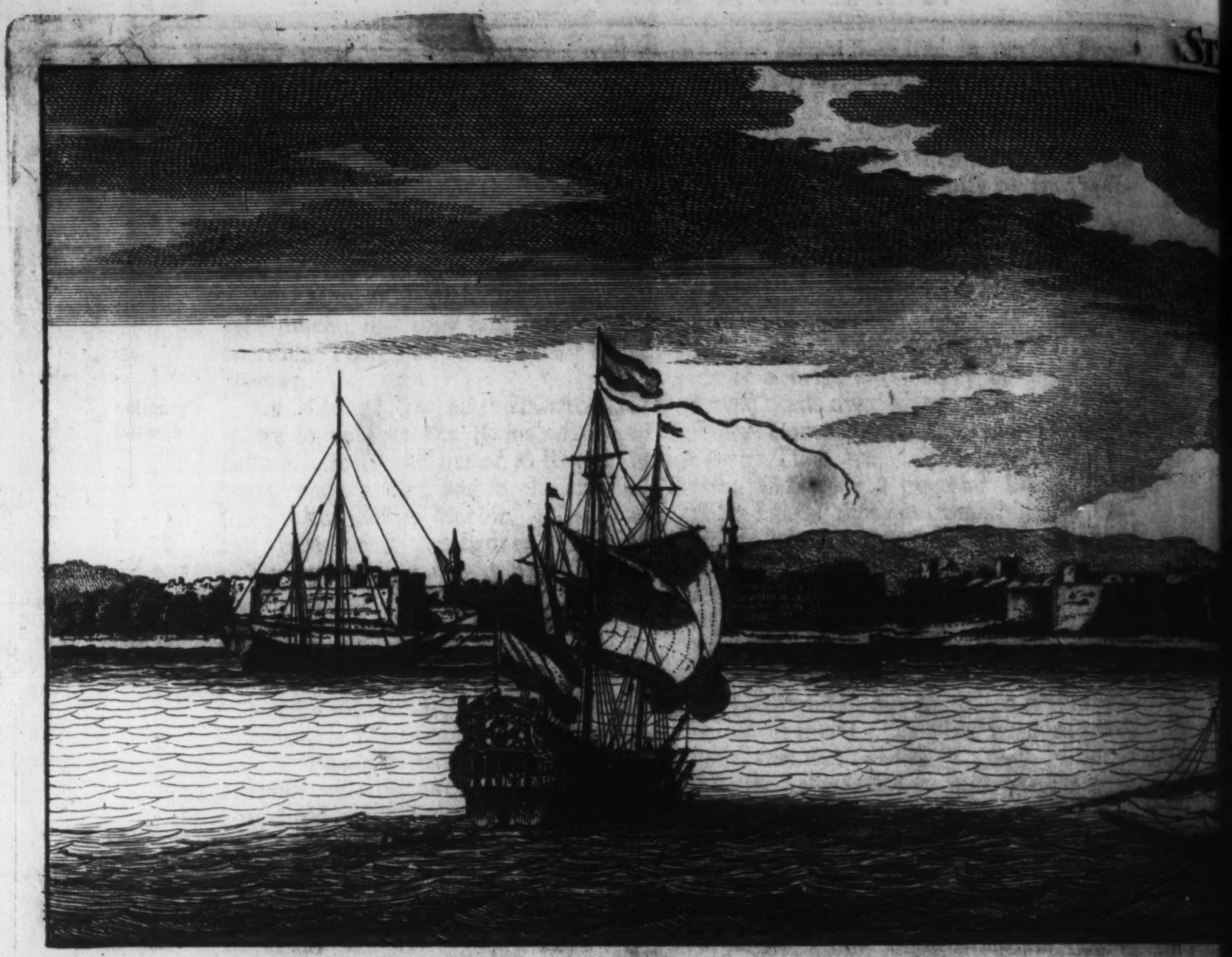
There are ſeveral Families of Note, ſome of which boaſt themſelves to be the Deſcendants of the Family of the *Juſtinians*.

Several Sorts of Stuffs are made in this Iſland, ſuch as Damask, Sattin, and the like.

The Beauty of the Women of Scio. The Women are very handſom, fair, and moſt of them flaxen-hair'd: They are of a brisk and merry humour, and I muſt needs own I never met with pleaſanter Company in any place whatſoever. They are always genteely habited, and wear a peculiar Dreſs upon their Heads that has ſomething of Galantry in it. To their Head-dreſs, which is made of fine Linnen-Cloth, they faſten both before and behind Plumes of Black Feathers, from whence they let a Black Ribban or String hang carelesly down. I drew the Picture of one of the moſt conſiderable of them, as it is repreſented in the Copper Plate here inſerted. However their ordinary Dreſs is not ſo Stately. I was not ſo well pleas'd with the reſt of their Habit, becauſe it hinders a man from ſeeing their fine ſhapes, for they wear their Stays too ſhort, and their Petticoats are too ſhort and thick. Their Shoes are high, the Inſide lin'd with Cork Soles, and the Outſide cover'd with Velvet, or Silk neatly work'd, at which they are perfect Artiſts. Nor are they over ſhy of, or reſerv'd to Men: for both in Town and Country you may ſee them on Feſtival days Dancing every where in a Ring, in which a Stranger may freely joyn with them, and take her by the hand whom he likes beſt, without giving any body occaſion to be jealous. They are very Civil to Strangers, even to admiration. But to have the Pleaſure of their Company and Converſation, 'tis requiſite for a Man to ſpeak their Language, becauſe there are few among them who underſtand *Italian*; tho' the Men for the moſt part can talk it pretty well.

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There is likewiſe at the forementioned Caſtle (which is alſo term'd the *Diamond*, becauſe it is Eight-ſquare) a good Port for the Galleys. The Entrance into it is very narrow, and it is ſhut up at Night by a Chain, one of whoſe ends is faſten'd to a Tower which ſtands at the Extremity of the Rampart, and the other end to a Rock which is upon the Shore, ſome Paces diſtant from the Caſtle of *S. Anſelmo*.

As ſoon as I was entred into the City, I went to a Village not far off, in hopes of meeting with ſome Monks who would give themſelves the Trouble of ſhewing me the Curioſities of the Place; but I was told, that there were no *Franks* nor Foreign Prieſts reſiding there. I was therefore oblig'd to make my Application to the Superiour of the *Greeks*; but he not underſtanding *Italian*, I was as wiſe as I was before, and return'd very much diſſatisfied to our *Saick*. In the mean time whilſt I did not expect much benefit by my going again aſhore, there was a *Venetian* who addreſs'd himſelf to me in *Dutch*; He was a Slave for Thirty years together, but afterwards was ſet at Liberty, and having ſeveral years uſed the Sea with the *Dutch*, he had from thence an oportunity of Learning the Language. He freely offer'd me his Service, and carry'd me to a *Hambourg* man, who having been a Slave from his Youth, turn'd *Turk*, and was Gunner of a Galley, and Overſeer of all the City Canon; his Name was *Ali*, whom I found to be a very honeſt Man, bating his Apoſtaſie. He expreſs'd a great deal of Civility towards me, and carry'd me whereever he thought my Curioſity might receive any Satisfaction.

As to the City of *Rhodes*, it is proudly Built, its Walls being much after the ſame manner with thoſe of *Rome*. The Entrance into it is through two Gates, one of which is on the Sea-Coaſt, the other faces the Land. The former is a very handſome Gate, and the City on this ſide is partly flank'd with a double Wall. Before it is a ſmall Houſe of Wood, where thoſe who receive the Cuſtoms do reſide. On the Land-ſide it is encloſed with a Triple Wall, each of which is Eighteen Fathoms high, of a proportionable Thickneſs, and ſtrengthen'd with a great many Towers. Upon the Ramparts are planted Four hundred and ſixty Pieces of Canon, ſome of which are of a large bore and Caſt; and upon the two Caſtles are an Hundred and ſixty.

The Caſtle within the City towards the Land is very high and lofty, in which are kept the principal Priſoners of the Grand Signior; and when I was at *Rhodes*, there was a King of the *Turcs* who had been three years a Priſoner in that Caſtle; but he was not under ſo cloſe a Confinement, but that the *Baſſa* allow'd him ſometimes to go abroad and divert himſelf.

The Knights of *Malta*'s Street is the fineſt of all. In the Fronts of a great many Houſes their Arms are ſtill to be ſeen cut in Marble, and on ſome others there are Inſcriptions.

The Gates are likewiſe adorn'd with the Arms of the great Maſter of the Order.

The Houſes are built with large Stones, as well as the Out-parts of the City, or Suburbs of the *Greeks*, for they are not tolerated to reſide within the City.

Theſe Suburbs are larger than the City it ſelf; where are to be ſeen a great many fine Gardens, ſet with Orange-Trees, whoſe Fruit is as excellent as any other, both for Smell and Taſte.

The *Greek* Women have the ſame Curioſity here with reſpect to Strangers, as thoſe of *Stanchio*, mention'd a little before, have.

The Iſland comprehends ſix Towns in all. That which is the neareſt to the City is call'd *Caſal Nova*, that is, the *New Town*. The Names of the others are, *S. Janargier*, *S. Naſtaſia*, *Baksimale*, *Theoperia*, and *Trianda*. This laſt is at the foot of a Mountain, where they pretend that the ancient City ſtood. This place is about eight *Italian* Miles diſtant from the City of that name at preſent. On one ſide of the Town on the Sea-ſhore, are ſtill to be ſeen ſome Old Remains of the Walls; but how this can be reconcil'd with the Situation of the Port, and with the place whereon anciently the *Coloſſus* ſtood, is what I cannot comprehend.

This Iſland had formerly four other Cities, which render'd it conſiderable, viz. *Lyndus*, *Camyrus*, *Jaliſſus*, and *Rhodes*. The Walls of the firſt are demoliſhed, and nothing of them remaining but a ſmall Fort, about which ſome *Greeks* reſide, who are all Sea-faring Men. There is likewiſe nothing to be ſeen of *Camyrus* and *Jaliſſus* but the Foundations of their Ramparts. On the Top of the Hill on the South-ſide about three Miles off the City, is an Eminence rais'd in one Night by the Soldiers of the Sultan *Solyman* in the year 1522. by means of which that Emperour with a Thouſand Gallies, which he made uſe of as a Bridge, and which for that purpoſe he caus'd to be brought from the Eaſtern part of *Natolia*, render'd himſelf Maſter of that City; becauſe being above it, he commanded it and could eaſily have batter'd it about their Ears. Juſt by this Scheee,

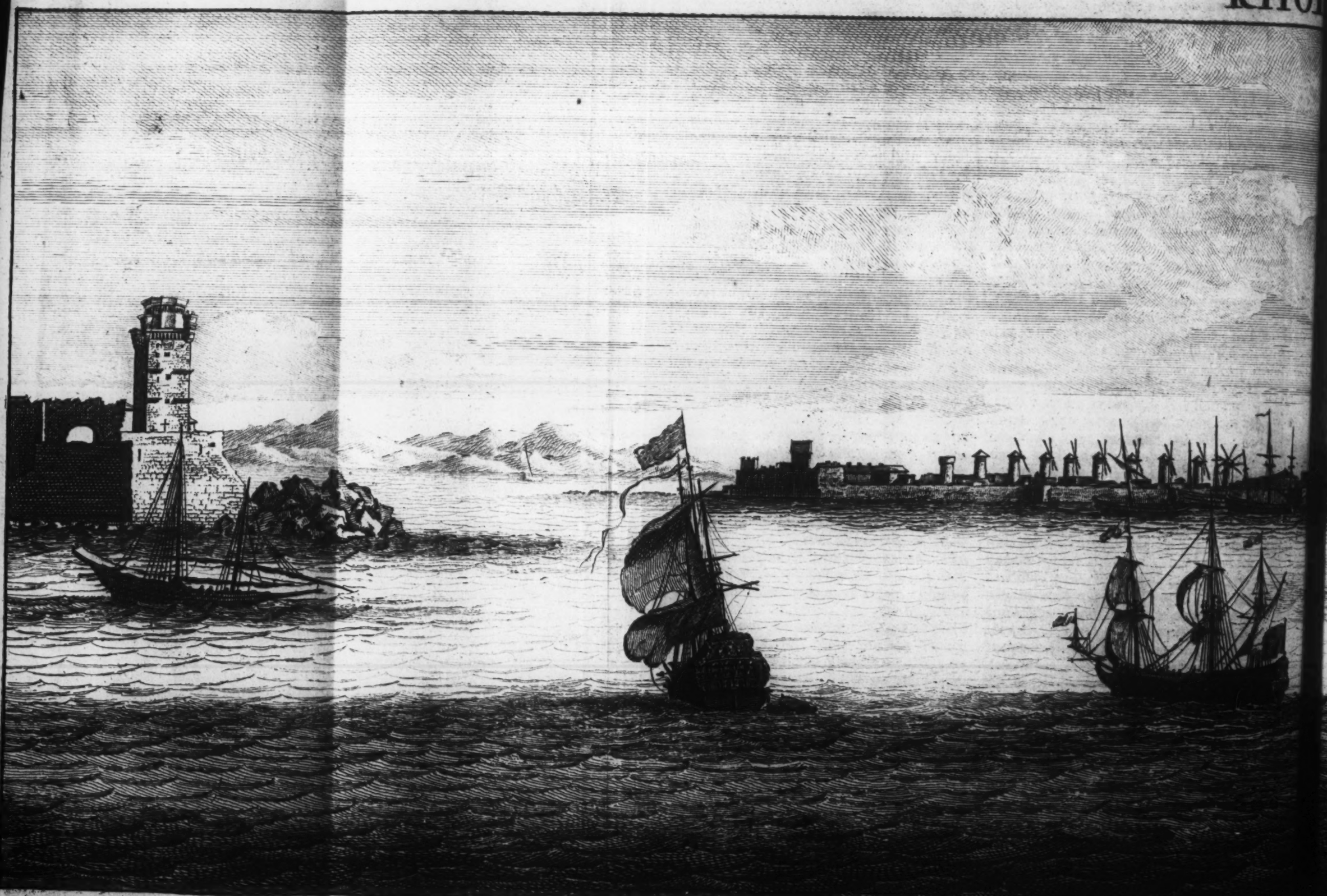
there is another rais'd after the ſame manner; both of them were caſt up in the ſpace of four and twenty hours. This latter is reckon'd to be not above Eight-ſcore Yards from the City.

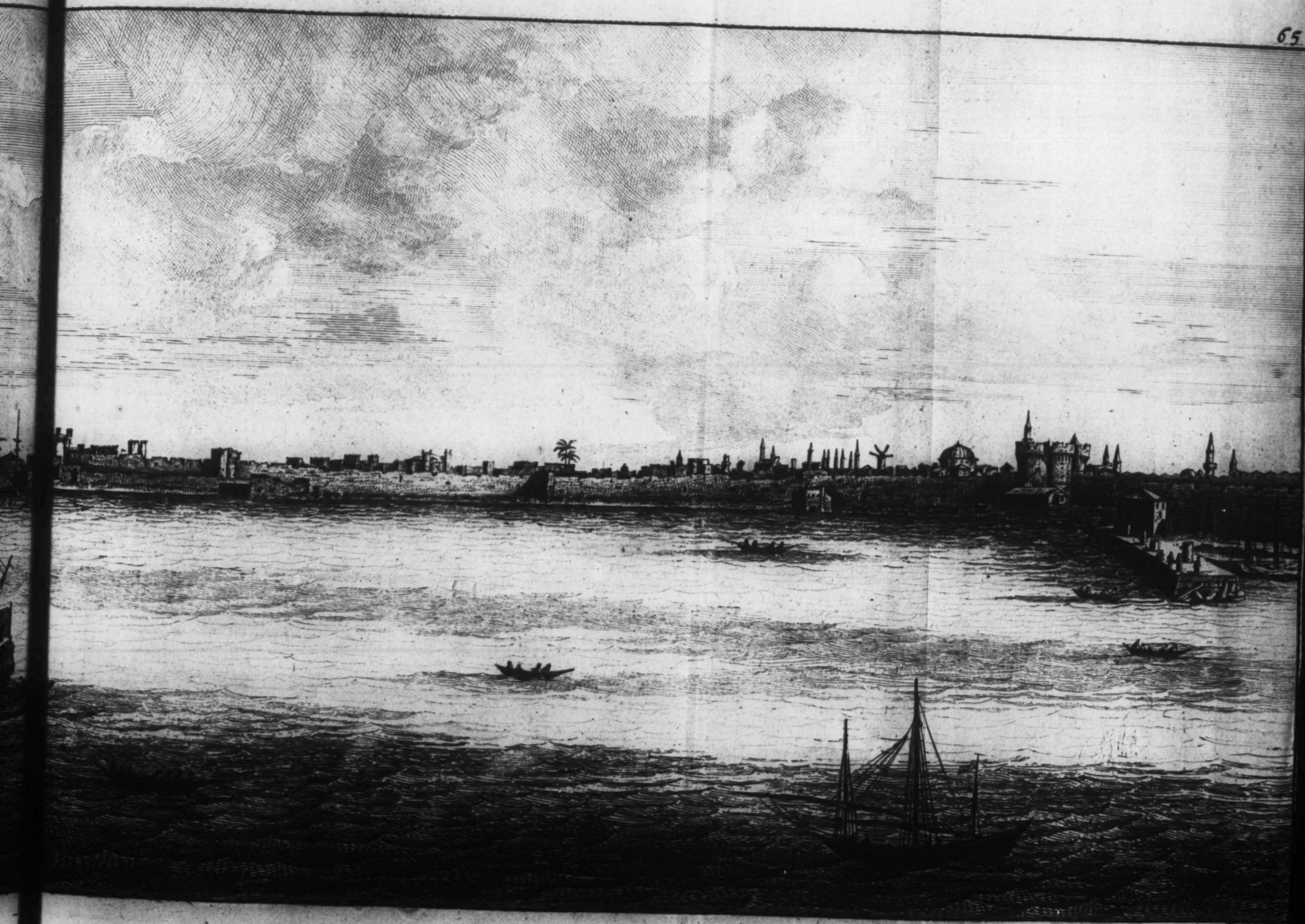
In the Plain without the City, the *Turks* exerciſe themſelves at Wreſtling, where is a Ring mark'd out for that Purpoſe, which Exerciſe I was a Spectator of once or twice. This Wreſtling conſiſts in throwing one another either on the Back or the Side. The Wreſtlers are all Naked, except a ſhort pair of Drawers which they wear to hide their Privities. This Exerciſe is perform'd twice a Week, on *Tueſdays* and *Fridays*, and every body being allow'd to come, there are ſometimes forty or fifty Wreſtlers at a time. He who remains the Conqueror, goes round the Ring to ſhew himſelf to all the Spectators, who give him, according to their Generoſity, ſeveral *Aſpres*. He who has the Inſpection over, and is the Judge of this Exerciſe, is One who was never overcome therein, and who is likewiſe look'd upon as the Maſter and Head of all the reſt. As it was my cuſtom to draw upon Paper all the Places that I thought to be worth my Pains when I had an oportunity of doing it; I likewiſe took a Draught of this City, at two different Proſpects, but with all the Privacy imaginable. For the City of *Rhodes* being one of the ſtrongeſt and moſt conſiderable Places belonging to the *Turks*, my Curioſity would have coſt me my Life, if I had been taken in the Fact: The *Turks* being always Suſpicious, that when the *Chriſtians* take the Draught of any of their Towns, it is upon no other deſign than to do them a Prejudice. The firſt Draught which I made of it was only on ſome ſmall pieces of Paper, which I afterwards collected, and put in order when I was got aboard. This firſt piece is mark'd N. 65. where the fine Tower above-mention'd is denoted by the Letter A. The other Caſtle at the Extremity of the City, together with the Wind-Mills, are mark'd with the Letter B. and the Gate of the City, with C. The ſecond Draught, to be ſeen N. 66. was taken half-way between the City-Gate and the Wind-Mills, I ſtood on the Side of the Port behind the Wall. In this Cut at the Letter K. is to be ſeen the Gate of the City through which one goes to the Port of the Galleys; The Tower at the Letter L. and the Caſtle of *S. Angelo* or the *Diamond*, call'd formerly *S. Hermus*, at the Letter M. The Port is like a Baſin; to give a more clear Idea of it, I have repreſented it here N. 64. all at one View, as 'tis to be ſeen on the Outſide, and I have mark'd the place where the *Coloſſus* or Statue of the Sun ſtood, one of its Legs at the Letter O, and the other at P.

Having hitherto diſcours'd of the City and Iſland of *Rhodes*, I ſhall now continue the Account of my Voyage. On the Third and Fourth of *March*, we had a very rough Wind, and the Sea was ſo Tempeſtuous that the Waves went beyond the Caſtle, even as far as the Wind-mills. On the Seventh the Wind began to be ſo Stormy at Eaſt and by South, that not a Man could ſtir out of, or come aboard the Ship, this Storm was attended with great Claps of Thunder and continual Lightnings. We were well enough provided with five Anchors caſt in the Sea, and ſeveral other Cables faſtned on the Land, ſome of which were winded round the Capſtan, the Stern of our Ship lying againſt the Rampart or Rocks; where the Sea was ſo boiſterous, that by the conſtant agitations of our *Saick*, the Ropes which were round the Capſtan pull'd it out of its Diſh, which rais'd ſuch a Conſternation among the Seamen, that ſome of them were packing away, and ran upon Deck, ſuppoſing that we were going to be daſh'd againſt the Rocks. For the great Craſh which the Capſtan made by coming out of its place, made them think nothing leſs could happen to them. But ſome other Ropes which were faſtned about our Mizen-Maſt, kept us tight and ſafe. We immediately ran about with Lantherns in our hands, becauſe it was ſo dark, that we could not diſcern one another, eſpecially by reaſon of the Lightnings blinding our ſight. We moor'd our Veſſel as well as we could, and as our Circumſtances would allow us. But the greateſt hardſhip was, that of thirty Marriners who mann'd our *Saick*, above half were gon aſhore, and were not able to come aboard us; and conſequently if we had been neceſſitated to have thruſt out farther to Sea, it would have been impoſſible for us to have eſcaped. Having weather'd over the Night in ſo much Danger, the Wind began to be laid when the Sun roſe, and turn'd about to the North-Weſt. On the 11th. we had the Wind at North-North-Weſt, and a very favourable Gale after a long expectation of it. For the *Greeks* never go out of Port, till the Wind is altogether for them, and the Sea calm, and the Weather becomes fair. *A Storm.*

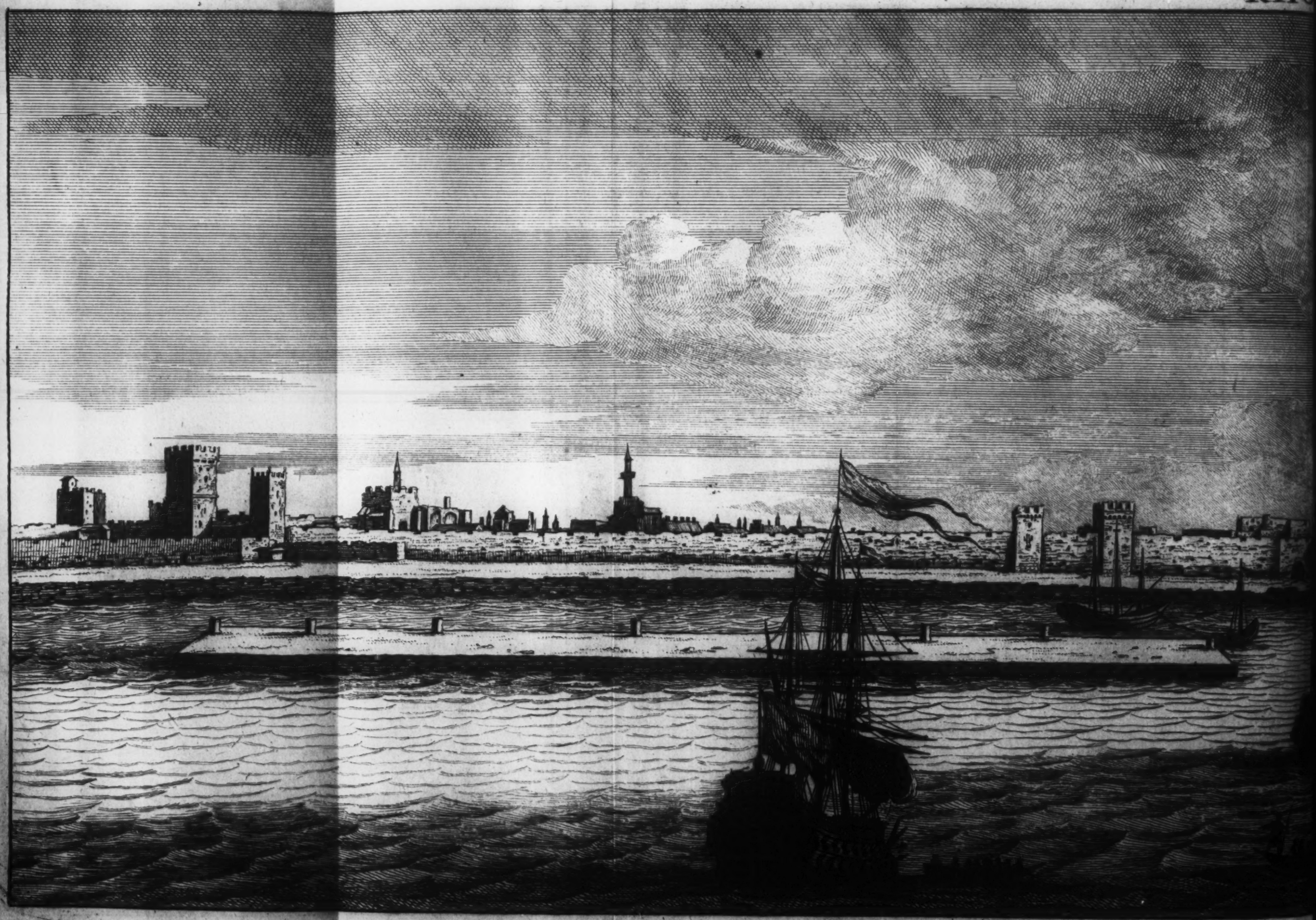
At that time therefore ſeveral Ships ſet out being bound to diverſe Parts; but in the Afternoon when we likewiſe were going to weigh Anchor, there entred into Port a Ship of *Conſtantinople*, commanded by Captain *Gaſi Ibrahim*, mounted with ſixty Guns, and above five hundred Men on board, being bound for

RHO US

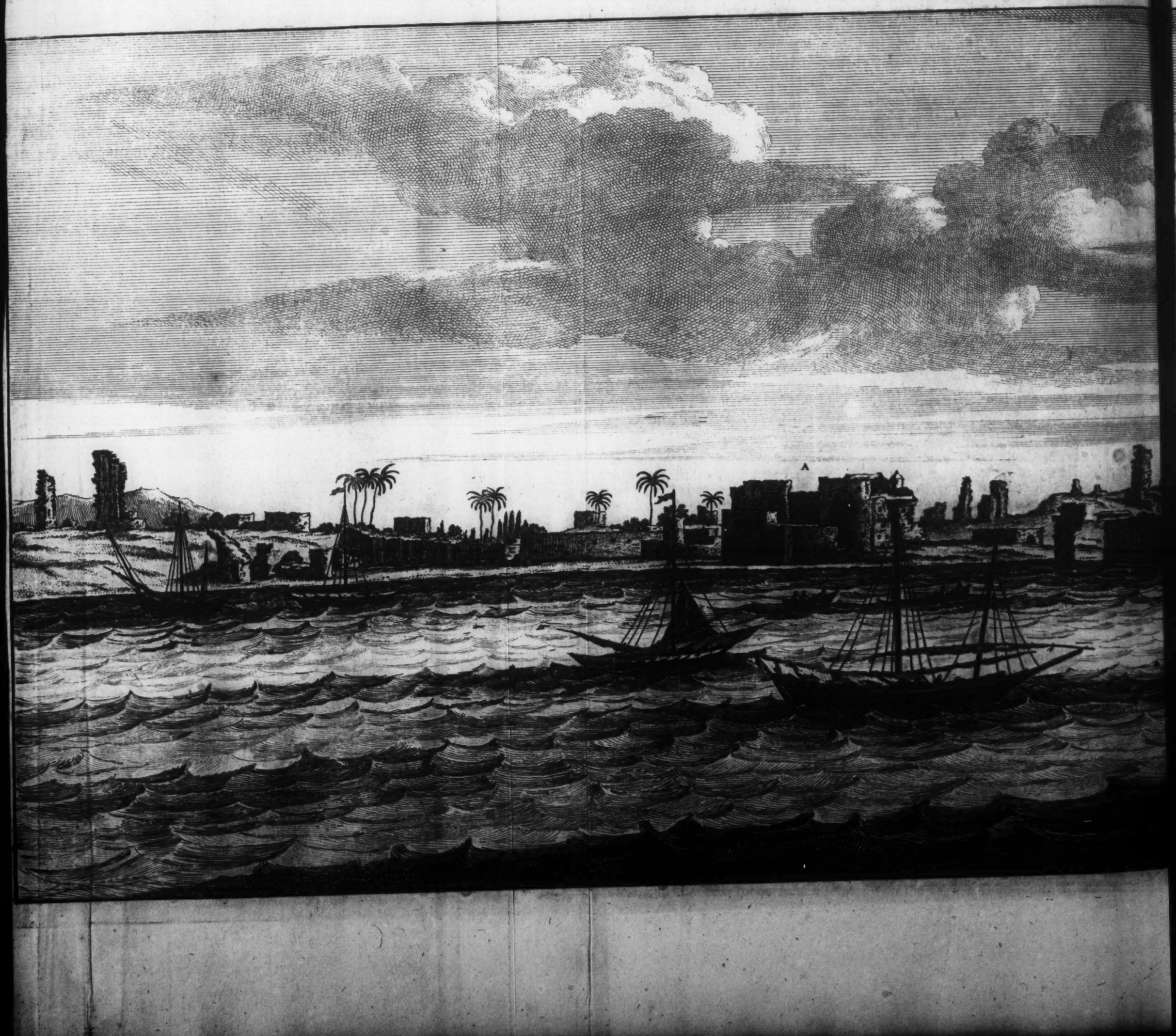


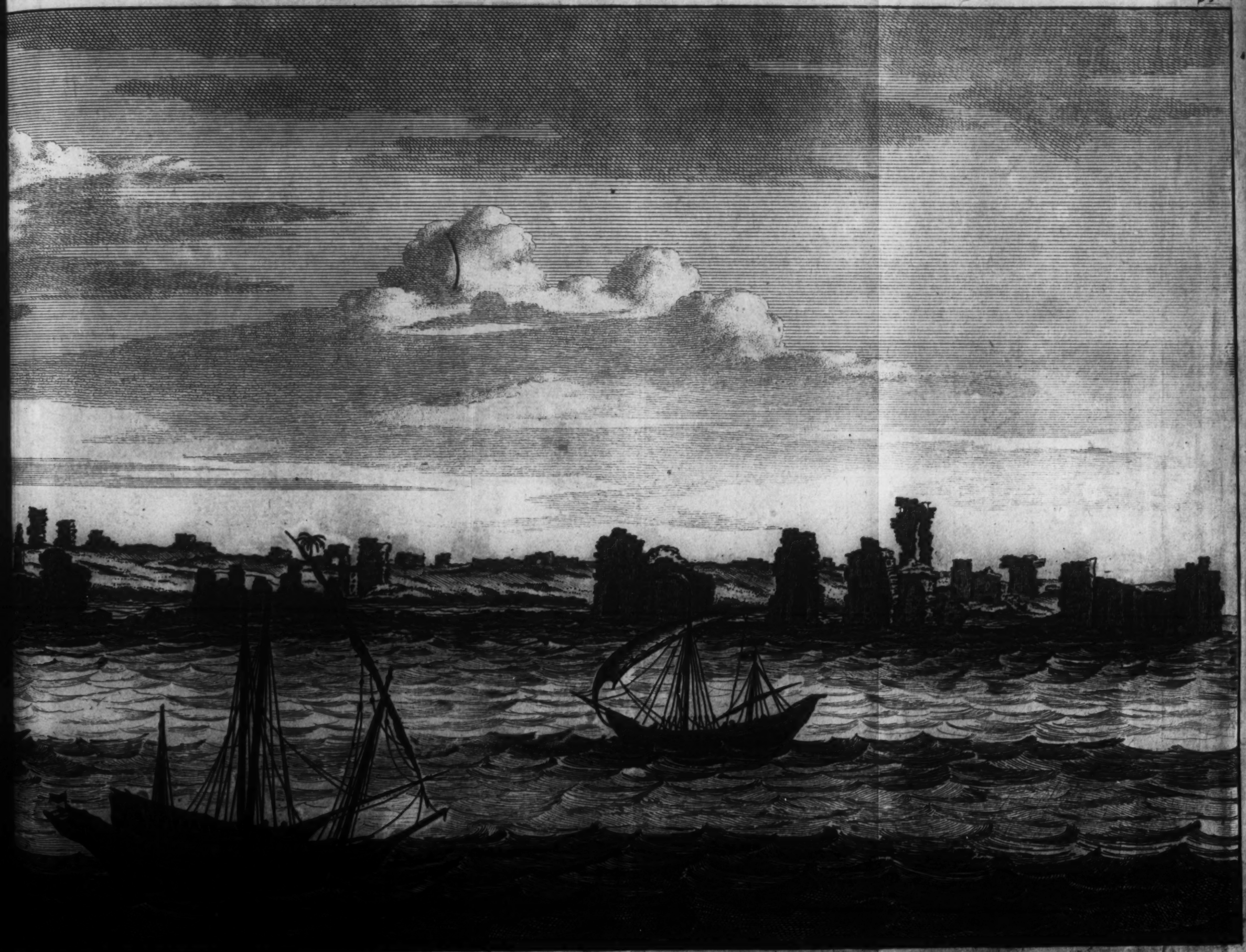


RHO S






A



for *Alexandria*. This Captain was then Admiral of all the Merchant-men of *Turkey*, and had the Flag hoiſted on the Main-Maſt. He charg'd us not to ſtir out of Port, becauſe he was afraid we ſhould meet with ſome *Chriſtian Corſairs*, and ſhould give them notice of his Arrival at that place. On the 12th we were going out of Port without ſpreading our Sails, but the Admiral ſent his Shallop after us, with Orders not to depart before him. We therefore faſtned a Rope about the Rocks under the Caſtle of *S. Anſelmo*.

About Noon we had leave given us to be gon, and having a fair North-Wind, we bent our Courſe Southerly, and with only our Boltſprit Sails we ran twenty three *Italian* Miles from the Cape of *Lendigo* or *Lindo*, which is the Country of *Chares*, the famous *Lydian* who made the *Coloſſus*. This Cape is ſixty Miles diſtant from the City of *Rhodes*. Then it was ſo dark that we could ſafely put up our Sails, and we ſteer'd our Courſe South-South-Eaſt, that we might make the beſt of our way, and paſs by *Cacavo* without being ſeen by the *Chriſtian Corſairs*, for fear of whom we had not put up our Sails all the day. But when we were ſome Leagues out at Sea, yet ſtill within View of Land, the Wind chop'd about to the Weſt, but became ſo Calm, that we did nothing elſe but Float without making any way; for this Reaſon our Ships-Crew perceiving that they could not proceed on their Voyage, and reflecting likewiſe on the Danger we ſhould run by means of the *Scamparias*, or Galiots which rode about that place, took up a Reſolution of returning back to *Rhodes*, where we again arrived about Three in the Afternoon. On the 15th. a ſmall Frigot from *Venice* belonging to *Rhodes* entred the Port. On the 16th. four *Saicks* ſet out for *Conſtantinople*. In the mean time, we had every day Stormy Weather with Rain and Dreadful Thundrings and Lightnings, which made us the more uneaſie in tarrying there ſo long, and particularly my ſelf, becauſe I was afraid we ſhould not get to *Jeruſalem* before *Eaſter*.

The only Pleaſure we took, was in going every day aſhore to ſee the City and the Parts about it, where we viſited the *Greeks* in their Houſes with as much Liberty as if we had been in Chriſtendom, without any moleſtation from the *Turks* upon that account. Even thoſe who belong to the Cuſtom-Houſe, and reſide near to the Gate, ſo that one could not enter the City without going before their Doors, ſent for me often to diſcourſe with them. For being inform'd at firſt, of what Country I was, where I had travell'd, and whither I intended to travel, they were extremely pleas'd to hear me give an Account of what I knew of the different Countries. They likewiſe compar'd my deſign of going to *Jeruſalem* with their Voyage to *Mecca*, whither they go to viſit the Tomb of their Prophet, and they very heartily and affectionately wiſh'd me a happy Voyage and a ſafe Return. This Compliment is generally paſs'd by ſmoking a Pipe of Tobacco, and drinking a Diſh of Coffee, which they always preſented to me very Civilly. In truth, the Gentlemen among them have a great eſteem for the *European Chriſtians*, whoſe Boldneſs and Reſolution in travelling to diſcover Countries and Cities they highly commend; whereas the Inclination of the *Turks* does not lie that way. In ſhort thoſe Perſons ſhew'd ſo much Kindneſs to me, and ſhar'd as it were ſo much in what concern'd me, That I cannot forbear ſaying to the ſhame of ſome Chriſtians, that one ſhall rarely meet with ſo much Friendſhip and Civility among us, as I received from them.

The ſecond departure from Rhodes.

On the 22d of the ſame Month, at two a Clock in the Afternoon we ſet out a ſecond time from *Rhodes* with the Wind at North-weſt, in company of the two Ships which we ſaid above were bound for *Alexandria*. The biggeſt of the two was but a ſorry Sailer, ſo that we could eaſily follow her with our Main-maſt Sail. The next day in the Morning, having ſtill the ſame Wind, as ſoon as the Sun was up, we found that we had made above an hundred and fourſcore *Italian* Miles, being then in the open Sea. On the 24th the Wind came about, which carried us back again towards the Coaſt of *Rhodes*, and even farther back than we had advanc'd before. At Night we had ſo great a Calm, that our Sails were of no uſe to us; we were then, as far as we could gueſs, two hundred and thirty five Miles from *Rhodes*, and two hundred and thirty from *Damietta*. On the 25th by Break of day, we had again a fair Wind, and thereupon we ſteer'd our Courſe towards *Damietta*: But in the Evening there aroſe ſuch a Storm from the South, that we were forc'd all Night to ſuffer our ſelves to be driven with the Wind, and ſo were carried towards the Coaſts of *Barbary*. Then the Wind came about all of a ſudden to South-Weſt, which made us alter our Deſign and ſteer our Courſe towards the Iſland of *Candy*, in hopes of reaching *Porto Chriſtiano*; but when we were in the middle of the Sea, we had the Wind full Weſt. We then made the beſt of our way towards *Cyprus*, and were got ſo far that we could ken the Cape *Lagata*, which is in that Iſland. On the 26th we were toſs'd about

about by the Waves without being able to go into Port, or to Sail on our Voyage. When we were got before the Cape *Lagata*, the Wind drove us beyond it, and the Seamen began to look ſorrowfully upon one another. Some of the *Greeks* all Night lighted up Tapers before their *S. George*, to whom they vowed an Offering, if they got ſafe to Shore; for this is their greateſt Saint, to whom they make their Applications upon ſuch Occaſions, as to their Protector. There was one among them who went round about to collect in his Cap what every one was minded to give, in order to be offered to this *S. George* at the firſt place they came to, where there ſhould be a Chappel dedicated to that Saint. I was mightily ſurprized at this falſe Devotion of thoſe ignorant *Chriſtians*, and when he who collected the Offerings came to us to demand ſomething for *S. George*, I ſhrug'd up my Shoulders, and told him, that *I knew no ſuch Man, and had no ſuch Confidence in him, as to think that he was able to deliver us out of the Danger we were in*; and pointing towards Heaven, *'tis from thence* (ſaid I to him) *that we muſt expect our Deliverance, and that without the Purchaſing it with Money*. Thus floating on the Sea with a great deal of uneaſineſs and regret, and this the rather becauſe our Proviſions of Bread and Water began to fall ſhort; the next Morning at Sun-Riſing we found our ſelves a hundred and ten *Italian* Miles farther from *Damietta* than we were the day before. Then the Wind began to be laid, but the Sea work'd ſtill very much. However it was look'd upon to be the wiſeſt Courſe we could take to ſteer towards *Tripoli*, or S. *John* of *Akari*. In the Afternoon we deſcry'd the Land; But our Seamen could make but very uncertain Conjectures about it. On the 28th we lay by all the Morning, the Wind being in our teeth. But about Noon, as we were about to ſteer another Courſe, we arrived by two a Clock before *Sour* or *Tyre*, which was a great way off the place where the Ignorance of our Seamen made them think they ſhould arrive; and indeed it muſt be ſaid, that they are the moſt wretched Seafaring-Men in the World.

Sour *or* Tyre.

This City is in *Galilee*, on the South of *Saïd* or *Sidon*, and on the North of S. *John* of *Akari*. As ſoon as we had caſt Anchor, I took the Draught of it, which appears N. 67. juſt as it look'd from the place where we dropt Anchor, with all the Ruins that are to be ſeen from one end to the other. The Caſtle is mark'd with the Letter A, and is the only Conſiderable thing that offers it ſelf to the View, all the reſt to be ſeen on the Sea-ſhore, are only pieces of Stones, and ancient Ruins here and there; of which there are ſome that diſcover the ancient Grandeur and Magnificence of this City, ſo famous for its Commerce: There are likewiſe to be ſeen ſome Remains of this ſo celebrated a Port, which appear above Water. There are but few Houſes ſtanding which are inhabited, an *Aga* is the Governour thereof. But I ſhall enlarge more on this Subject, when I ſhall diſcourſe of my return.

Whilſt I was employ'd in taking a Draught of the Town, my Fellow-Traveller ſpent the time in Angling, and caught us a very good Diſh of Fiſh, of which we made an excellent repaſt.

I would willingly have went on ſhore, but was diverted from it, the *Turks* being very exacting upon Travellers. I procur'd therefore an *Arabian* to come on Board us, with whom we agreed to carry us with his *Bark* by *Akari* to *Jaffa*, and we gave him ſome Money in hand, upon Condition that he would ſet out betimes the next Morning. There were likewiſe four *Saicks* more which were bound for *Damietta*, who ſet Sail in the Evening with a Wind from the Land. Upon this our Captain got himſelf likewiſe ready to be gon, becauſe he was bound to *Damietta*, and to this purpoſe, he order'd us to be convey'd in his Shallop to the Veſſel which we had hir'd, and which we found lying between the old Ruins near the Caſtle which the *Turks* had built in that place. But as ſoon as we were arrived thither, the *Turks* who were in Garriſon, cried out to us to turn back again, telling us, that if we came any nearer they would fire upon us; therefore we were obliged to return to our *Saick*, after we had taken a great deal of Pains to no purpoſe, for we had to do with a very uncivil ſort of Men; as ſoon as we got aboard again we ſet Sail.

This made me very much diſſatisfied, becauſe I was afraid, if I went to *Damietta*, I ſhould not have time enough to get to *Jeruſalem* by *Eaſter*; which put me upon offering our Captain a Preſent of Twenty Crowns, if the next day he would ſet me aſhore about *Akari*, or any other place that he ſhould think moſt proper. But he had, as he pretended, ſeveral reaſons why he could not do it. We had the Wind at South, which laſted all day on the 29th, but it was ſo ſoft a Gale, that we only floated gently before the Parts about *Galilee*, without loſing ſight of Mount *Carmel*, and being ſtill at a great diſtance from S. *John* of *Akari*, and *Jaffa*. At Night we had a favourable Wind at North-North-Eaſt, but with the day the Calm return'd, and we

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VILAGIO

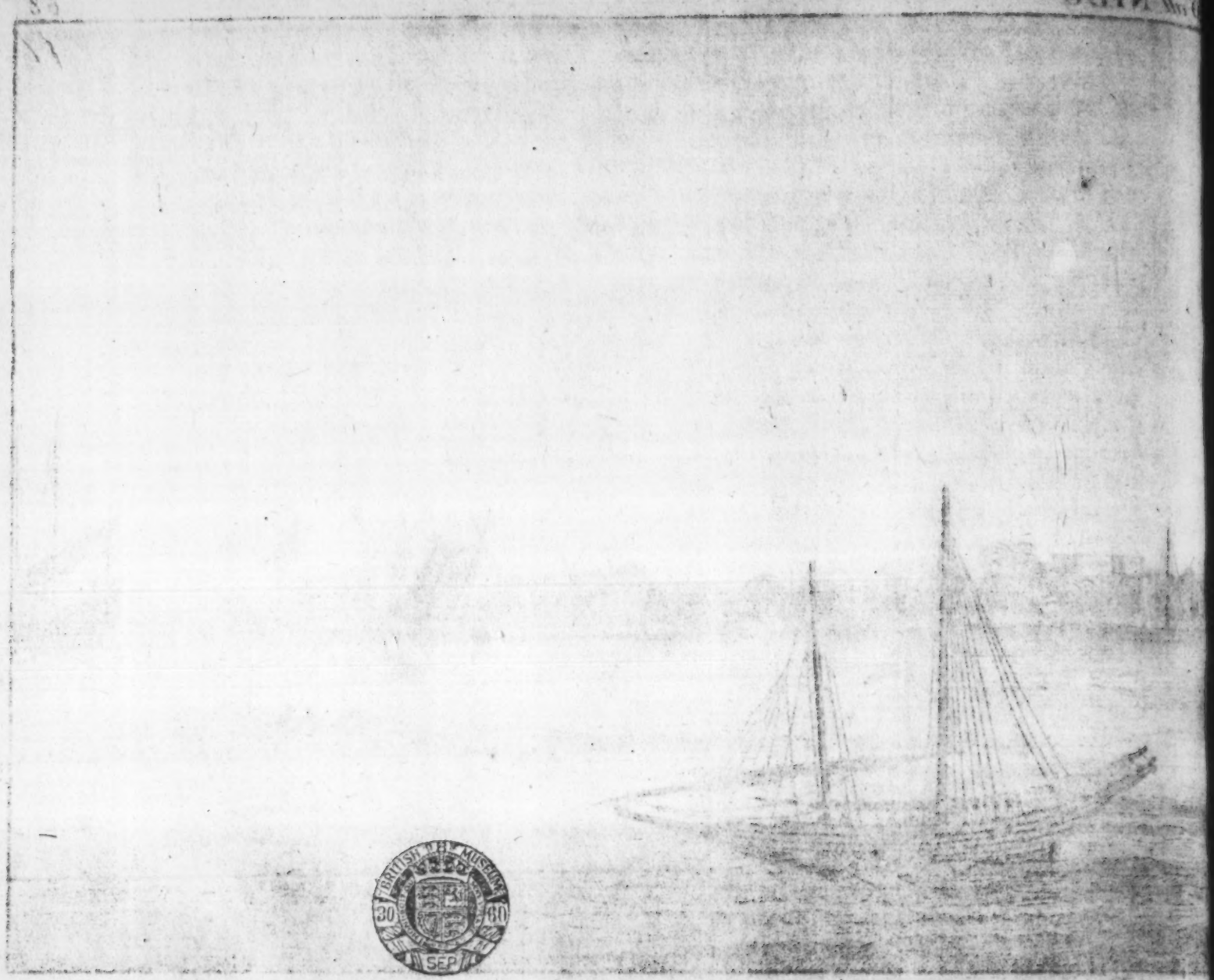


VISTA del NILO











loſt ſight of the three *Saicks*, as well as of the Land, which lies very low in that place. About One a Clock in the Afternoon we caſt Anchor before the Mouth of *Damietta*. The next day, which was the laſt of *March*, as ſoon as it was light, we ſaw the Coaſt of *Egypt*, being ſtill about three hours Sailing off, by reaſon of the great Strands that are there.

A little before Sun-ſet, a *Germe*, which is a ſmall open Bark mann'd with four or five *Arabians*, came to convey us through the *Bogas*, or the Mouth of *Nile*. With this little Veſſel, we went up the River about three *Italian* Miles, wherein there were a great many *Saicks* and other Veſſels, which rode at Anchor one by another.

At a Village that is in this place, I ſaw ſeveral *Arabian* Tents pitch'd; the Figure whereof is to be ſeen, N. 68. and we were forc'd to go out of our *Germe* into a leſs Bark, which carried us up the River to *Damietta*, being about Eight Miles off from thence.

The Arrival at Damietta.

At Eleven a Clock we went aſhore, and were immediately carried to the Cuſtom-Houſe, where they ſearch'd our Baggage. But before we proceed any further, it is requiſite I ſhould communicate to the Reader an Adventure which happen'd to us. We entred, as was ſaid above, from aboard our *Saick* into a *Germe*, mann'd with four or five *Arabians*. When we were upon the Way, theſe Knaves perceiving that we were *Europeans*, began to Plot againſt us, and would have had us paid our Fare, before they had brought us where they were to ſet us down. I obſerv'd that what they did was to keep us from knowing what the other Paſſengers paid, and I made a Sign that they ſhould Go firſt to them; but becauſe we did not underſtand one another, a certain *Chriſtian* who ſpake a little of both Languages, the *Arabick* and *Italian*, ſerv'd inſtead of an Interpreter. He went to them, and return'd two or three times, and always told us the ſame Story. I then order'd him to ask them what they muſt have, and they demanded no leſs than a Chicken of Gold for both of us, which amounts to Seven Franes and half. I refus'd to give them ſo much; whereupon one of them was ſo bold as to come up to me, and to make a Sign with his hand, that if I would not pay it, he would pay himſelf by Stripping me. This ſo far rais'd my Blood, that I threw open my Looſe Coat, under which my Arms were hid, and at the ſame time drawing my Cutlace, I told him, that he muſt firſt of all Rob me of my Sword and Piſtols, which I ſhew'd him, before he ſhould ſtrip me. The glittering of my Sword was ſo ſurprizing to him, that he retir'd ſeveral Steps back, and no one durſt afterwards come near me, till they came civilly to an Agreement, for a Crown for both of of us. But becauſe I had nothing but Gold, I made them give me the Overplus before I would part with it. The Paſſengers look'd upon us with Aſtoniſhment, and by their Aſpect ſeem'd to be well pleaſed with the Reſolution I had taken. However I afterwards perceived that I had given too much by half; for when they went about to be paid their Fare, I ſaw that each Perſon gave no more than ten Sols. I complain'd of it, but for an Anſwer they told me, that the *Franks* were Rich, and therefore ſhould pay more than others. But for all this pretended Riches, had I but underſtood before-hand what was their Due, they ſhould have been content with Leſs; and if I had preferr'd my Complaint to the *Cady* when we were got aſhore, and Sacrificed ten or fourteen *Franks* to my petty Reſentment, as a *Greek* Seaman of my Acquaintance adviſ'd me, our *Arabians* would have been paid with a ſufficient number of Drubs upon the Soles of their Feet. But whereas the Bargain between us was civilly made, I did not think fit to throw away ſo much Money upon them. In ſhort, by the Air, Aſpect, and Habit of theſe *Arabs*, they ſeem'd to be great Robbers, and errant Knaves.

LI. CHAP.

CHAP. XXXIII.

The Resemblance of the Country of Egypt *in the Parts adjacent to* Damietta, *with that of* Holland. *A Ship blow'd up in the* Nile. *The Deſcription of the* Dead Sea, *and of a fine Wood between it and* Damietta. *Some Particulars relating to that City; The wonderful Birth of a* Turk *nam'd the* Dead-born Child. *The Boldneſs of the Falcons in this Country*, &c.

HAving Paid the uſual Cuſtom, which comes to Half a Crown *per* Man, we went to the Houſe of a *Greek* Prieſt there to eaſe our ſelves a little of our Fatigue, by paſſing the time as merrily as we could. He inform'd us that there lay at Anchor below in the River a *Saick*, which was bound for *Jaffa*, and that three Monks, who were minded to go to *Jeruſalem*, went that very morning Aboard her. Hereupon I went in all haſte to take a View of the Town, and made Preparation for my Voyage. Afterwards falling down the River in a ſmall Pinnace we arrived to the *Saick*, and made a Bargain with the Captain for our Paſſage; and we remained there in expectation of departing within one or two days.

The Reſemblance of the Country of Egypt, *in the Parts adjacent to* Damietta, *with that of* Holland.

The Country here appear'd to me, both above and below the *Nile*, almoſt like *Holland*, with good Paſtures, and a great many Cattle grazing there, which ſeem'd to me both a pleaſant and ſurprizing Sight. The River runs with a ſwift Current, and has on one ſide a Bank of Sand like the Sounds of *Scheveling*. On the other ſide, *viz.* on the Right hand as you go to *Damietta*, which is on the Land ſide, is the fineſt Country imaginable. There are ſeveral extraordinary Birds to be ſeen; ſuch as Eagles, Large and fine White Birds, which are ſometimes on Land, ſometimes in the Water; as alſo a ſort of Lap-wings, which are white about the Neck, greyiſh on the Back, and black every where elſe. There are likewiſe ſeveral which keep in the Water.

A Ship blown up.

On the 24th of *March* at Two a Clock in the Afternoon I was inform'd, that near to the place where we were, a Fire in boiling of Coffee had taken hold of a Veſſel, which coming to the Powder-Room, blow'd up the Veſſel with Seventy Men that were on Board, of whom only Ten eſcaped, by throwing themſelves into the Sea in time, and Swimming to the Shore. The Firſt of *April* we were conſtrained by the great Wind to ſtay on Board. On the Second we return'd to *Damietta* with a Bark, and ſaw there two *Turkiſh* Children carried about in Proceſſion who were to be Circumcis'd.

The ſame Day, on the top of a Houſe I took the Draught of a very fine Proſpect of the Country, with the Courſe of the River *Nile*, as 'tis repreſented N. 69.

The Dead-Sea.

Afterwards I went with the three Monks above-mentioned to ſee the *Mare Morto*, or the *Dead-Sea*, which is two *Italian* Miles Eaſtward from *Damietta*. It has this Name given to it, becauſe it is on all Sides ſurrounded with the Land, and has no manner of Out-let. Probably this is one of thoſe Lakes, of which *Strabo* in his 16th Book makes mention, which he ſays lay in the Road from the Mountain of *Caſius* and *Pompey*'s Pillar to *Peluſium* or *Damietta*. *There* (ſays he) *is the Road to* Peluſium *and to* Gerra, *and the Ditch call'd* Chabrias, *and the Gulphs, the Ponds and the Lakes which* Nile *makes by its Inundations in thoſe Parts, which of their own Nature are Moory and Marſhy.* From hence one might in eight and forty Hours, croſs over to *Trena*, and from thence going to *Gaza*, one might quickly reach to *Jeruſalem*. I endeavour'd to bring this about; but being told, that in eight or ten days time I ſhould doubtleſs meet with an Oportunity, and that *Eaſter* was already paſt; I ſtill flatter'd my ſelf with the hopes of being able ſtill to go to *Jeruſalem* by Water.

A very fine Wood.

Between *Damietta* and the foremention'd Sea, we went through a Wood, ſo fertile, delightful and pleaſant, that I declare I never ſaw any thing like it in all my Life, and I believe the whole World cannot ſhew a finer. I met with in this Wood a great many large Orange-Trees and Citron-Trees, as alſo ſeveral ſorts of Fig-trees, and among the reſt one call'd *Adam's Fig-tree*. The Fruit thereof is very large and long, as alſo the Leaves, which are above a Fathom long, and about two Spans broad. There is likewiſe another ſort of Fig-tree, whoſe Leaves are Round and very thick; the Figs hang like Bunches of Grapes, and are as ſweet as Sugar. There is a third ſort, whoſe Trunk is very large, and the Leaves on the contrary very ſmall, hanging cloſe to one another, and quite different from thoſe that are in *Italy*. Sugar-Canes grow likewiſe there, and a great many of thoſe Trees which yield *Caſſia*; I ſaw ſeveral Branches of them full of Holes wherein the *Caſſia* was lodg'd.

Here

Here are a great many Pomegranate-Trees, but the Palm-Trees are the moſt remarkable of all the reſt, and ſo Numerous that the Wood is every where full of them.

Beſides all theſe Trees there are many others of a leſſer ſort, ſuch as Cherry-trees, Plum-trees, Apricock-trees, *&c.* They are mix'd confuſedly one with the other, which makes a very pleaſant Proſpect to the Eye.

All the Wood is run into ſeveral Parterres or Walks like thoſe in Gardens; proportionably to the Share which each particular Man has therein, and each of theſe Plats is ſurrounded and ſeparated from the reſt by ſmall Trenches.

The Dead Sea.

As to the *Dead Sea*, it is very full of Fiſh, and affords a ſort of Cod like ours, and as large. We bought one for about eight Sols, and found it to be of an excellent Taſte. The Eels, a fiſh very common among us, are likewiſe there in great plenty. We dreſs'd them as we do our Grigs, frying them in their Skins; and the Butter which is very good in that Country, made us extraordinary Sauce. Our jolly Monks found them to be very palatable, and did eat ſo heartily of them, that in ſeeing them you would have ſaid that they were Men of *Sardam*; who, as is well known, are great Fryers of this ſort of Fiſh.

The Fowl in thoſe Parts are as good as their Fiſh. Among others, I ſaw ſeveral Pelicans, who ſwam by the Water-ſide like Geeſe and other kinds of River Fowl, in ſo great Numbers that one could not tell them.

A very fine Wood.

In the Winter they likewiſe take a great many Pullets of *Damietta*, as they term them. They are of a very fine Colour, for their Neck and Breaſt are like Peacocks, and they are at leaſt as big as Pheaſants.

I had a great Mind to buy ſome of them, but it was impoſſible, becauſe they had taken but very few that Year, and theſe few which did not amount to above Twenty, were in the hands of a certain *Jew*, who kept them to ſend to the King of *France*. He had orders to buy up an Hundred, but he could not meet with any more than theſe Twenty.

Whatſoever the Country thereabouts produces is brought to *Damietta* in great Plenty, and one may buy every thing, eſpecially Fiſh which they cannot very well put off, at a reaſonable rate. But on the Contrary, whatever is brought thither from foreign Parts is very dear, and eſpecially the Wines that come from *Cyprus*. The caſe is the ſame with Wood, Raiſins, and a great many other Things.

Damietta.

As for the City of *Damietta*, the Streets of it are very dirty, and the Buildings very ordinary; but yet it is very populous, and one of the Principal Cities of all *Egypt*. The *Arabians* call it *Damiar*. A curious Traveller will find nothing here conſiderable, beſides ſome Moſques with fine Towers. Without the City are to be ſeen the Ruins of a High Tower which formerly ſerv'd as a Light-houſe for the Ships, and hard by it on the ſame Side is a Round Tower, and this is all the Remains of Antiquity which I found there, which I have likewiſe repreſented in the Cut, N. 70. The Light-houſe is at the Letter A. and the round Tower at the Letter B. The *Nile* runs cloſe by the City, and ſtretches it ſelf towards *Grand Cairo*.

The



The principal Traffick of *Damietta* conſiſts in Rice, which grows thereabouts in great abundance, and is carried into all *Turkey*: They deal likewiſe in Coffee, Linnen-Cloth, Flax, and ſeveral fine Stuffs which are made there. The City is govern'd by an *Aga* ſent thither by the *Baſſa* of *Cairo*.

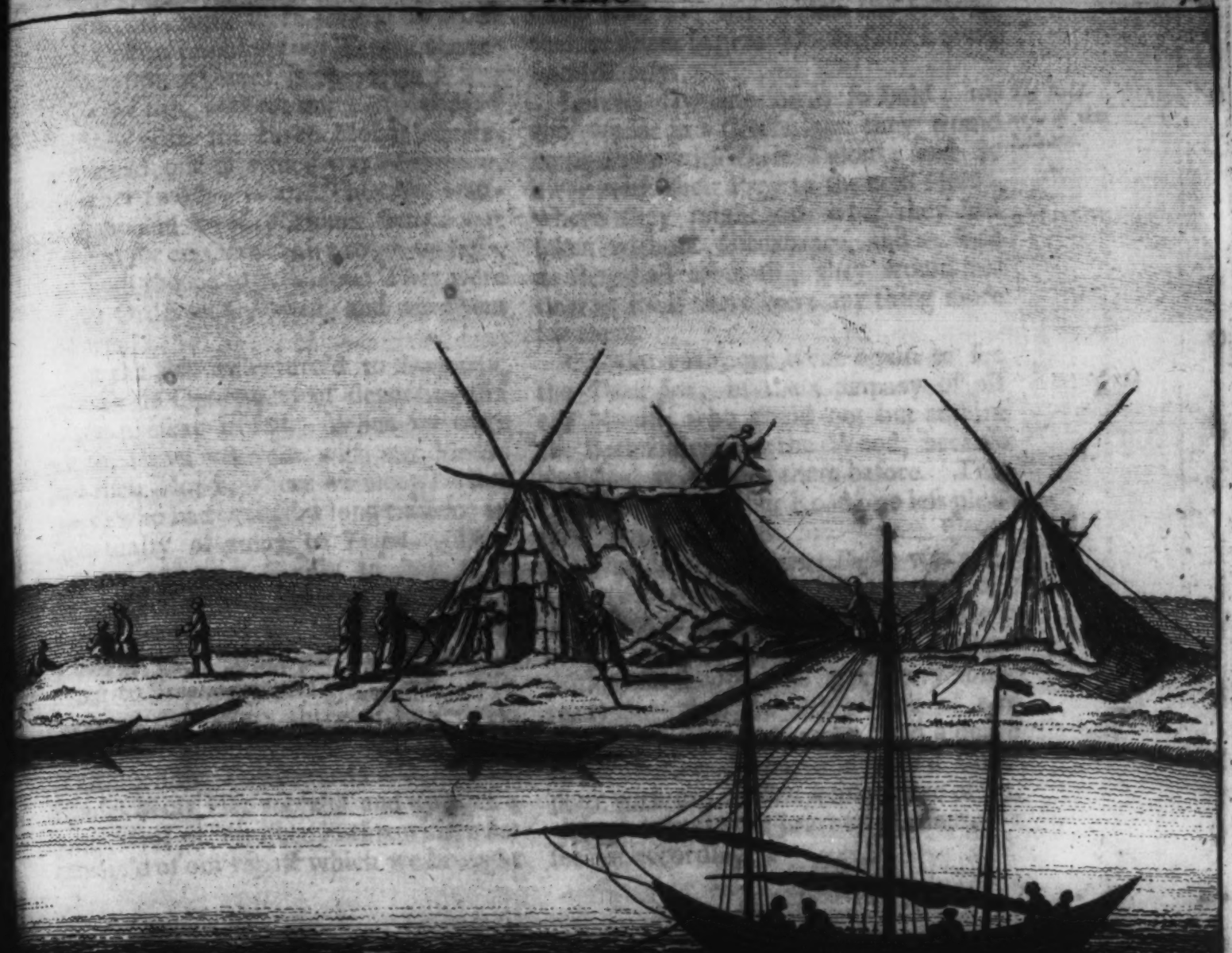
Whilſt I ſtaid at *Damietta*, which was longer than I deſir'd, I went on the Third of *April* to the Houſe of a certain *Turk* called the *Dead-born Child*, with a deſign to ſee him. The reaſon why this ſtrange Name was given him is this. When his Mother was big with him, and near her Time, ſhe died, and was immediately interr'd (according to the Cuſtom of that Country, eſpecially in the time of a Plague) in a Vault which this very *Turk* has for a Burying-place for his Family. In the Night ſome hours after the Interment of this Woman, it came into her Husband's Thoughts, that the Child with which ſhe was big, might be ſtill alive. Thereupon he caus'd the Grave to be open'd, and found that his Wife was actually delivered, and that as dead as ſhe was, ſhe had brought into the World a living Child. Others ſay, that ſome *Turks*, who liv'd thereabouts, heard the Child cry, and upon their Information the Grave was open'd. I cannot determine which of theſe two Stories is the trueſt; but this they aſſured me of, that the Man who was call'd by that Name was ſtill living, that he was Sixty years of Age, had ſeveral Children, and was a Druggiſt by Trade. In ſhort, I had not the ſight of him, he being abroad when I went to ſee him.

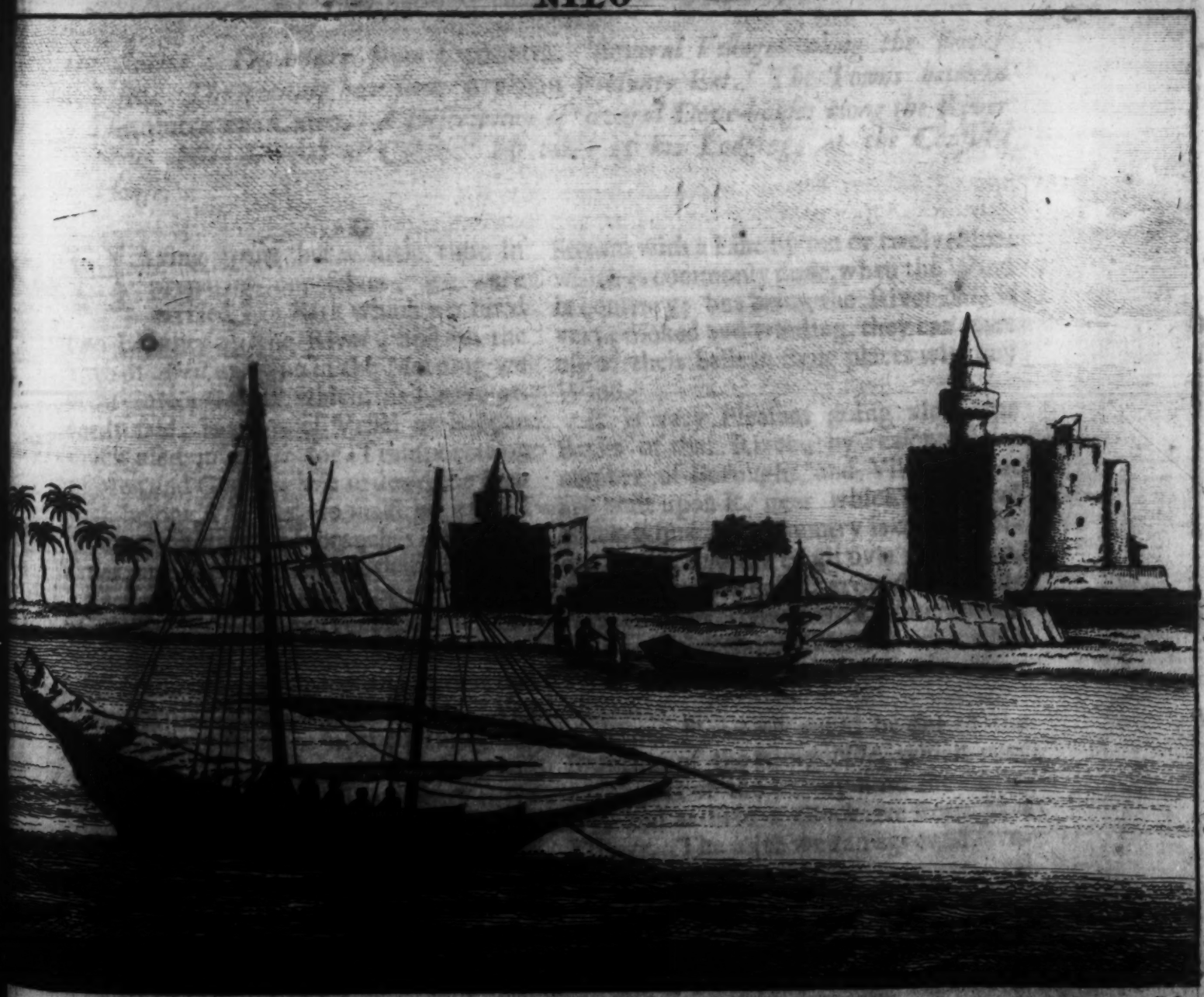
The extraordinary Birth of a Man who was call'd the Dead-born Child.

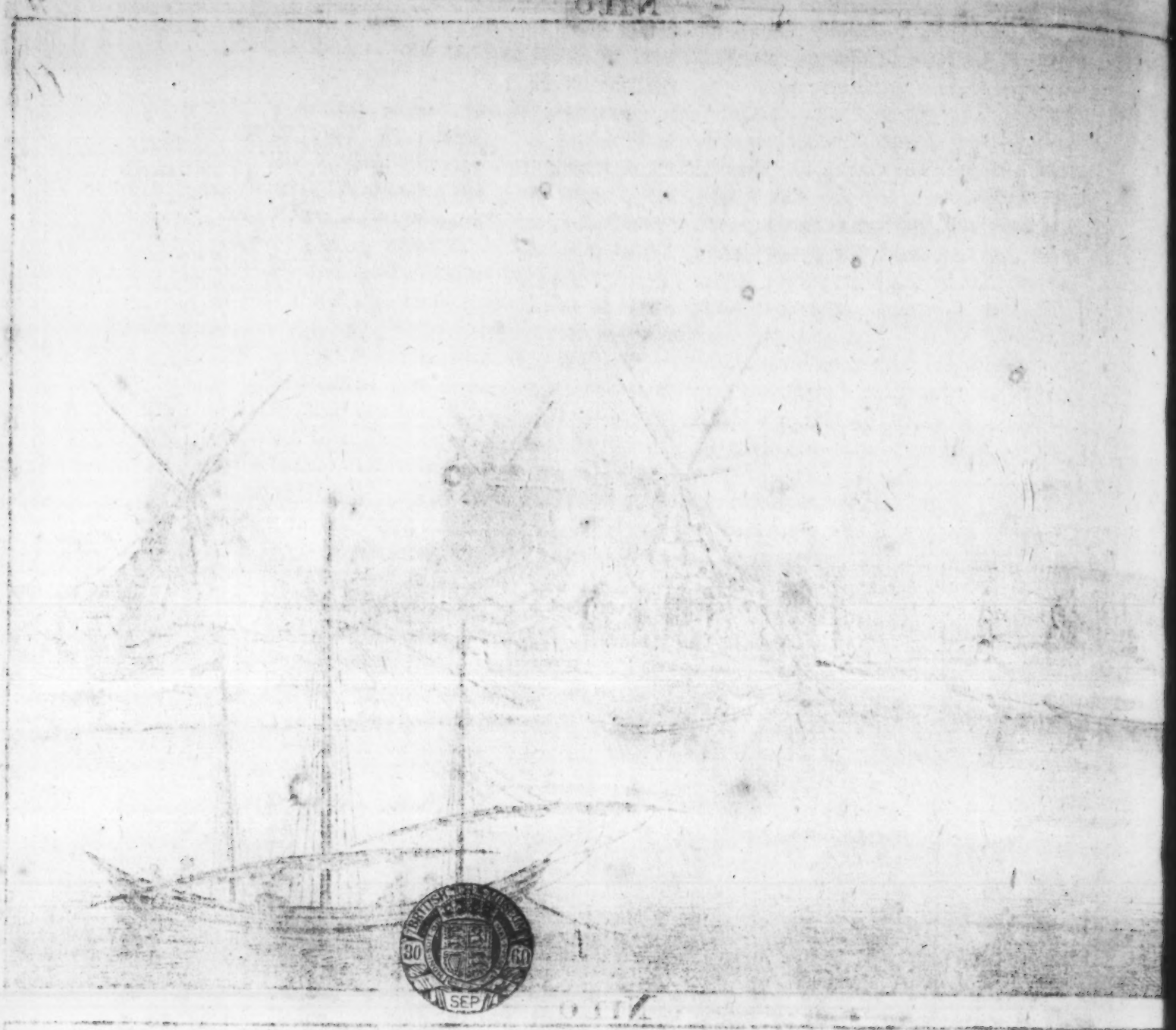
The next Morning we return'd to our *Saick*, and as we went down the River on the Sea ſhore, we ſaw a very large Tortoiſe leap out of the Water. We run thither immediately, and having turn'd her on her Back, we kill'd her with our Sabres. We thought of carrying her in our Bark, that we might keep the Shell, and dreſs the Meat which is very good to eat; but perceiving that the Shell was broken by the blows which we had given her, we left both Shell and Meat behind.

I ſaw in the Parts adjacent, a little up the Country, ſeveral places which appear'd to be ſo many Lakes, where ſeveral ſorts of Water-Fowl were in great Flocks.

On the Right hand as you come out of the River, the *Turks* have a Caſtle, mark'd N. 72. Near which are planted two large caſt Pieces of Canon, one of which carries a Ball of Sixty two Pound weight, and the other Fourſcore. Over againſt







The Author's Departure from Damietta.

againſt this Caſtle were ſeveral *Arabians* employed in pitching two Tents, the repreſentation whereof is N. 71.

On the 6th, we kept our *Eaſter* aboard the Ship with the three Monks abovementioned, one of which was a *Florentine*, the other two *Spaniards*. They had waited four and twenty Hours before our Arrival for an Oportunity to go to *Jaffa*, and from thence to *Jeruſalem*. They were of the Order of S. *Francis*, and were Men of Parts.

On the 8th we return'd to *Damietta*, becauſe no Oportunity of departing did as yet preſent it ſelf. When we were got to Town we went with our Monks into their Houſe, where we met with five more, who had waited a long time for an Oportunity of going to *Tripoli*. They engaged us very Civilly to ſtay with them, having two Rooms, which they always keep in their Hands, becauſe ſeveral of their Order paſs by that way in going to *Jeruſalem*, and elſewhere. We diverted our ſelves three or four days, and went commonly after Meals to ſit or walk upon the Top of the Houſe, (all the Houſes being Flat roofed) and we took a great deal of Pleaſure in throwing what remain'd of our repaſt which we brought along with us, and which the Falcons, that fly about in great Flocks, ſnatch away immediately.

The Boldneſs of the Falcons.

I never ſaw any Birds ſo bold, for tho' we ſat in a Circle, yet they would come down with their Talons, and fly away with their Prey to the next Houſe, where they might eat what they had taken without diſturbance, and as ſoon as they had eaten all, they would return to ſee if there were any thing more for them.

On the 12th, we went again to ſee the *Dead Sea*, in the Company of all our Monks, who could not but admire the Beautifulneſs of the Wood, becauſe they had never been there before. This time we took another Road, no leſs pleaſant than the former.

When I perceiv'd that *Eaſter* was paſt, I alter'd my deſign; and whereas I did not propoſe to go to *Egypt* before my return from *Jeruſalem*, I reſolved to go thither forthwith, and got every thing ready for that Purpoſe. One of our Monks who was a *Venetian*, had a deſire to go to *Grand Cairo*, and joyn'd Company with us; ſo that being three of us, enough to make the Journey pleaſant, we ſet out accordingly.

CHAP. XXXIV.

The Author's Departure from Damietta. *Several Villages along the River* Nile. *The manner how ſome* Arabian *Peaſants Eat. The Towns between* Damietta *and* Cairo. *A Deſcription of ſeveral Dove-houſes along the River* Nile, *His Arrival at* Cairo. *He takes up his Lodgings at the Conſul's Houſe.*

The Author's Departure from Damietta.

HAving ſpent but a little time in preparing our ſelves, we were carried in a Bark which we hir'd two Leagues up the River, and on the 13th of *April* at Nine in the Morning we went into a *Germe*, which, as I have already ſaid, is a ſort of Veſſel or Barque much uſed in *Egypt* for Tranſportation of Men and Goods. We order'd the Men that belong'd to her, to make us a ſmall Tent or Cabbin of branches of Palm-trees, and Matts of Ruſhes, that we might be ſeparate from the reſt of the Paſſengers. Theſe *Germes* are very inconvenient Veſſels, being all open, not very large, and commonly much loaden, ſo that one can hardly ſtir one's ſelf in them. We tarried here till the next Morning becauſe the Wind did not favour us, and though it continued ſtill contrary, we departed from thence about Six a Clock, our Barque being drawn againſt the Stream with a Line by ten or twelve Men, which is commonly done, when the Wind is contrary; but being the River *Nile* is very crooked and winding, they can make uſe of their Sails in ſome places with any Wind.

It is very Pleaſant going along the Banks of that River, by reaſon of the number of Boroughs and Villages that are built upon it, near which are ſeveral Brick-Kilns. The Country is open, without Trees, and ſowed all over with Rice, and the places where it grows, ought always to be overflow'd with Water, which is done by certain Mills that are turn'd about by Oxen which carries it every where.

About Noon we paſs'd by one of the Branches of the River *Nile*, which runs great part of the way up unto the Country, and at Five a Clock we ſtopt at a Village. The 15th we ran aground ſeve-

ral times becauſe the *Nile* is very Shallow in ſeveral places, but we ſoon got off again. We paſs'd by alſo nine or ten Villages, one of which I have repreſented N. 73. another N. 74. and a third N. 75. Before Sun-ſet we paſſed by the Town of *Manſoura*, near which is the laſt of thoſe Villages, and continued our way until Eleven a Clock, having continually Villages on both Sides, for they commonly ſtand directly oppoſite againſt each other.

Quantity of Villages along the River Nile.

The 16th we advanced very little, having ſtopt moſt part of the Day, becauſe the Wind was againſt us. In the mean while we ſaw five or ſix *Arabian* Peaſants at Dinner on the Bank of the River, they all ſat on the Ground round a woodden Platter full of Milk, they did not eat it with Spoons, but every one took it up in the hollow of his hand and Sup't up the Milk. This cauſed me to reflect on the Providence of Nature, who has given Men the means to ſerve themſelves when other things fail them, without having recourſe with *Diogenes* to a wooden Diſh. Nevertheleſs, I wondred much at that manner of feeding; but I apprehended afterwards, that Poverty which makes uſe of extraordinary means, had taught this to the poor People of that Country.

The manner how ſome Arabian *Peaſants feed themſelves*

The 17th the Wind was a little fairer for us, ſo that we ſail'd till about Midnight, having paſt by Sixty Villages.

The 18th before Sun-riſe we continued our Voyage, and about Three a Clock in the afternoon we came in ſight of the three Pyramids. Two hours after we paſs'd by the other Arm of the *Nile*, which takes its courſe on the right hand to the North-eaſt of *Roſette*, which is counted Fifteen *Italian* Miles diſtance from *Cairo*. In the Night we had again paſt by forty five Villages beſides thoſe which we had paſt in the Dark, and at ten a Clock we came to *Boulac*, which is a fine large Borough ſituated on the Eaſt of the *Nile*, and is the Port of *Cairo*, becauſe the Town it ſelf is about half a League farther up in the Country, and we ſpent the Night in our Barque.

Boulac.

The Towns between Damietta *and* Cairo.

Between *Damietta* and *Cairo* are theſe Towns. *Manſoura* which is pretty large, is ſituated on the Eaſt of the *Nile*. *Semenut*, which is alſo indifferently large, lies on the Weſt; This Town is Triangularly built on the River ſide. All the Veſſels that are bound for *Cairo*, are oblig'd to ſtop here to pay a certain Duty. *Mitgannir* which is alſo a pretty large Town on the Eaſt-ſide of the River, has a fair *Bazar* or Market-Houſe, and ſeveral fine Houſes. Over againſt this, there is a great Borough call'd *Sitfe*. As for the Villages, it may eaſily be inferr'd from what we have already ſaid, that there is a great number of them, and for the moſt part over againſt each other, which makes a very pleaſant Proſpect along both Sides of the River.

All along the *Nile* from *Damietta* to *Cairo*, there is an incredible number of Dove or Pidgeon-houſes, built of Earth, with a picked Roof, the inſide is furniſh'd with a Sort of Earthen Pots in which the Pidgeons build their Neſts, and being great Numbers of them, they are very cheap.

A great number of Dove-houſes about the Nile.

The 19th in the Morning each of us paid a Crown, which is a Duty which all the *Franks* pay at their firſt coming to *Cairo*, and we hired Aſſes to carry us to the Town. They are very ſmall, but go ſo faſt that it is a wonder. From *Boulac* to *Cairo* we paſs'd over a great Plain a good half League long, and which is very Pleaſant, as well by reaſon of the many Palm and other Trees that are planted there, as for the continual paſſage of an infinite number of Perſons which go to and fro that way.

As ſoon as we paſs'd through the Gate, we came at firſt to a great ſpot of Ground almoſt Square, where Corn grows; the Harveſt of which was but juſt over. This place is like a Lake ſurrounded with a little riſing ground, and when the *Nile* riſes it fills with water, at which time they alſo commonly catch a great many Fiſh. The Road is round about this place, where there are fair large Houſes, under the Porches of moſt of which there is a Paſſage, as at *Boulogne* in *Italy*.

His Arrival at Cairo.

We went to the Monaſtery of the Monks of the *Franciſcan* Order, who inform'd me that Seignior *Baptiſta Tarelli*, Conſul for the Republick of *Venice*, had lately been choſe Conſul by the *Baſſa* of *Cairo* for the *Engliſh* and *Dutch*. So that I thought it my Duty to pay him a Viſit with all ſpeed.

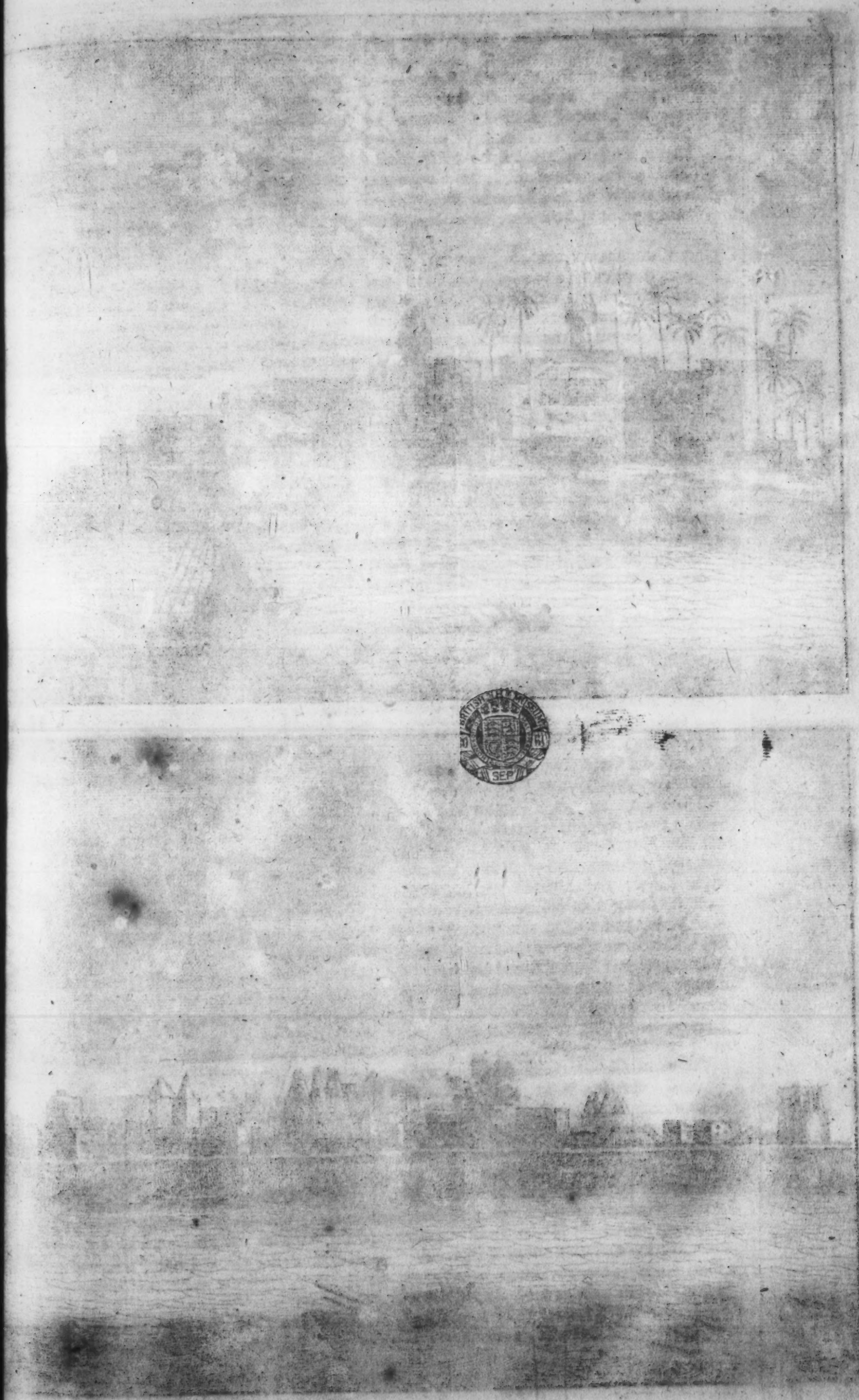
He received us very Civilly, and made us Promiſe to take up our Lodging at his Houſe, though we had already paſs'd our word to the Superiour Father of the Monaſtery. So we caus'd our things to be carried away again from thence, which was a little trouble to the good Fathers, who had rather ſee us with themſelves than at the Conſul's, to whoſe Houſe we went after we had taken Leave of the Monks.

The Author goes to Lodge at the Conſul's Houſe.

I found there, contrary to expectation, one of my Countrymen, his Name was *Adrian Bierbeck*, Born, as I was, at the *Hague*, by Trade a Goldſmith, who came the 12th of *March* with our Ships to *Alexandria*.

Of all the *Chriſtians* that commonly live in that famous City, there were but

We









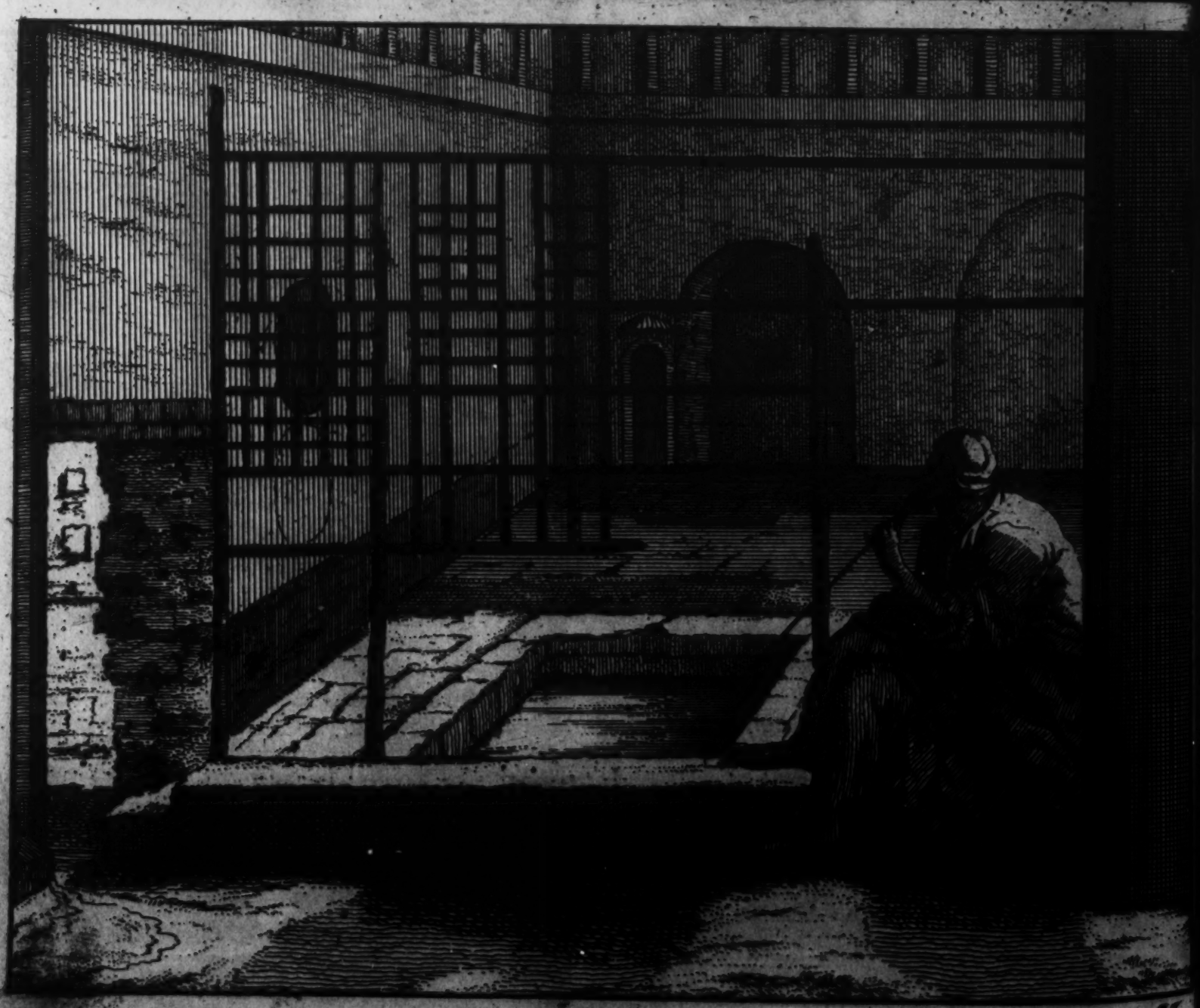
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We three that ſpake *Dutch*; and all three Born at the *Hague*, where we had known each others Family. But as ſmall as our Society was, it laſted not long; for on the 24th of *April*, that is to ſay, five days after our Arrival at *Cairo*, my fellow Traveller *Roger de Cleves* with whom I came from *Smyrna*, went to *Cyprus*, where he had ſome Buſineſs. He lives at preſent at *Loo* in the Service of His *Britanick* Majeſty, and in the Quality of chief *Fontenier*. It is furthermore very remarkable that three fellow Travellers, and born in the ſame place, having unexpectedly met together ſo far from home, find themſelves yet to this day in perfect Health in their own Native Country, having an oportunity to continue their former Friendſhip.

CHAP. XXXV.

The Author's Journey to Matarea. *The Houſe of* Joſeph *and* Mary *in that Place. The Grand Signior's Houſe. Sultan* Gori's *Houſe. The Author's Converſation with two* Aga's. *Of the Situation and other Particularities of* Old Cairo. *Of* Joſeph's *Granaries. A Deſcription of a fine Aquaduct to carry the Water to the Caſtle of* Cairo.

The Author falls Sick. SOME days after my fellow Traveller was gone, *viz.* in the beginning of *May*, when I was preparing to go and ſee the Curioſities of *Cairo* and the places about it, I was ſuddenly ſeiz'd with a Feaver, which oblig'd me to put a ſtop to my Deſign. I betook my ſelf immediately to my common remedy, which is to faſt on thoſe Occaſions, and take only a little Gelly Broth. I met with ſo great benefit by it, that having kept my ſelf five or ſix days very warm in Bed, I found my ſelf quite recover'd, and as well as ever I had been. I purſued then my Deſign, and having hired ſome Aſſes I continued my Journey, and being accompanied with a Drogeman and a Janiſary of the Conſul's, I went the 25th day of the Month to *Matarea*, which is a Borough or Village two good hours towards the Eaſt from *Cairo*.

He goes to Matarea.

It is believed that here *Joſeph* and *Mary* made choice to dwell during their retirement into *Egypt* according to the command of the Angel, *Matt.* 2. 13. *Fly thou into Egypt and tarry there till I bring thee word*, and *Verſ.* 15. *that it might be fulfilled which was ſpoken by the Prophet, out of Egypt have I call'd my Son.* Compar'd with *Hoſea* 11. 1. They ſhew alſo there the Houſe in which it is ſaid they liv'd, which is a Square Chamber the Floor whereof is Paved. There is alſo a Fountain or ſort of a Square Well. They ſpeak alſo of a certain Window in faſhion of a little Cradle, where it is ſaid the Virgin laid our Lord while ſhe waſh'd her Linnen. Formerly the Chriſtian Prieſts ſaid Maſs there, but at preſent it is brick'd up, although the Place is yet well known. The Fountain is encloſed with Grates in manner of Lattices faſhioned like Lozenges, one acroſs the other. The Houſe appears on the out-ſide like a Stable of Peaſants, as may be ſeen in the Figure N. 76. and the inſide as is ſeen N. 77. The Water of the Fountain is diſpers'd here and there in the Gardens thereabouts having firſt been drawn up with a Wheel turn'd by two Oxen, to which ſeveral Earthen Pots are faſten'd to draw up the Water. Some pretend that this Water comes underground from the *Nile*, but others ſay that there is a Source or Spring. This latter Opinion ſeems more likely to me, as well becauſe that place is too far diſtant from the *Nile*, as alſo becauſe, as the Inhabitants of the place ſay, when the Water of *Nile* is very thick this is always clear, neither does it increaſe or diminiſh as the *Nile* does every year; alſo the name of the place it ſelf, ſeems to favour the latter opinion. For *Matarea* comes from *Matarug*, which ſignifies freſh or cool Water. The *Mahometans* will have it, that it has its Spring from the Wells *Biriſſimſin*, which is a Miraculous Water of their Prophet *Mahomet*. This Spring is at *Mechor* which is about fifteen Days Journey from *Cairo*, if you go with the Caravan.

The Houſe of Joſeph and Mary.

In a Garden near this place is a great piece of a Tree which they ſay was there in the time of the coming of *Joſeph* and *Mary*. Many Fables are told of this Tree: For ſome ſay that on a day the Virgin *Mary* being minded to lean her ſelf againſt the Tree, it open'd, as it were to procure her a convenient or eaſie place to repoſe her ſelf in; Others report that the Tree bow'd it ſelf to make obeyſance to our Saviour *Jeſus Chriſt*, after the ſame manner as the Pagans have believ'd the *Hermopolitan* Trees in *Egypt* did

did to their Divinities. All Travellers do generally take a piece of Wood off this Tree, which brings great Profit to the Maſter or Owner of the Garden. I follow'd the Example of others, and would alſo have a piece, more out of Curioſity than for any Vertue I aſcrib'd to it. This Wood is very hard, but nevertheleſs very light and ſpungy. Others have reported to me that the Virgin *Mary* being purſued by ſome Men and paſſing with her Son *Jeſus* near this Tree, which they ſay is a wild Fig-tree, or a Fig-tree of *Pharan*, it opened to receive them, and cloſing it ſelf again immediately ſerved to hide our Saviour and his Mother until thoſe wicked Men were gone, and that then it open'd again and remain'd ſo ever ſince, having alſo bore Fruit until the Year 1656. when a piece of it was broke and ſeparated from the trunk, and it may be this is the piece which they ſhew Travellers.

In a Field without this Borough, is yet a fair *Obeliſque* or Spire of Stone ſtill ſtanding. I never ſaw it; but as I am inform'd it is much of the ſame faſhion as that which I have noted at *Alexandria*.

Several pieces of Stone that are yet ſeen here in divers Places (and among the reſt, a great ſquare Stone which perhaps has ſerv'd for a Pedeſtal to ſome Pillar) have given ſome reaſon to believe that here was formerly a Town. It is ſaid, that it was in this Field that Sultan *Selim* drew up his Army when he gave Battle to Sultan *Kajed-bey*, the laſt King of the *Mammalucks*.

The Grand Signior's Houſe.

In my return, I went to ſee a fine Houſe of the Grand Signiors in which live two Aga's; whereof the one is a Black, and the other Tawny or *Molatto*. Both of them had ſerved ſeveral years to Guard the Grand Signior's Women in the Seraglio. Theſe Aga's having been inform'd by my Janiſary that there was a Stranger in their Houſe who came from *Conſtantinople*, ſent me word that they deſired to ſpeak with me before I went away, I return'd for Anſwer, that I would come to them immediately; I was then buſie on a little Tower which was on the top of the Houſe to take a Draught of a very fine Building near that place; it is noted N. 78. and it is ſaid that Sultan *Gori* caus'd it to be Built.

The Author's Converſation with two Aga's.

Having finiſhed my Draught, I went to the place where thoſe Aga's were, who received me very civilly, and deſired me to ſit down by them on the *Sopha*. Then they preſented me with Tobacco and Coffee, which was followed by ſeveral ſorts of Sweetmeats or Comfits, and other Delicacies that are uſed among the *Turks*; and to do me more honour, and paſs the time more pleaſantly, they caus'd ſome Muſicians to come into the Chamber, who Playing with their Fingers on a Sort of Tabors, made a pretty kind of Sound, which they interrupted ſometimes with Singing ſome Airs between.

The blackeſt of thoſe Aga's, who ſeem'd to be a very brisk Man, cauſed the Interpreter who was ſtanding on the *Sopha*, to tell me that what thoſe Players Sung was very fine. I anſwer'd, that I was very well perſwaded of it, ſince it pleas'd Perſons of ſuch Quality and Parts as they were, but that to my great regret I had not the happineſs to underſtand it; at which they laugh'd, and ſaid, that they believ'd that the greateſt trouble a Traveller had in a ſtrange Country was, not to underſtand the Language of it. Falling afterward from one Diſcourſe to another, they ask'd me ſeveral Queſtions, as well of my Country, as of the others which I had ſeen; and particularly, they ask'd me what I thought of *Conſtantinople*; and if I had ever ſeen a City that equal'd it? I anſwer'd, that I found it admirable, and ſpake of it in ſuch a manner as not to diſpleaſe them. In a word, we parted very well ſatisfied with each other, and they wiſh'd me all happineſs in my Travels, and a ſafe return to my own Country.

When we came near *Old Cairo*, we paſs'd by ſeveral of thoſe Debauch'd or Leud Women that keep near the Ruins, or under the Shadow of a Tree, waiting for their good Fortune at the Arrival of ſome Galants with whom they are not aſham'd to abandon themſelves to commit the greateſt Leudneſs in the very ſight of Paſſengers. I had heard before of thoſe Sort of Women, and was well enough pleas'd that Experience confirm'd what was told me of them, but would not take any farther notice of them by coming near 'em; neither would it be very ſafe for a Chriſtian, becauſe all thoſe Women are *Mahometans*.

Old Cairo.

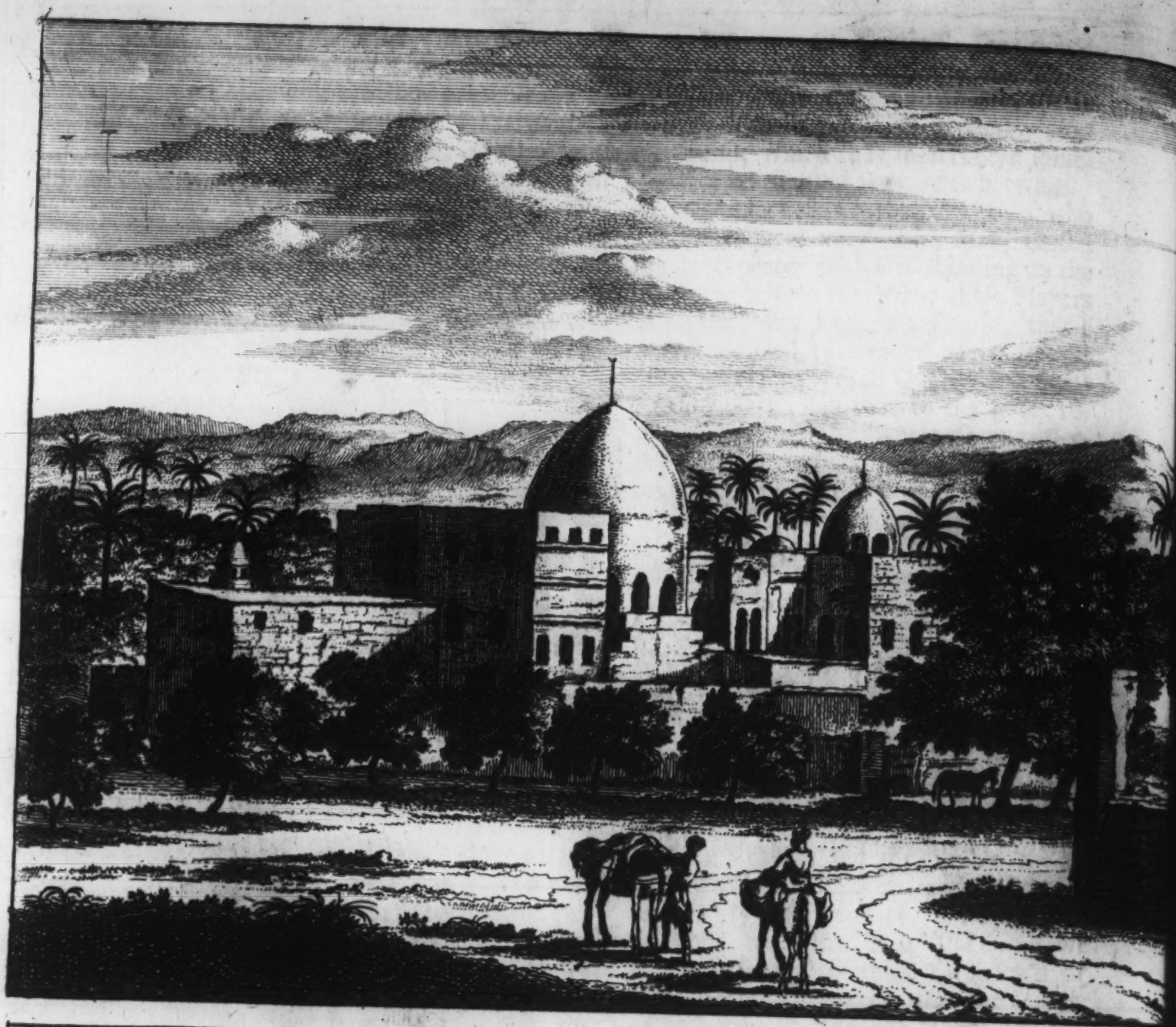
Old Cairo is about half a League from the place where the new is at preſent, in a plain Eaſtward of the *Nile*, over againſt the Place where *Memphis* ſtood; after whoſe Ruin it was the Metropolis of *Egypt*, and the moſt Ancient of the Country. The *Arabians* call it *Mazer*, from *Mazar* or *Mizraim*, as the *Hebrews* call'd it after the name of the Son of *Cham*, or the Grandchild of *Noah*, who was the Founder of it. It has formerly been a great and famous City, but as the Revolutions that happen in a long term of years cauſe ſometimes great Alterations; ſo this City is at preſent almoſt quite ruin'd, and but few remains of its former Splendour are now to be ſeen.

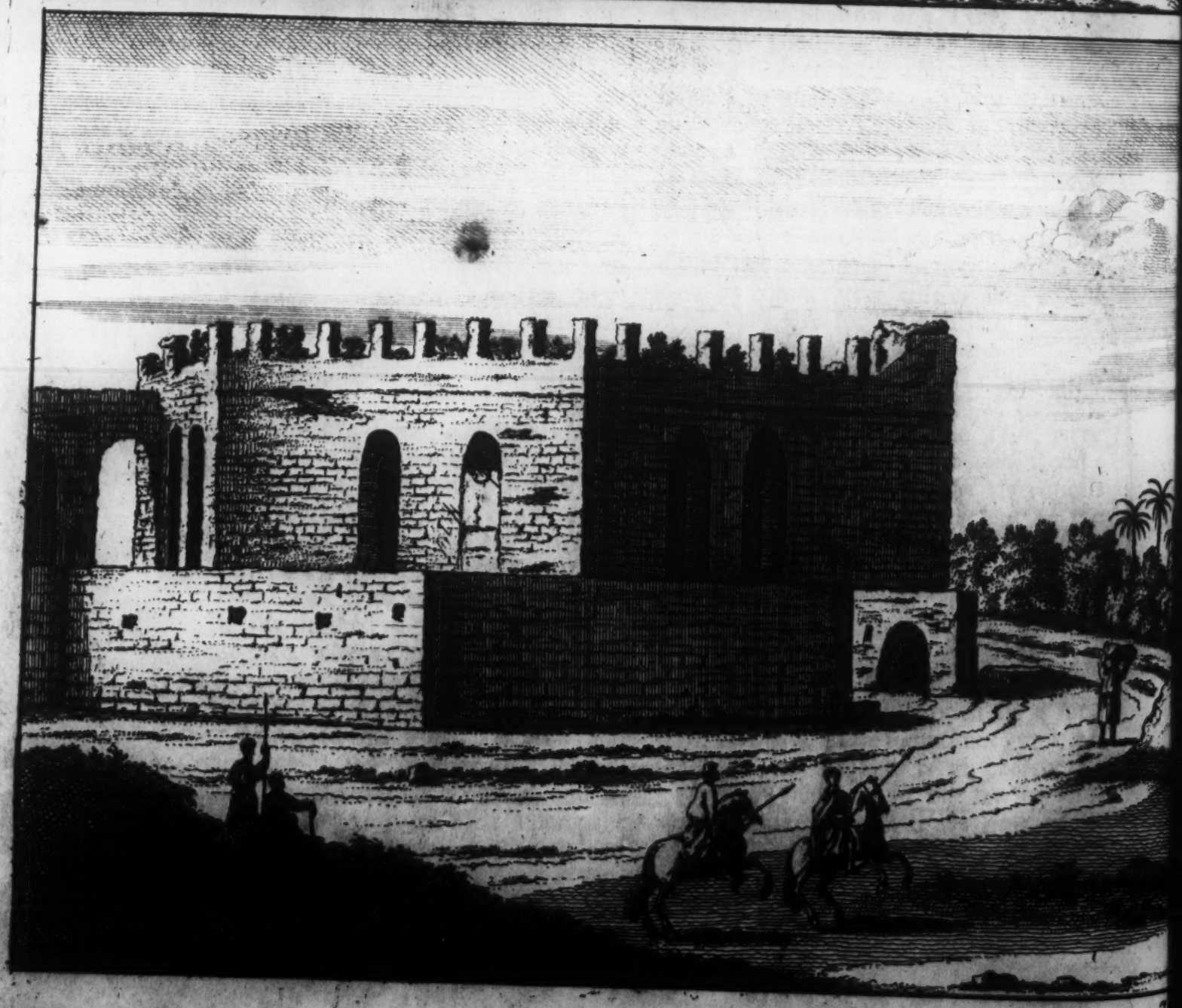
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old Cairo.





The *Egyptian Chriſtians* have three Churches there; to wit, that of St. *Barbara*, that of St. *George*, and that of St. *Sergius*.

The firſt is the Church of the *Cophtes*, and the chief of all; under this Church is a kind of Chappel, very deep and dark, which 'tis ſaid was formerly a little Houſe or Grott where *Joſeph* and the Virgin *Mary* liv'd. There is alſo yet a piece of a Beam to be ſeen in the place where the Vault of the great Altar is ſupported by ſome Pillars; which it is ſaid came from *Noah*'s Ark. There is only one end of it to be ſeen which comes a little out of the Wall, and commonly every Traveller endeavours to get a little piece of it; and ſo much the more, becauſe it is ſaid that this Beam ſerv'd formerly to Support the Floor of the Virgin *Mary*'s Houſe; I found this Wood ſo hard and cloſe, that I could hardly cut a little piece of it.

St. *George*'s Church is high and indifferently well built. The *Greeks* pretend they have ſtill preſerv'd an Arm of that Saint there. There is alſo a great Pillar to be ſeen with an Iron Chain faſten'd to it, which they ſay was St. *George*'s, to which they attribute the Vertue of bringing diſtracted Perſons to Senſe again, if they will only ſuffer themſelves to be tied with this Chain. This Church belongs to a Greek Monaſtry which is very ancient and pretty well built, it is very high, with a Platform on the top of it, from whence one may ſee a great diſtance.

Joſeph's Granaries. I went afterwards to ſee *Joſeph*'s Granaries, which the *Arabians* call *Il Scioni*. The Inhabitants ſay by Tradition, that *Joſeph* knowing that the Famine was near at hand caus'd them to be built, and Corn to be brought thither from all Parts. They are ſtill uſed to keep Corn in for the uſe of the Soldiers; theſe Granaries are very large and incompaſſed with a Wall after the Antick manner, being divided into ſeveral Parts, and open at the top, becauſe the Rain is not to be fear'd in *Egypt*.

Here are alſo ſeveral fair Remains, as well of Temples as of other fine Buildings to be ſeen, and among others, thoſe of one which they ſay, had Three hundred and fourſcore Chambers, part of which are yet here and there to be ſeen.

A fine Aquaduct. Not far from *Old Cairo*, near the River *Nile*, there is an Aquaduct, at the beginning of which a great Tower is built to which it is join'd, as may be ſeen on the left ſide of the Tower which is repreſented N. 79. This Aquaduct ſerves to carry Water over three hundred and ſeventeen *Arcades* or Arches into the Caſtle of *Cairo*. This Tower is very high, and has a Stair-caſe of 40 large and commodious Steps. On the top of it one may ſee ſeveral Wheels turn'd by Oxen, about which Wheels there is a Cord to which ſeveral Earthen Pots are faſten'd which ſerve to Draw the Water up, and empty themſelves continually into a large Ciſtern, from whence it runs by means of a Gutter into the Aquaduct five or ſix Paces from thence, and ſo is carried into the Caſtle. Nevertheleſs, the Aquaduct goes not ſo far, but only to *Caraffou*, where meeting the Ground of the ſame height, it empties its Water into a Channel under-ground, which carries it afterwards into the *Baſſa*'s Stables, where it empties it ſelf into a Ciſtern, from whence they draw what they have occaſion for. This Building is extraordinary long, for each Arch is fourteen Foot and a half wide, and each Pile that ſeparates them from each other is at leaſt eight Foot. The *Turks* and *Arabians* tells us a Story of this Aquaduct. They ſay, that a certain very rich and powerful Lord having laid out all his Money in the Building of it, and not being able to get any thing from the Publick to finiſh it, addreſs'd himſelf to one of their Saints, and enquir'd of him how he might finiſh the Work which he had begun; and that the Saint ſeeing the Zeal of this good *Mahometan*, ſhewed him a very great Treaſure, by which means he finiſhed the Aquaduct.

Some particulars concerning the Aſs-Drivers. I have already ſaid that I had hired ſome Aſſes to ride to *Matarea*, which are Lett by the *Arabians* or *Moors*, who always go along with them, and whereas thoſe Cattle are naturally very Lazy, they prick them continually on the Buttocks; for which purpoſe they always carry a Staff with an Iron Spike at the end of it with them. Beſides this, they do you another piece of Service, which is, that if you have a Mind to Smoke a Pipe of Tobacco in your Journey, they ſupply you with it, their Pipes are of Reeds, and as long as the Aſs, at the end of which is a Fire-pan of Earth, which may be taken off, or put on, at pleaſure.

CHAP. XXXVI.

The Author's Journey to the Pyramids. The Origine of the Fable of Charon. *A Deſcription of the Great Pyramid, with ſome Remarks on the ſame. A Deſcription of the* Sphinx, *and ſome Particulars concerning it.*

HAving ſeen *Matarea* and *Old Cairo*, I prepar'd my ſelf to go and ſee the Pyramids; and accordingly I agreed with three Janiſaries, and ſome *Arabians* with their Aſſes, to be ready to depart the next Morning by break of Day. But the Conſul, to whom I told my deſign in the Evening, and who on all Occaſions gave me marks of his Civility and Obliging Humour, told me, That if I would deferr my Journey a Day longer, he would accompany me with all his Family; ſo it was put off till that time. It was no ſmall Satisfaction to me that ſo favourable an occaſion preſented it ſelf, for the *Arabians* make the Roads very dangerous, and a little before my Arrival, a Perſon who lodged alſo at the Conſul's, had the Misfortune to be ſtript to his Shirt, together with thoſe that accompanied him going to the Pyramids.

The Authors Journey to the Pyramids.

We hir'd then as many Aſſes as we ſtood in need of, and ſet out on the 27th by break of Day, making a Troop of about thirty Perſons; The Conſul only being on Horſeback.

We took our way before *Old Cairo*, and when we were come to the Banks of the *Nile*, where it is to be paſs'd, the Conſul left his Horſe there to make uſe alſo of an Aſs when he ſhould come on the other Side. I muſt take notice here by the way, that it is not true as ſome have written, that it is not permitted to the *Carians* to Ride on Horſeback, the whole truth is, that it is ſeldom the Cuſtom of that Country, which has perhaps given occaſion for them to believe that it was forbid.

Since they pretend to ſhew extraordinary things here (be they really ſuch as they ſay or not) they ſhewed me on the River Side the place where *Moſes* was taken out of the Water by *Pharoah*'s Daughter, I had the Curioſity to take a Draught of it, as you may ſee it N. 82. It is properly only a little Gulph or Bay which the *Nile* makes in that Part of the Shore.

The Paſſage was made in a great Barque which was drawn with both hands by a Cord, in the ſame manner as a Ferry with us, by means of a Rope faſten'd on both Sides of the Canal.

The Origine of the Fable of Charon.

It is the common opinion in that Country, that the famous Ferryman *Charon* wafted his Paſſengers over in that place with his Boat; for it is believed that the Arms of the *Nile* have given the Ancients occaſion to feign the Floods of Hell over which *Charon* wafted the Souls when they were ſeparated from the Body. Thoſe who have exactly written of this Country, believe that this Fable was caus'd by paſſing the Corps in that place to the other Side of the River, to be Interr'd under the Pyramids, or thereabouts.

Being landed on the other Side of the River, we paſt over a large even Plain, in which there was much Saffron, in our Journey towards the Pyramids; and we paſt by ſeveral Villages where there was good Shooting, and chiefly of Pidgeons, for which we made ſome Halts, having brought ſome Fowling-Pieces with us. Having travell'd about two hours and a half, we came to the Pyramids, which the *Arabians* call *Dgebel Pharaon*, and the Turks *Pharaon daglary*, that is to ſay, *Pharaoh*'s Mountains.

To look upon them at a diſtance, they ſeem to be built of ſmall Stone, being one is at a greater diſtance from them than is apprehended, but approaching nearer the contrary is found. They commonly count but three, altho' there is a fourth, but it being very ſmall, it is not mention'd; they are rais'd in a very Sterile ſandy Plain, where the Sight extends very far, and wide without any hinderance.

The Author's Deſcription of the biggeſt Pyramid.

I will only ſpeak of the greateſt, which is the moſt conſiderable; for, ſince the other two are ſhut up, and one cannot come to the top, there is no great matter to be ſaid of them; I will only remark that the faireſt of thoſe two is but little leſs than the firſt, which paſſes for the biggeſt of all, as it really is, although ſome ſeem to queſtion it.

To View this Pyramid in the inſide we caus'd ſome *Arabians* to clear the Sand away which ſhut up the entrance of it; for the Wind continually drives ſuch a great quantity of it, that commonly only the top of that Entrance is to be ſeen, as it is repreſented in the Figure, N. 83.

Before one comes to this opening, you muſt get upon a little Hillock, which is over againſt that Entrance joyning to the Pyramid, which is without doubt rais'd there by the Sand which the Wind drives

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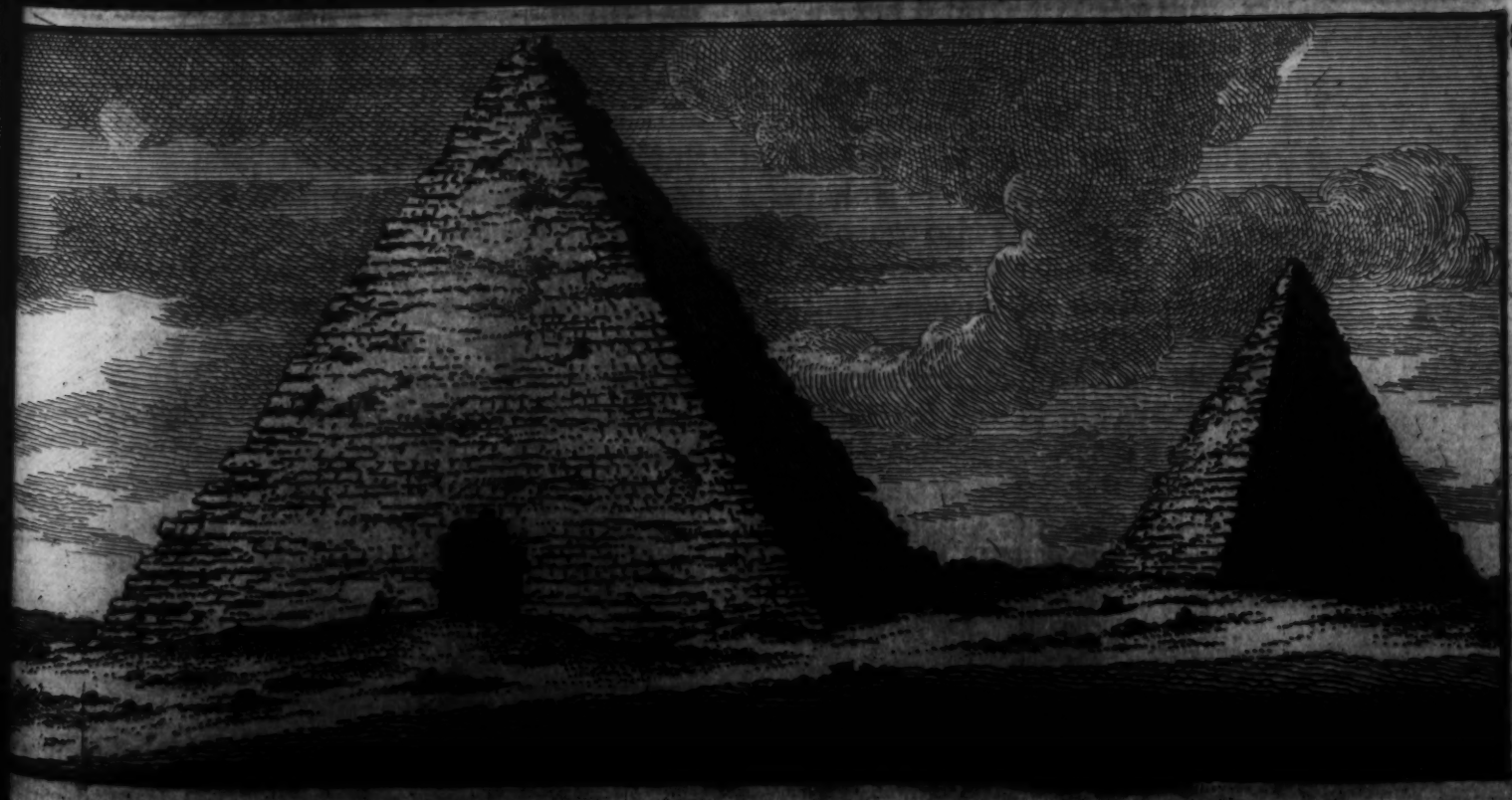
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to that place, and could not be carried farther, being ſtopt by the Pyramid. This Entry is in the Sixteenth degree, to count from the Foot on the North-ſide. It is pretended that it was formerly ſhut up after the dead Corpſes was carried into it, and that for that purpoſe there was a Stone ſo exactly cut, that when it was placed in, it could not be diſcern'd from the other Stones; But that a *Baſſa* had caus'd it to be carried away from thence, that the Pyramid might no more be ſhut up.

The entry is Square, and has the ſame height and breadth from the beginning to the end, the height being about three Foot and a half, and the breadth a little leſs. The Stone that lies over it is very big, being near twelve Foot long, and above eight Foot wide. This Entry, which we could not paſs without ſtooping, goes inſenſibly deſcending the length of ſeventy ſix or ſeventy ſeven Feet. At the end of this, there is likewiſe another Ally or Paſſage like unto the former, but goes a little riſing, of the ſame breadth; but ſo low, eſpecially in the place where thoſe two ends meet, that one muſt lie on ones Belly and creep or ſlide through it with advancing both hands, having a lighted Candle in one of them to give light in that obſcurity.

All thoſe that came in with me, did ſweat with the Fatigue, notwithſtanding we had put off part of our Clothes before we enter'd into the Pyramid. So that I would not adviſe any Perſon that is fat or bulky, to run the hazard of paſſing it, ſince the leaneſt Perſons have trouble enough to do it. Some ſay, this Paſſage is above an hundred Foot long, and that the Stones which cover it, and make a kind of Vault are 25 or 30 Spans broad. As for my ſelf, I muſt confeſs, that in creeping as I did, Serpent-like, although I had a lighted Candle in my hand; yet I could not obſerve that, becauſe of the quantity of Duſt which almoſt choak'd us; neither had I any other thoughts but how I might paſs it with the greateſt Eaſe: and I found by Experience, that thoſe who repreſented the difficulty of the Deſign as almoſt impoſſible to be effected, were not much in the wrong. Moſt of our Company tarried without, and two or three of thoſe that would follow us, and were already laid on their Bellies, turn'd back again, when they found what Pains they muſt take. Nevertheleſs, I believe that the ſame height would be found here as at the Entrance, if the *Arabians* would take the Pains to clear it of the Sands which the Wind drives into it. The Air there is very troubleſome and almoſt ſtifling, becauſe the Paſſage being very narrow, and having no opening, one draws almoſt no other Air than that one breaths one ſelf.

At the beginning of this riſing way, there is a great hole on the right hand, through which one may go ſome time ſtooping, and it is all along of the ſame largeneſs; but at the end there is no going any further, which cauſes a Belief that it never was a Paſſage, but that this hollowneſs came by length of time. Having in this manner crept through this narrow Paſſage one comes into a Space where one may take a little reſt, and in the mean time, you muſt take care to keep your Candle lighted: we had alſo taken a Tinder-box along with us, if by chance our Candle had gone out to light it again. At the end of this riſing way, we met with two others; one low, the place whereof was even, and the other goes up a riſing Ground; At the entrance of the firſt, there is a Well which goes ſtraight down, as thoſe ſay which have deſcended into it; as for my ſelf, I thought not fit to do it. But as others ſay, after having counted ſixty ſeven Foot in deſcending there is a ſquare Window which leads into a Grott or Cave which is hollow'd in a Hill that is found here, not of living or ſolid Stone, but as of Sand congeal'd and preſs'd together, it extends in length from Eaſt to Weſt. Fifteen Foot lower, and conſequently 82 from the top, there is a hollow way dug in the Rock two Foot and a half wide, and deſcends down very crookedly the length of 123 Feet, at the end of which it is fill'd with Sand and Naſtineſs of Batts; as it is ſaid a *Scotch* Gentleman found it, of whom the Sieur *Thevenot* makes mention in his Travels. As for my ſelf, as I have ſaid before, I would not venture the Experiment: 'Tis probable, that this Well was made to let down the Corps into it that were put in the Cavities, that are under the Pyramids.

Along the firſt of theſe two Paſſages which we have mention'd, to wit, that which is Horizontal, or even with the Earth, and is three feet and three inches Square; we came into a Chamber 18 foot long and 12 foot wide, the Roof being ſharp bottom'd. Some pretend that in a higher place near this Chamber, is a Window or hole, through which one may go into other Paſſages: But I could not diſcover it, becauſe of the height.

Being return'd from this Horizontal way, which is on the right hand, we enter'd into the ſecond on the left; which is ſix foot and four inches wide, and riſes alſo the length of 162 feet. On each ſide of the Wall is a Stone Bench two foot and a half high, and pretty broad, which ſerves to take hold by in going up, to

which

which the holes that are made almoſt every Step in the earth are of no ſmall Service, but they are confus'd and without order to ſet the feet in; it is not known by whom they were made. But thoſe that go to ſee the Pyramids are oblig'd to them who made them, for without theſe holes it would be impoſſible to get up, and a Man muſt likewiſe be Strong and in Health that can get up by the help of thoſe holes and the Stone-Bench by which one holds faſt with one hand while the other holds the Candle. Add to this, that a man muſt make large Steps, becauſe theſe holes are ſix hand breadths diſtant from each other. This Aſcent which cannot be beheld without Admiration, may well paſs for what is moſt conſiderable in the Pyramids. For the Stones that make the Wall of it are as ſmooth as a Looking-glaſs, and ſo well join'd together, that one would be apt to take it for one ſingle Stone, the ſame may be ſaid of the Pavement. The Roof is here very high and ſo Sumptuous that it is better repreſented than deſcribed. I have taken a Draught of it as you may ſee N. 84. while my Countryman *Adrian van Bierbeck*, whom I have formerly mention'd, reſted himſelf on the Bench that is on the right hand, and ſome of our Company were already got up with their Lights into the Chamber of the Tombs, or Sepulchers, which gave me oportunity to take a View of all the Roof more at large. I know not if ever any body has given a Draught of the Roof before me; but I dare ſay that the World will be oblig'd to me for it.

At the top of this Aſcent we entred into the Chamber juſt before mention'd, which is very large and ſpacious, being 32 foot long, 16 wide, and 19 high. The Roof of it is flat, and conſiſts but of nine Stones, whereof ſeven in the middle are each four foot wide, and ſixteen foot long; the other two that are at the two ends, ſeem not to be above two foot wide or broad; but the other half is laid on the Wall. All theſe Stones are laid a-thwart over the breadth of the Chamber.

At the end of this Chamber ſtands an Empty Tomb, uncovered, cut out of a whole Stone, which if one ſtrikes upon ſounds like a Bell; this Tomb is three foot and an inch wide, and ſeven foot two inches long. The Stone of which it is made is above five inches thick, extraordinary hard and like *Porphyry*, it is well poliſhed, ſo that it is very beautiful. The Walls of this Chamber are alſo lined with this Stone. This Tomb is quite naked without any Coverture or Baliſters, either becauſe it has been broken, or elſe never had any; for, as the Inhabitants ſay, the King who order'd that Pyramid to be built was never buried in it. The common opinion is, that that King is *Pharaoh* who by the juſt Judgment of God was drown'd with all his Army in the red Sea, when he purſued the Children of *Iſrael*, who were then the Elect People of God.

Before we were got up to the top, I was told that there was a hole on the right hand as one enters into the Chamber, by which one might enter into another Chamber; and from that again into another Entry or Ally, and being come into the Chamber, I ſoon found that hole, and having obſerv'd with my Candle that it was not above five or ſix foot deep, I caus'd my ſelf to be let down into it, and found nothing but a little ſquare Space, ſo full of Batts that they flew from all parts about my Face, ſo that I was very much frightned, and I had much ado to keep my Candle in, which made me call to my Friends that were in the Chamber of the Tombs that they ſhould take care to keep their Candles lighted while I made an exact ſearch on all Sides. I could ſee twenty or thirty Neſts of Batts, but no Paſſage that led any whither elſe.

Having thus well view'd the Chamber of Tombs we prepar'd our ſelves to go down the ſame way by which we came up, endeavouring only to find the ſame Steps which was no ſmall trouble to us: We deſcended then by great Strides along the Stone Benches, and we had enough to do to ſet our feet firm on the left ſide, and to avoid the ſlipping of the Stones on the right ſide by holding faſt by the Benches, for if we had once ſlipt, we ſhould have had much a do to have got down. So we came happily down again to thoſe Apartments which we deſcrib'd going up. In the mean time, as my Curioſity carried me to ſearch every where if there were not ſome other places to go to, I found one that was Large and Square, the Ceiling was very high, but the bottom was full of Stones and Rubbiſh; and whereas I immediately ſmelt an inſufferable Stench, I was forced to get out of it with all ſpeed, and find out the Paſſage by which we entred creeping on our Bellies.

In the mean while, one or two of my Company being already got out that way, I endeavour'd alſo to creep through with thoſe that follow'd me, but I found my ſelf wedg'd in that hole without being able to ſtir one way or other, but by good luck it was at the extremity of the hole, ſo that thoſe that were already got out could reach me, ſo they took me by the Arms and pull'd me out, and thoſe that follow'd me, having found a little wider



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wider place came out alſo. Afterwards we continu'd our way along that Paſſage by which we entred, and got out at laſt, being very glad of having ſatisfied our Curioſities.

We had ſcarce got out all ſweaty and tyr'd with the Pains we had taken by creeping in that manner on our Bellies, ſupported only with one hand, becauſe with the other we were forc'd to hold our Candle, and all ſmutted with the Duſt mix'd with Sweat; I ſay, we had ſcarcely got out, but the Conſul and his Company, who perceiv'd us in that pickle, burſt out into Laughter, and were a long time before they could compoſe themſelves.

But the Conſul fearing we might catch cold after our Sweat, would not detain us any longer, but advis'd us to make all the ſpeed up, if our Curioſity prompted us to View the remainder of the Pyramid, which we alſo thought fit to do without deferring it any longer.

We began then to Aſcend on the Outſide, and ſtopping by whiles to take breath, we came up about the half way, where at one of the Corners, to wit, between the Eaſt and the North, which is the eaſieſt place to Aſcend, we met with a little Square Chamber in which was nothing to be ſeen, and ſerved only for a reſting-place, which is very convenient, ſince one cannot climb up thither without much trouble.

Being got up to the Top, there is a fine Platform from whence there is a pleaſant Proſpect of *Old Cairo*, and the adjacent Plains. From this place where I was, I took a Draught of the Proſpect of the Seven Pyramids which are reckoned to be Seven Leagues diſtant from hence, the Sea being on the left Side, as it is repreſented N. 80. I made alſo another Draught which repreſents all the Country as it appears from thence, together with the ſeveral Remains of ſome other Buildings, Rocks and Grotts round about thoſe Pyramids; as may be ſeen in the Figure N. 81.

The Platform, which to look upon from below ſeems to terminate in a Point, conſiſts of ten or twelve great Stones, and each ſide being Square is ſixteen or ſeventeen foot. Some of thoſe Stones are a little broke, and the chief of all, on which was moſt of the names of thoſe that had been there, had been thrown down to the bottom by ſome *French* Travellers, ſo that there were but few names remaining. I wrote alſo mine on one of thoſe Stones.

In ſhort, we prepared our ſelves to come down again from the top of the Pyramid which we had aſcended with much trouble, which we did on the outſide, for when it was built the Stones were ſo laid on each other that after one row there was a ſpace left on the ſecond to ſtand upon, or at leaſt firm footing to go up and come down by, as if they were Steps. In coming down I counted them, and found them to be two hundred and ten, ſome four hand breadth's high, ſome five, and ſome ſix; ſome of them were two hand breadth's wide and others three, from whence it is eaſily computed how difficult it was to get upon it: and indeed one muſt work at once both with hands, feet, and knees, and reſt by the way. But it is yet more difficult to come down than to go up, for when one looks down the hair of ones head ſtands up an end; wherefore I always came down backwards, and look'd no where but to ſet my feet right in coming down.

Being come down with much trouble and danger I walk'd from one corner to another, and counted three hundred good Paces; then I gave to two *Arabians* a Line which I had brought with me for that purpoſe, and made them meaſure the diſtance of thoſe Corners from each other, which they found to amount to an hundred twenty eight fathom, which make ſeven hundred and four foot.

The entrance is not directly in the Middle, that ſide towards the Sun-ſetting being about ſixty foot wider than that towards the Sun-riſing at leaſt, as ſome ſay, for I did not trouble my ſelf to meaſure it. Then I ſent the ſame *Arabians* up to the top again to take the meaſure of the height, which was found to be an hundred and twelve fathom, and counting each fathom five foot and a half, it amounts to ſix hundred and ſixteen foot. So that this Pyramid was found to be eighty eight foot broader at the bottom (as far as could be meaſured above the Sand) than it was high, and according to this meaſure, the center of the Pyramid ought to be three hundred fifty and two foot.

Conſider then at preſent, how this can agree with the truth, which ſome ſay, that an Arrow being ſhot from the top of the Pyramid can never reach to the laſt Step or row of Stones at the foot of it. For an indifferent ſtrong Arm can ſhoot an Arrow a thouſand foot in length; and I have ſeen ſome among the *Turks* and *Arabians* that could ſo well handle a Bow that the Arrow fled above twelve hundred Paces.

The North-ſide of this Pyramid is much more Ruinated than the others, becauſe it is much more expoſed to the North Wind, which is a dry Wind in other Countreys, but moiſt in *Egypt*.

As for the Second Pyramid, we could only ſee the Out-ſide of it, becauſe we could

The Second Pyramid.

could not enter into it nor climb to the top of it; for as we have ſaid already, it is ſhut up, nor has it Steps as the other by which we might aſcend. And at a diſtance this Second Pyramid ſeems to be higher than the firſt, becauſe it is built on a more riſing Ground. But coming near, it appears quite contrary. It is Square like the other, but I cannot tell how wide each ſide is, becauſe I did not meaſure it. I know not whether Mr. *Thevenot* has done it, but he ſays that each ſide of it is ſix hundred thirty one foot, and as may be judged by the Eye, the top of it is ſo pointed that a ſingle Man cannot ſtand upon it. The North-ſide of it is alſo defac'd by the moiſture, as we have ſaid of the other.

The Third Pyramid. The Third is but little and of ſmall importance. It is believed that it has formerly been faced with ſuch Stone as that of the Tomb which we have ſaid was in the firſt Pyramid; and that which gives reaſon for this thought is that thereabouts they find a great number of ſuch Stones. There are ſome which believe that where thoſe Pyramids are built is the place, where formerly they buried their dead, as with us the Churchyards are, and that it belong'd to *Memphis*. They ſay alſo, that all the *Arabian* Hiſtorians agree in this, that that City ſtood in the ſame place where the Pyramids are, and over againſt old *Cairo*.

I muſt add here ſome remarks on the Pyramids, taken from a certain Engliſh Traveller whoſe name was *Milton*.

Remarks on the Pyramids. I. That all the Pyramids have had a Paſſage through which one entred into a long and deep Entry, which conducted into a Chamber where the Ancient *Egyptians* buried the Corps of thoſe for whom the Pyramids were made. And that the reaſon why thoſe openings cannot now be ſeen, is, that they have been ſtopt up by the Sand which the Wind drove into it. For proof of this, ſays *Milton*, I have found on ſome of them *Hieroglyphick* Characters.

II. That all the Pyramids were placed regularly, and that each of the three great ones that remain at this preſent, were at the head of ten little ones which are ſcarcely to be known at this preſent, becauſe they are much ruined: Nevertheleſs they judge at this time, that there has been about an hundred, as well great as ſmall. If *Milton* has ſeen them, they muſt ſince have been buried in Sand; for at preſent there is nothing to be ſeen but what appears in my Copper-plate.

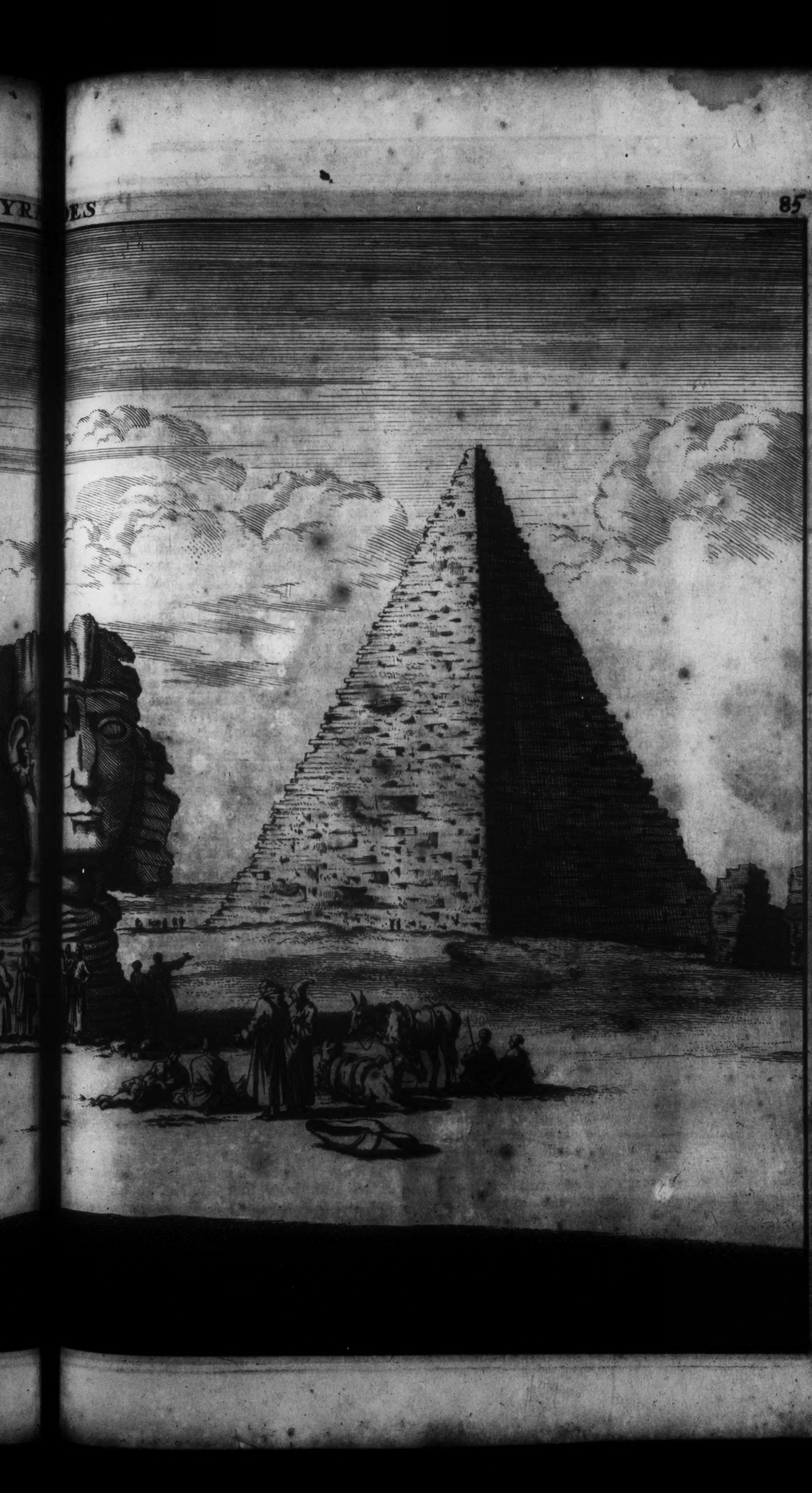
III. That they are all built on an Eminence which is a very ſolid Rock cover'd with white Sand. Which may evidently be obſerv'd by the Ditches and Cavities that are ſeen here and there about the Pyramids, as alſo an opening which is in the corner between the Eaſt and the North near the great Pyramid, by which opening the Rock is eaſily to be ſeen. Which makes it alſo very probable that the Stones of which the Pyramids are built are taken out of the ſame place, inſtead of being brought thither from far, as ſome Travellers and the Ancients have writ.

In truth it muſt be own'd that the Pyramids are much Sunk in the Sand, for when one enters into the biggeſt there are ways which lead downwards, and which they ſay go very far where they end in divers places where the dead Corps were alſo laid. But we had no mind to go and ſee them after the Pains we had taken to ſee thoſe above.

IV. That the Pyramids are not built with Marble, as ſome have wrote, but of a very hard Stone of white Sand, which *Milton* has very well remark'd, and which I have alſo found to be true. For if they were built with Marble or rocky Stone, ſuch Stones could not have fallen from them as are found. Though the Stones are not by much ſo ſpoil'd as ſome Writers and *Milton* himſelf ſay.

Now, concerning the Building of this Wonder of the World, the only One remaining this day of Seven, which Antiquity has ſo much boaſted of, the common opinion is, as *Pliny* ſays, that the biggeſt Pyramid, which is that wherein a Man may enter, and get up, was built in twenty years time, and that three hundred and ſeventy thouſand Men were employed in it, and that only in Radiſhes and Onions they ſpent eighteen hundred Talents. This may indeed ſeem incredible to thoſe that never were in that Countrey, but when a Man conſiders that this is the ordinary Food of the common People, and that almoſt all thoſe who were employed in raiſing thoſe great Piles, were Slaves and Mercenaries, who beſides Bread and Water had nothing elſe but thoſe Radiſhes and Onions, there will be no ſuch great reaſon to wonder at it. It muſt further be conſider'd that Onions are very delicate here, and of a good taſt, ſo that in regard of the Weakneſs of Mankind, the *Jews* ought not too lightly to be condemn'd for complaining in the Wilderneſs for want of the Onions of *Egypt*. But there is yet another matter of Wonder, that is, how ſuch great Stones as thoſe that are uſed in Building of the Pyramids, could have been rais'd ſo high, and it is pity that the Hiſtorians whoſe Writings we have, and who have tranſmitted ſo many things to us, have not diſcover'd to us what Inſtruments and







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and Machines they made uſe of for that purpoſe.

Caves near the Pyramids.

Pretty near thoſe Buildings of everlaſting continuance there are ſome Grotts or Caves, which have alſo ſerv'd formerly for places to Bury the Dead in; But we had not time enough to go and ſee them, ſo that all I can ſay of them here, is only what that *Milton* whom I have already mentioned, and who has very curiouſly examin'd all thoſe things has wrote of it. There are ſeveral of them, ſays he, that are quite hollow'd or cut in the ſide of a Rock, but in bad order, and without Symmetry on the outſide, but very even and well proportion'd within. All of them have a Square, well cut alſo out of the Rock, in which the *Egyptians* laid the Bodies of thoſe for whom the Cave had been made, it ſerving them for a Tomb. The Walls of ſome of them are full of *Hieroglyphick* Figures cut alſo in the Rock, in ſome of them they were very ſmall, and in others as big as the Life. Among others, ſays he, I took notice of one where I counted ſixteen great Figures, which repreſented eight Men and eight Women holding each other by the hand, with ſome other ſmall Figures on each ſide.

Sphinx.

At ſome diſtance towards the Eaſt of the biggeſt Pyramid is the *Sphinx* ſo famous among the Ancients. It is a Statue or Image cut out of the Rock it ſelf, which repreſents the Head of a Woman, with half the Breaſt, but is at preſent ſunk or buried in the Sand to the very Neck. On the right hand the Sand is higher than elſewhere to a pretty large extent, ſo that it is probable that the reſt of the Body which reſembled a Lion, and the Face turning to the right ſide was buried under that high Sand. It is an extraordinary great Lump or Maſs but withal proportionable, although the Head it ſelf is ſix and twenty foot high, and from the Ear to the Chin is fifteen foot, according to the meaſure which the Sieur *Thevenot* took of it. At a diſtance it ſeems to be five Stones join'd together, but coming nearer, one ſees that what had been taken for the Joinings of the Stones, is properly nothing but the Veins that are in the Rock. *Pliny* ſays, this ſerv'd for a Tomb to King *Amaſis*, which is not incredible, being it is in a place, which as we have ſaid before, was formerly a kind of Burying-place, and near the Pyramids and Caves which were nothing but places of Sepulture: But I dare not affirm poſitively that this was the very Tomb for King *Amaſis*, becauſe there are no certain Proofs of it, all the Memoirs of that Antiquity having been loſt. Others will have it, that a certain King of *Egypt* caus'd this *Sphinx* to be made in Memory of a certain *Rhodope* of *Corinth*, with whom he was paſſionately in Love. Authors raiſe many Stories of this Statue of *Sphinx*. They ſay among other things, that when they conſulted it at the riſing of the Sun, it anſwer'd as an Oracle: but the moſt believe that this was done by the cunning of the Prieſts, by means of ſome Pipes or Conduits under ground, and that the Well which we have ſaid to be in the great Pyramid was made uſe of for this purpoſe. But that which makes this appear to be falſe is, that of all thoſe that had the curioſity to go down into it, not one Perſon found any Paſſage at the bottom of that Well; ſo that it cannot be ſaid with any certainty, whether there is any Avenue on any ſide under ground that leads to this *Sphinx*. It is certain at leaſt that there is no opening at the Mouth, Noſe, Eyes, or Ears of it. And if the Prieſts have uſed any cunning here it muſt be by means of a hole, as thoſe ſay which have gone to the top of it by a Ladder, which is at the top of the Head, which growing leſs and leſs by degrees goes down into the Breaſt, where it ends.

The Conſul and moſt part of our Company was in the ſhade of this maſſy piece while I was buſy to take a Draught of it with the Pyramids that are near it, which appears N. 85. where the greatneſs of this Monſtrous Statue is to be judged of by the Proportion which has been obſerv'd between it and the Perſons that are repreſented near it. As for the Particulars of *Sphinxes* in General, I will content my ſelf with reporting what Doctor *O. Dapper* has wrote of it, and which himſelf has borrow'd of others.

Particulars concerning the Sphinxes.

When the *Egyptians*, ſays he, treated of natural things, they repreſented the *Sphinxes* in two ways, to wit, either under the Figure of a Lion couching on a Cupboard, or under the form of a certain Monſter which had the Body of a Lion and Face of a Maid. By the firſt Figure they repreſented *Momphta*, which was one of the *Egyptian* Divinities that preſided over all the Waters, and chiefly who preſerved and ſupply'd the cauſes of the overflowing of the River *Nile*; and by the ſecond they repreſented the ſwelling it ſelf of that River. And they repreſented it by that Figure, not that they believ'd there were any ſuch Animals to be found, but to demonſtrate thereby the private Thoughts and Conceptions of the Mind. So that the *Sphinxes* being repreſented in this manner, ſignified the State or Condition of *Nile*, which overflows *Egypt*: For as the overflowing of that River continues all Summer and the time of Harveſt, that is to ſay, during the Months of *July* and *Auguſt*;

guſt; and that in thoſe two Months the Sun runs commonly thorow the two Signs of *Leo* and *Virgo*, it was natural enough to the *Egyptians* who had a great Inclination for *Hieroglyphicks* and Myſterious Repreſentations to make Monſters of a Virgin or a Lion which they call'd *Sphinx*, and which were conſecrated to the River *Nile*, and by repreſenting them lying on their Bellies, was to explain the Overflowing of the *Nile*.

If *Pliny* may be believ'd, there were a great number of thoſe *Sphinxes*, and among them there were ſome very great Statues placed in the moſt remarkable Parts of *Egypt*, but chiefly where the *Nile* overflows, as in the Cities of *Heliopolis* and *Said*, and in the Deſert of *Memphis* or *Cairo*, where that is which we now mention, and which ſeems to have been the biggeſt of all, and is yet ſeen to this Day, at leaſt the upper part of it.

It ſeems alſo that the *Sphinxes* ſerved at the ſame time to note the Swellings of the *Nile*, as it appears by the words of a certain *Arabian* Author call'd *Aben Vaſchia*, *To expreſs the fertility occaſioned by the overflowing of the* Nile *they have built this great Statue, by which under the Figure of a Lion they meaſure the ſwelling of that River.* Becauſe of this overflowing of the Water which the *Egyptians* receive every year by the Influence of the Conſtellation of the Lion, they have eſtabliſh'd a Cuſtom among themſelves which is alſo in uſe here, and among all the People of *Europe*, that the Pipes and Cocks, and Generally all that is uſeful to the Jettings of Water are commonly made like the Heads of Lions, or at leaſt they ſerve as an Ornament to it.

The *Sphinxes* were alſo by the Ancients placed at the Doors of the Temples, whereby they would ſignifie that their Theology was a Science wrapt in *Enigma's* and myſterious *Symbols*.

And really it ſeems to be more reaſonable to believe that the *Egyptians*, who were uſed to repreſent all their Science and Knowledge they had in the Secrets of Nature by Emblems and myſterious Figures, would by thoſe *Sphinxes* ſignifie ſome ſuch-like things, rather than believe what the Authors of Fables have imagin'd of it. According to the teſtimony of *Hyginus* and others, they have ſaid that *Sphinx* was a Monſter born of *Typho* and *Echidna*, that it had the Head and Face of a Maid, the Wings of a Bird, the Body of a Dog. Or, as *Clearchus* ſaith, the Head and Hands of a Maid, the Body of a Dog, the Tail of a Dragon, the Paws of a Lion, and the Wings of an Eagle; It kept, as they ſay, in *Bœotia* on the Mountain *Sphincius* near *Thebes*, from whence it uſed to fall on Paſſengers and propoſe an Enigma or Riddle to them which they were obliged to explain. Upon which the *Thebans* being gone to conſult the Oracle of *Apollo*, he anſwer'd them, That this Evil would not ceaſe before ſome one had given the Solution of the difficulty which that Monſter was uſed to propoſe; And this was the Enigma. *What Creature is it, which goes in the Morning on four feet, at Noon on two, and at Night on three.*

Whereas ſeveral Perſons who could not explain this Riddle, had been devoured by *Sphinx*; *Creon*, who reign'd then over the *Thebans*, cauſed it to be proclaimed over all *Greece*, that if any Perſon could explain the Enigma, he would give him his Daughter *Jocaſta*, the Widow of *Laius*, to Wife. *Oedippus* who was the Son of *Laius* and *Jocaſta*, but unknown to himſelf, and who alſo in this Ignorance had kill'd his Father, becauſe that by force he would have chaſed him out of *Phocis*; *Oedippus*, I ſay, being allured by this Reward, went to *Sphinx* and gave this Solution to its Enigma. *That this Creature was Man, who in his Infancy and Morning of his Life walked, or crawl'd on his hands and feet, in his Youth and Vigour walked on both his feet, and in his Old Age was obliged to help himſelf with a Staff:* That after this Anſwer, the Monſter being full of Spite, caſt it ſelf headlong from the Rock, and that *Oedippus* who had kill'd his Father ignorantly, married alſo his Mother without knowing it. In my opinion this Fable and ſeveral others that are added to it, are full of Myſterious Significations.

Having finiſh'd my Deſign, we return'd the ſame way we came, and in the Evening we came to *Cairo*, much tired, and almoſt ſcorcht by the exceſſive heat of the Sun.

CHAP.

CHAP. XXXVII.

The Author describes the Caves under Ground in Egypt, *about the Borough* Sacara. *Of the Plain of Mummies, and the Pyramid of* Rhodope. *Of the Remains of the City of* Memphis.

WHatsoever great Mind I had to see the Field of Mummies, which is about seven Leagues from *Cairo*, I could not well desire that civility of the Consul to accompany me with all his Train, and ingage himself with me in the Danger which might happen in that Journey. He also disswaded me as much as he could from exposing my self in it with the Persons that I had hired; so that I could not satisfie my Curiosity in seeing that place.

Nevertheless, to Answer in some manner the Reader's expectation, who makes no question but that in a Journey to *Egypt* he may find something concerning Mummies, I will insert here what others say of it, for among the most remarkable things that are found as well in the City of *Cairo*, as some Miles round about it, the Catacombs or Tombs under ground are one of the most considerable, and worthy the search of the Curious. It is on those Subterranean Caves that the City of *Memphis*, and several places thereabouts are built, as on so many Vaults, as the Ancients have written; and those Caves do by far surpass the Catacombs of *Rome* in Grandeur and Beauty.

A Description of the Subterranean Caves.

The Ancient *Egyptians* who maintain'd the *Metempsychosis*, that is to say, the Passage of Souls from one Body into another, had not only a great care to Embalm their dead Corpses well to keep them from rottenness and corruption, but endeavoured also to do it by the choice of a burying place. Having then taken all manner of Precaution against the Alteration that might happen to them by the injury of the Air, Fire, and the length of time, they did not put their dead Corpses in the places where the River *Nile* might overflow, nor in open Plains; But either in Pyramids of an everlasting continuance, or in Subterranean Caves built with great Care of Stone, or lastly, in Caves cut into the Rock it self, for which the Region of *Cairo* and places adjacent was very proper, because it consists of a Rock which is hid under the thickness of about a foot and a half of Sand. Their Burying-places then were Subterranean Caves divided into several Apartments rooft like great Halls, and with so many windings which went from the one to the other, that it resembled true Labyrinths or Meanders.

According to the report of the ancient *Egyptians*, there was such a great number of those Subterranean Apartments which butted against each other, that they extended some Miles in length, even to the Temple of *Ammon*, and the Oracle of *Seraphis*, which was a great conveniency to the Priests, who might hold a Correspondence with each other without being scorched by the heat of the Sun, or incommoded by the Sands. So that all those great sandy Plains of *Egypt* were hollow underneath, and divided into numberless Apartments and Places for dead Corpses. This seems surprizing, and also incredible, but they that will consider the other prodigious works of the *Egyptians*, and take the trouble to make Reflections on what the ancient Historians have wrote of the great and most ancient City of *Memphis*, and the almost infinite number of that People, will not find this impossible. Besides what the *Arabian* Authors say, that there was formerly a Subterranean Communication between the City of *Memphis* and that of *Heliopolis*, which passed also under the Bed of the River *Nile*.

The greatest part of the Inhabitants of the Borough of *Sacara*, which is neareſt to those Caves of Mummies or Embalmed Corpses, three good hours from the Pyramids, and seven or eight from *Cairo*, got formerly their livelihood (as they do yet at this day when occasion presents) in digging those Caves for Sepulture, and in taking the Mummies out of them; because their Tillage is not able to maintain them by reason of the sterility of the Soil, and it is for this reason that whosoever has occasion of their Service, may easily hire them for any Money, either to be conducted by them into the Caves that are already open to see them, or he makes them dig for new ones in the Sand which has not yet been removed. For those Caves that have yet never been discover'd are hid in such a manner under the Sand, that there is no Stranger, nor yet Inhabitant of the Country, that is able to know if there is any Mummy there, and at present they are not so near each other, because the *Europeans* have from time to time caus'd so many to be open'd, that they are become very scarce.

They enter into them by an opening at the top even with the Ground, into which they are let down as into a Well (for which reason those openings are

call'd by that Name) for which purpoſe they make uſe of a Rope or Ladder, according to the depth. I had not (as I have ſaid before) the opportunity to go ſee them; but I ſhall give ſuch a Deſcription of them as M. *Thevenot* has left us.

A Deſcription of the Caves for Interrment.

Thoſe Wells, ſays he, are Square, built with good Stone, and full of Sand which muſt be taken out of them. We deſcended into that which was opened for us by a Cord which was made faſt about us, and held faſt by thoſe that were above. We were let down about the length of three Pikes, where we found the bottom. There we crept on our Bellies through a hole, becauſe the *Moors* had not clear'd it well enough of the Sand. Then we came into a little Chamber, whoſe Walls and Roof were of Stone, where we ſaw three or four Corpſes, but there was but one whole, the reſt being broke in pieces, which made us conjecture that that Well had formerly been opened. This Corps which which we have juſt mention'd was of an extraordinary ſize, and was laid in a Coffin of very thick Wood, very well cloſed on all ſides. This Wood which we found to be right Sycamore, which they call in Egypt *Pharoah*'s *Fig-tree*, was not at all decay'd, neither is it by much ſo ſubject to decay as other Wood. On the top of the Lid of this Coffin was in Sculpture the Face of the Perſon encloſed within it. There are alſo other Coffins or Cheſts of Stone, on which the Face of the Perſon within it is alſo cut, and ſome *Hieroglyphick* Figures round about it. There is yet a third ſort, which is made of ſeveral Linnen Clothes glew'd upon each other, which are as ſtrong as thoſe of Wood. I have one of the latter in my Cloſet, and it conſiſts of above forty Linnen Cloths glew'd on each other, and one cannot perceive any rottenneſs or decay in them. This Coffin is all cover'd with Idols and Hieroglyphick Figures, on a fine Plaiſter which is laid on the Linnen on the upper part; but this Work is a little defaced, becauſe the Plaiſter is fallen off in ſeveral places. Among thoſe Figures, is a little Compartment towards the lower end ſhaped as the Caſe, of two inches wide and a foot long, in which is repreſented the manner how the *Egyptians* embalm'd their Bodies. In the midſt of this Compartment is a long Table cut in the form of a Lion, on whoſe Back the Corps of the Perſon that is to be embalm'd is ſtretch'd out, near which ſtands a Man with a Knife in his hand, with which he opens the Carcaſe. This Man has a Mask on his Face made like a Hawk's Bill, which is without doubt according to the Cuſtom of the Embalmers who made uſe of thoſe ſort of Masks that they might not ſuck up the ſtench that might proceed from thoſe dead Bodies which began to corrupt, as it is ſtill uſual among the *Italian* Phyſicians, who in an infectious time never go to viſit the Sick without ſuch a Mask, in the long Noſe whereof ſome Perfumes are encloſed. Nevertheleſs, I do not queſtion but that this Mask repreſents the Head of *Oſiris*, which the *Egyptians* were us'd to repreſent with the head of a Hawk, as *Anubis* with the head of a Dog, and the *Nile* with the head of a Lion. But for a more certain Mark that this is an embalming, one ſees four Pots without Ears, ſtanding under the Table, which can be no other but Veſſels in which were the Druggs that were uſed to Embalm and dry the Corps. On both Sides of this Table were ſeveral Perſons ſitting and ſtanding in ſeveral Poſtures, and on the inſide of this Lid or Covering is the full Figure of a Naked Maid with her Arms extended. But to continue my diſcourſe, when we had broke this Coffin of Wood with the ſtrokes of an Ax, we found an entire Corps, diſpoſed after the following manner. It had the face covered, as almoſt all Mummies have, with a ſort of a Helmet of plaiſter'd Linnen, on which the Viſage of the Perſon that was embalmed was repreſented in Gold; but when we took this Linnen away we found no remains of a Face, for it moulders commonly into Duſt, which I believe happens becauſe the Face cannot be ſo well embalm'd as the other Parts. Though I have nevertheleſs brought the Head of a Mummy from that Country to *Paris*, which is preſerv'd whole; But it is alſo ſo neatly cover'd with Linnen that it does not hinder the ſight of the ſhape of the Eyes, Noſe, and Mouth. The reſt of the Body was finely ſwathed with narrow Linnen Rowlers, but with ſo many Windings one on the other that I believe it made the length of above a thouſand Ells, and were ſo interlaced one within the other that at this time it could not be imitated. On the Stomach was a Stomacher of three inches wide and a foot and a half long, which was faſten'd to the other Rowlers in a very ingenious manner. On the Stomacher were ſeveral Hieroglyphick Figures writ in Gold. I was in hopes to have found ſome Idols in this Coffin, becauſe I knew very well that the Ancient *Egyptians* were uſed to bury ſeveral of them with their Dead; ſome of Stone, and ſome of Braſs, or ſome other Matter; but ſeeing none of either, I imagin'd we might find ſomething in the boſom: for after the *Egyptians* had open'd and embalm'd a Body, they often enclos'd Idols within it, or at leaſt ſmall Images that repreſented them; wherefore

Wells of embalm'd Birds.

wherefore I caus'd the Mummy to be broke, but found no more within than without. Near this Chamber into which I was come with much trouble, were alſo others with the like Bodies, but the entrance being ſtopt, I caus'd my ſelf to be drawn up again with the ſame Rope I was let down, *&c.* I was nevertheleſs fortunate enough, adds the Sieur *Thevenot* a little lower, to buy ſome of thoſe Idols or little Images in the ſame place, which the Moors came to ſell to the *Franks* in the Town. They are of ſeveral ſorts and in divers Poſtures; for there are ſome of Braſs, ſome of ſeveral ſorts of Stone, and laſtly, others of ſeveral ſorts of Earth: At leaſt I have of all thoſe ſorts, and am aſſured that they were all taken from the Mummies. It may be ſome will ſay, they may be counterfeit; but this is not likely at all: for beſides that the *Moors* have not Wit enough to do it, they are bought ſo cheap that they pay not for the Materials whereof they are made. Thus much the Sieur *Thevenot* ſays of it.

I will add here ſomething on the ſame Subject taken from Mr. *Milton.* After having ſaid that firſt an Agreement muſt be made with the *Arabians* of the Borough of *Sacara* about the Number and Quality of the Wells which you would have opened, as alſo what is to be given them for their trouble, in bargaining with them, that for the better Security they ſhall bring twelve *Arabian* Cavaliers, or Horſemen, along with them: He adds,

Wells of embalm'd Birds.

The firſt Well we went to ſee was that of embalm'd Birds: having then caus'd the Sand which ſhuts up the Opening by which one deſcends to be laid aſide, we caus'd our ſelves to be let down into it one after another by a double Cord faſtned under the Arm-pits. When we were come to the bottom, and every Man had lighted his Flambeau, and ſome pieces of Match that we had brought with us, we crept on our Bellies into a Cave, which is an Entry cut in the Rock about a Man's height and a fathom wide, and extraordinary long. On each ſide we found other Entrys, cut alſo in the Rock, in which were ſeveral great Chambers full of bak'd Earthen Pots with covers of the ſame, in which they preſerv'd embalm'd Birds of all ſorts, but there was no more than one Bird in a Pot. We found there alſo whole Hens Eggs, but they were empty, and conſequently could have no ill ſmell.

Having viewed this Cave at our eaſe, we were drawn up again in the ſame manner as we were let down. And having before commanded our *Arabians* to open another Virgin Well, that had yet never been opened, while we went to ſee that of the Embalm'd Birds, we were no ſooner got out of the firſt, but found the other open, into which we were let down in the ſame manner as before, but being come to the bottom we found ſuch a ſtench that we were forc'd to ſtop our Noſes. But beſides this, a certain Air or Steam that was ſhut up there, did not only put out our Flambeaux, which we were forc'd to light again three times, but put out our Matches alſo; ſo that we caus'd our ſelves to be drawn up again with all ſpeed, without having been able to advance one Step. All that I can ſay of this Well is, that it was much deeper than that into which we were before.

A Cave with two Mummies.

After this we caus'd another Cave to be opened which was no Virgin as the others; being let down into it we found there two Mummies, one great and the other a ſmall one of a Child. They were each of them in a Tomb, that of the biggeſt was of Marble, and on the Cover of it was engraven the Age of the Perſon for whom it was made; we caus'd the Tombs to be opened, but found that the Mummies had nothing extraordinary; ſo that we made no account of them, and none of us would load our ſelves with it.

A Cave call'd the Church.

Being come out of this Well, we deſcended into another which was call'd the Church; It was the ſhalloweſt Cave of all thoſe which we had ſeen. It conſiſted only of a long Entry under-ground, which was plaiſter'd within and painted every where with Hieroglyphick Figures. There was ſuch a great quantity of Sand in it, that all the while we ſtaid there, we were forc'd to creep on our Knees.

As ſoon as the *Franks* have ſeen one of thoſe Wells, the *Arabians* fill them up again with Sand, if the Wind it ſelf does not do it, that they might get Money by it again another time, for this is the greateſt Gain of thoſe miſerable People, and the leaſt they take for the opening of a Virgin Well is thirty *Piaſters.* The reaſon of this high Price is that thoſe who cauſe them to be open'd, have a right to take all the Rarities and Mummies that are found there.

A Deſcription of the Plain of Mummies.

Now, to give a perfect Idea of this Church-yard or Plain of Mummies, you muſt repreſent to your ſelf a very vaſt and ſmooth Plain cover'd all over with Sand, where there are neither Trees, Plants, or Houſes or any thing like them, but the Surface thereof is all ſtrewed with dry bones of Arms, Legs, Feet, Heads, old linnen Rags, broken Tombs or Coffins, and a great many little Idols, ſome of Wood, others of Plaiſter varniſh'd with a green colour, and mark'd before and behind with Hieroglyphick Figures; which the *Arabians* have taken from the Mummies, and afterwards thrown

thrown them there, not knowing what to do with them. Thus much ſays *Milton*.

Here the Reader muſt be advertis'd that ſince *Milton*'s time things muſt needs be much alter'd, and that the *Arabians*, who have learn'd by Experience that they may get Money enough by thoſe little Idols, know very well how to bring them to Market at *Cairo*, as the Sieur *Thevenot* has noted already, though it is alſo true that they are not dear there.

The *Franks*, who know that in *Europe* they are curious enough of thoſe Antick toys buy them all, and ſell them again to others. In my time there was a *French* Apothecary who made a trade of them, but he was a little dear. He was then Maſter of three Mummies, whereof one had never been open'd; I would willingly have bought it, but he ask'd no leſs than four hundred Crowns for it.

There are likewiſe great Stone Tables often found (continues *Milton*) ingraved with Cyphers and Enigmatick Figures, which repreſent Chimiſtry and other Sciences of the Ancient *Egyptians*, as alſo extraordinary Characters, although not Hieroglyphick.

Theſe are the remains of the Pride and Vanity of the Ancient *Egyptians*, and the ſad Proofs that all Men are ſubject to Death. This cauſes horrour to thoſe that come firſt into this Plain, and if one conſiders attentively the Number of Bones wherewith it is ſtrewed, one would think that place had formerly been a Field of Battel.

Pyramids of the Mummies.

There are likewiſe fifteen Pyramids to be ſeen, among which are three of an extraordinary Size, and which ſeem as if time had reſpect for their Preſervation, for they are almoſt whole without being damag'd; They have alſo each of them an opening through which one paſſes into a Chamber. Curioſity being common to Travellers, made us enter into that which is fartheſt from the Borough, and is generally call'd, *The Pyramid of Rhodope*. According to my Judgment, we found the Entrance of it more eaſie than thoſe of the reſt, which we had ſeen before, becauſe the Entrance into it is higher than any other; But it is alſo twice as deep as that of the other Pyramids, but being it is ſmooth it is much eaſier to be entred; But it is ſo deep that I verily believe it goes to the Foundation. At the bottom of this deſcent we found no Steps to go up as in the other Pyramids, but only the Chamber of Tombs which is very ſpacious and lofty, the roof of it was not flat, but riſing Bias way and ending in a Point. But we found no Tomb in this Chamber, either becauſe there never was any body buried there, or if there had, the Tomb was ruin'd and had been broken. This Pyramid is built after the faſhion of a Pavillion, and it is the Sentiment of the Chriſtians, that it was built by a famous Curtizan call'd *Rhodope*, with the Money which ſhe had gain'd by proſtituting her Body. But doubtleſs they are miſtaken, at leaſt if that which *Pliny* ſays be true, That the Pyramid of *Rhodope* was ſmall, but very fine, which cannot ſuit with this, which is one of the biggeſt in *Egypt*. As for the other leſſer that are in this ſame Plain, time has almoſt quite defac'd them, for they are at preſent only heaps of Sand, which have nothing more but the form of what they were formerly.

Pharoah's Pile.

There is alſo a great ſquare Pile of large free Stones, which the *Arabians* call *Mazenbet Faraoun*, on which they ſay the *Pharoah*'s Kings of *Egypt* mounted, when they would give ſome new Law to their Subjects; All this which we have hitherto ſaid, is taken out of *Milton*.

An exact Deſcription of the Pyramid of Rhodope.

The exact Monſieur *Thevenot* has ſpoke more clearly and circumſtantially of this Pyramid, although he does not enlarge ſo much on the other two, paſſing over them ſilently with the reſt. There might alſo ſome other difference be found between thoſe two Travellers in other particulars. I know not to what to attribute it, and yet much leſs to undertake to reconcile them together, ſince not having been on the place, my Sight could not inform me to give ſuch a Judgment as ought to be made of it.

There are in this Plain (ſays he) ſeveral Pyramids that extend themſelves on one ſide or other to the diſtance of ſome thouſand Paces; But becauſe they are not very conſiderable, I will only ſpeak of one that is very beautiful, and which is about half a League diſtant from the place where we had cauſed a Well to be opened. If this Pyramid had been finiſh'd it would not yield in Beauty to that which we have already mention'd. We aſcended to the top before we enter'd into it, and we counted one hundred forty eight Steps of ſuch great Stones, as were thoſe of the biggeſt Pyramid. The Platform on the top is not even, the Stones being placed there without any order, from whence it is eaſie to judg that it was never finiſhed, though in the mean while it is much Older than the others, as appears by the Stones that are all eaten, and turn'd as it were to Powder. It is on each ſide ſix hundred forty three foot, and the Entrance of it which is about the fourth part of its height is Northward like the reſt. Towards the Eaſt-ſide of this Entry is three hundred and ſixteen foot long, and conſequently that towards the Weſt is three hundred twenty

twenty ſeven foot. There is only one way into it three foot and a half wide, and four foot high. It goes deſcending the length of two hundred ſixty ſeven foot, where it ends at a Hall or Chamber whoſe roof is a Sharp Vault, which is twenty five foot and a half long, and eleven foot wide. In the corner of this Hall there is another Entry, the Bottom whereof is Parallel with the Horizon, the breadth of it is three foot ſquare, and nine and a half long, which leads to another Chamber twenty one foot long and eleven foot wide. The roof of this Chamber is alſo a Sharp Vault and very high. It has towards the Weſt, which is that of its length a ſquare Window twenty four foot and two thirds from the height of the Pavement, through this Window or Hole is a large Entry of the height of a Man, whoſe place is alſo Parallel with the Horizon. This Entry is thirteen foot two inches long, at the end of which is a great Hall, whoſe roof is alſo a Sharp Vault. The length of this Hall or Chamber is twenty ſix foot eight inches, and twenty four foot and an inch wide. The Pavement of it is of the Rock which riſes unequally on all ſides, leaving only a little even ſpace in the Middle, which is ſurrounded with the Rock on all ſides and much lower than the Entry of the Hall, and the bottom of the Wall.

Remains of the City of Memphis.

Monſr. *Thevenot* ſays likewiſe, that pretty near thoſe Mummies drawing towards the *Nile*, there appear ſome Remains of a great City, which is without doubt *Memphis*, whoſe Inhabitants like all the Ancients, buried their Dead without the City, and queſtionleſs made uſe of this Plain for a burying-place. But to be aſſured that all thoſe Ruins are the Remains of *Memphis*, attention is only to be given to what *Pliny* ſays, that the Pyramids are ſeated between *Delta* of *Egypt*, and the City of *Memphis* towards *Africa*.

CHAP. XXXVIII.

A Particular Deſcription of the Famous City of Cairo, *the Metropolis of all* Egypt.

From whence the City of Cairo *derived its Name.*

HAving deſcribed the Pyramids of *Egypt*, ſuch as I ſaw them to be, and diſcours'd of the Field of Mummies; I ſhall here ſubjoin the Deſcription of the famous City of *Cairo*, the Metropolis of *Egypt*.

This City, which by way of excellency is ſtyled *Grand Cairo*, and which the *Armenians* call *Meſſor*, the *Arabians Maſr*, the *Turks Miſr*, or *Miſſir*, is vulgarly call'd *Al-Kair*, a Term which ſome pretend to be derived from *Elcahira*, which according to their Interpretation of the Word ſignifies a Cloyſter. But as *Milton* relates it upon the teſtimony of other Writers, who beſtow a far more noble Etymology on this Word, it has its Name from the Planet of *Mars*, which in *Arabick* is call'd *El Caher*. And if *Serrur* an *Arabian* Author be to be credited, this Name was given to the place, becauſe the Foundations of its Walls were laid by a very unlucky Omen under the Aſcendant of that Planet. The Matter of Fact according to them was thus. *Giauher* the General of *Meez le din alla*, one of the *Caliphs*, deſigning to build a City which might be the Imperial Seat of his Maſter, in the 362d Year of the *Hegyra*, commanded the Aſtronomers to obſerve when there was a good Aſcendant proper for laying the Foundations of this new City, that ſo it might be proſperous and durable. The Aſtronomers order'd a Rope to run round the place, which was to be encompaſs'd with a Wall, and a great many little Bells to be faſtned to this Rope, to give the Workmen notice that when they heard the ſound of theſe Bells, they ſhould begin to Build. This was to be the very moment when the good Aſcendant appear'd, the Signal of which was to be given by ſtriking the Rope.

In the mean time as ill luck would have it, the very moment when *Mars* was in his Aſcendant, a Raven alighted upon the Rope, and gave it ſuch a ſhake with the weight of its Body, that all the Bells began to ring. Immediately all the Maſons ſuppoſing this to be the Signal, fell to work, which the Aſtronomers no ſooner perceived, but they immediately paſs'd this Judgment upon it, that the time would Come, when the City ſhould be taken by a Conqueror coming from *Romania*, call'd at preſent *Turky*, and which is under the Planet of *Mars*.

This Prognoſtication proved afterwards to be very true, for at the end of 560 years, *viz.* in the year 1517. According to the Chriſtian *Æra*, *Sultan Selim* march'd from *Conſtantinople* the Capital City of *Romania*, and invaded *Egypt*, where he made himſelf Maſter not only of the City, but likewiſe of all that Country, and deſtroy'd the Race of the *Caliphs*

liphs Sultans of *Egypt*; the laſt of which he cauſed to be hang'd upon one of the Gates, call'd *Babſuaila*.

However notwithſtanding they believed this Aſcendant to be ominous to the City, they continued Building of it, and call'd it *Caharo* or *Cairo*, as they pronounce it in *Europe*, the Name which it ſtill retains.

Thus much may ſuffice for the Name of *Cairo*, which they look upon to be a true Account, and ſuch as admits of no manner of queſtion. As for my part, I ſhall not warrant for the truth of this Hiſtory, nor do I think it a piece of Infidelity not to believe it.

The Bigneſs of Cairo.

But as to the Bigneſs of this City, this is what Travellers diſagree in very conſiderably, which chiefly proceeds from hence, that ſome there are who would join to it *Boulak* and old *Cairo*, tho' there is little reaſon for ſo doing, for old *Cairo* is ſeparated from the New by an Open Champian Country conſiſting of Meadows and Paſtures; and *Boulak* which is the Port of *Cairo* is ſeparated from it by ſeveral Arable Fields. So that *Boulak* may be look'd upon as a diſtinct Town: and in truth, *Cairo* is ſurrounded with a neat and ſtrong Wall, of which many have taken no notice; and 'tis probable that this is the Reaſon, why they confound old *Cairo* with *Boulak*. The Walls conſiſt of a ſort of Stones, which even at preſent appear as white as if they were but new laid. Theſe Walls are ſet off with very neat Battlements, and with fine Turrets at about an hundred Paces diſtance from one another. 'Tis true that in ſome places the Walls cannot be ſeen, but by the Ruins it is eaſily diſcernible whereabouts it formerly ſtood.

Upon the whole matter, I dare aver that *Cairo*, as big as ſome ſay it is, is ſcarce ſo large as *Conſtantinople* or *Rome*, but is at leaſt as big as *Amſterdam*. For one can eaſily walk round it in three hours time, and the longeſt Street, which reaches from One End of the City to the Other, and which is call'd the *Khalits*, may be walk'd in leſs than an Hour. When the *Nile* overflows and lays the Country of *Egypt* under Water, it runs through this Street, or rather Canal or River.

The Situation.

The Plan of this City makes a ſort of a Creſcent or Half-Moon, which is not very large. It is ſeated in a very pleaſant Plain at the foot of a Sandy Hill, on the Top of which the Caſtle ſtands. But this Hill is very prejudicial to the City, becauſe interpoſing between it and the freſh Wind which blows from that Coaſt, it robs *Cairo* of the refreſhing Cool Breezes it might otherwiſe have, and is the reaſon of that ſultry heat, which occaſions ſeveral Diſtempers.

It has ſeven Gates, and in the Circumference of the Ramparts eight very large Moats round which are very ſtately Houſes.

The Number of the Quarters & Moſques.

The Number of its Quarters is generally reckon'd to amount to twenty three Thouſand: but thoſe, from whom I had my Information, aſſured me, that there were but ſeventeen Thouſand, which are known by their Names, and which are ſhut up every night with their Gates, by means of certain wooden Locks, which are open'd with a Key of the ſame. For here all the Locks and Keys, even of the City Gates themſelves, are made only of Wood. I could not look upon them without admiration, and I obſerv'd that the Key was a piece of Wood half a quarter of an Ell-long, a full Inch broad, and about the thickneſs of ones little Finger. At the End were ſix or eight ſmall Pins of Wire, or Pegs of Wood, which are faſtned within, and about an Inch high. Theſe Pins meeting with others which are in the Locks lift them up, and ſo open the Door.

But for the better apprehending how it comes to paſs that there is ſuch a prodigious Number of Quarters, it muſt be noted, that all the Streets of *Cairo* are very ſhort and very narrow, and that (beſide the *Bazar* or Market-Street, and the Street of *Khalitz*, which is under water for the whole Year unleſs about three Months time, at which time there are but few to be ſeen Walking in it) there is ſcarce a handſom Street in the whole City, all the reſt being nothing but Alleys and Lanes, where are perpetual Turnings and Windings. And I have ſeen ſome of thoſe Alleys that run under the Houſes, which are blind and ſo narrow, that two a-breſt could hardly go through them.

They reckon likewiſe the Number of Moſques to amount to twenty three thouſand, *viz.* a Moſque for each Quarter; but this not altogether regular, for in ſome Parts there are more, in others leſs. However I cannot deny but that they may be about that Number, but except ſome few which are nobly built, and adorn'd with very high Minarets, all the reſt may very well paſs for ſo many ſmall Chappels.

The moſt magnificent and largeſt of all the Moſques, is that which is call'd *Giama il aſſar*. It was built by the ſame *Giauſer* who founded the City, and is at preſent look'd upon as the Cathedral or Mother Church; for which reaſon the four *Mufti*'s or Mahometan Prieſts do there keep their Reſidence. It is likewiſe ſo far venerated, that it ſerves as an *Aſylum*, or Sanctuary for Criminals; and it maintains Eight hundred *Mahometans* out of its Revenues. As

The Form of the Houſes.

As for the Houſes, they are built with ſtrong and large Stones, ſeveral Stories high and lofty, and on the Top the Roofs are flat, as are almoſt all the Houſes of that Country. To look upon the Outſide of them you would ſee nothing extraordinary, but in the Inſide they are very Rich, eſpecially thoſe that belong to Perſons of Quality. The Rooms are Neat and the Halls Stately being paved with Marble, and their Cieling ſet off with Gold and Azure as at *Conſtantinople*. The fine Gardens and Fountains is one of their Chiefeſt Ornaments, and renders the Proſpect very pleaſant when one looks upon it from any Eminence. When the Sun, which is very hot and troubleſome in the Summer, is ſet, they go on the Top of the Houſe, where they ſit in Companies to take the Air. This is one of the greateſt Pleaſures they enjoy in that Country, and they who are not afraid of their Health ſpend the whole Night there in Sleeping. Every Body in general makes uſe of this ſort of Refreſhment, but Perſons of Quality who have always and in every thing the advantage over the Common-people, can likewiſe tell how to refreſh themſelves after a more peculiar Manner. Upon the Cielings of their Halls they make a round Opening covered with a ſmall Dome with Windows round about. The Wind which blows through, cools the Hall ſo much, that one may bear ſtaying there a long time.

Some Particulars concerning Khalits, or the Canal of Cairo.

I have already made mention of the Street call'd *Khalits*, but whereas it very well deſerves to have ſomewhat more ſaid of it, I ſhall here inſert ſome particulars which I extracted out of other Authors. For not tarrying at *Cairo* till that Street was open, I cannot ſpeak of it from my own experience.

It is a low Street or rather Canal, which runs quite through the City, and which they ſay was dug by Order of One of the *Pharaohs* Kings of *Egypt*. After the *Arabians* had taken *Egypt* from the Emperor *Heraclius*, it was call'd *Khalips*, from *Amzu ibn Chottah*, the ſecond *Caliph* after *Mahomet*, and the firſt who was ſtyled *the Prince of the Faithful*, becauſe he commanded this Canal to be conveyed as far as *Colſnu*, a Town ſeated on the Banks of the Red Sea, thereby to tranſport Proviſions from *Cairo* to that Town, and from thence to be carried by the Red Sea as far as *Mecca*, where at that time was a great Famine. It remain'd in that Condition to the 150th year of the *Hegyra*, at which time *Giafer il Manſir* Caliph of *Egypt*, caus'd the Mouth of it which led to the Sea to be dam'd up. At preſent it is call'd *Khalits il Hakem*, or *the Canal of Hakem*, becauſe that *Hakem beaner ille*, another Caliph of *Egypt*, had order'd what by the negligence of his Predeceſſors was run to ruin, to be repair'd. It is likewiſe call'd *il Mirachemi*, or the Canal pav'd with Marble, becauſe in ſeveral places it is paved with that Stone.

When the River is ready to overflow, they raiſe a great Mole of Earth at the End of this Street, Canal or River (which you pleaſe to term it) *viz.* at that End which lies towards the *Nile*. This is in order to ſtop the Water and hinder it from breaking into that Street. But when the River is come to a certain Height, the *Soubachy* with a great multitude of all ſorts of People who expreſs a great deal of Joy comes to the place, and then with an Iron Bar he ſtrikes three or four Blows on the Mole, which is afterwards broke down by the Crowd, who all endeavour to have a hand in it. After this the Water having its free Courſe, in an Inſtant ſpreads it ſelf along the City. And when the *Baſſa* is at *Cairo* there is a great deal of Ceremony uſed, ſuch as Bonfires, firing off of Muskets, *&c.*

All the Cities of *Egypt* have ſuch ſort of Ditches to convey the Water of the *Nile* to them, which elſe they would very much Want.

This is one of the greateſt Inconveniencies that belongs to *Egypt*, by reaſon of the almoſt inſupportable Heat which reigns there during the whole Summer, and which is farther increaſed by the Nature of the Soil, all the Country being ſandy, and the Sand being heated by the Rays of the Sun till it is burning Hot, does render the Air ſo exceſſively warm, that one can hardly breath in it. This Heat dries up all the Rivers for ſix Months of the Year together, which are not filled again till *Auguſt*, when the *Nile* is at its greateſt Height.

This River begins commonly to ſwell in *May*, but they do not turn it along the Streets till the 20th of *June*. They paſs a Judgment on the Swelling of this River by a Pillar which is in the Houſe of the *Baſſa* on a ſmall Iſland over againſt *Old Cairo*. Every day they go thither to ſee how the Water is riſen, and immediately the Publick Criers are acquainted with it, who give notice thereof all about. In the Beginning of *October* the Water ceaſes from Swelling, and towards the latter End of the ſame Month, the *Nile* begins to decreaſe a little. For this Reaſon at the Beginning of *October* they cry about all the Streets, that all the *Saças*, or Water-Bearers, have no more Water to fetch from the *Khalits*. The reaſon of this is, that when the Water runs but ſlowly, it is no longer fit to drink, becauſe all ſorts of naſtineſs ſtagnate therein.

But when it does not flow at all, the *Khalits* exhales a horrible Stench, as well from the Corruption of that ſtanding Water, as by the Ordures and Excrements, and even Carrion which are flung out of the Windows, and ſwim on the Top of that Canal. It is therefore a Wonder that this noiſom Scent, which taints the very Money and Keys of thoſe that live near the *Khalits* in their very Pockets, does not cauſe a Plague every Year. This Inconvenience might eaſily be remedied, were the Water but drain'd off in time; but the *Soubachy* knows how to make his Advantage by ſuffering things to be as they are, for the Water of this Canal being turn'd to a ſort of Mud or fat Earth, he ſells it to the Gardeners which they make uſe of as Dung for their Gardens.

It is not however to be ſuppoſed that the *Khalits* dries up of it ſelf. When they are minded to have it dry, they cut it in ſeveral places by the means of ſeveral ſmall Dikes, above which caſting the Water on both ſides, they cauſe it to run out of the Canal by degrees; ſo that in a little time the Bottom becomes dry. This happens commonly about the Month of *May*. After this they ſhovel the Mud away with Spades, and loading their Aſſes therewith, carry it out into the Fields. If they did not do this, the *Khalits* in three or four Years time would be ſo full of Mud which the Water of *Nile* carries along with it, that all the Houſes would be under Water during the Inundation.

From what has been ſaid 'tis eaſie to perceive that for the greateſt part of the Year in *Egypt* they drink but very ſorry Water, who live in the Towns and Places that are at any diſtance from the *Nile*. For they have none beſides what is kept in their Ponds and Water-houſes, or which is brought to them by the *Moors* in Goatskins, and which they ſell in the Streets, but is good for nothing. But as for the Water of the *Nile*, it is generally very Good, and pleaſant to Drink, when this River does not ſwell.

The principal Streets and Markets for Slaves.

Next to *Khalits*, which is the longeſt Street in the City, is the *Bazar Street*, where Market is kept every *Monday* and *Thurſday*, and where one meets with ſo many People, eſpecially on Market-days, that one has much ado to get through the Croud. 'Tis a fine Street, very long and broad; at one End of which is a *Beziſtan*, or Market-Hall, which is full of as fine Shops as are at *Conſtantinople*; and at the other End is the Market for Slaves, *viz.* white Slaves, of whom they ſell of all ſorts, Men, Women, and Children, *&c.* There is likewiſe another Market where they ſell Black Slaves of both Sexes.

The Great Number of its Inhabitants.

As to the Number of its Inhabitants, I never ſaw a City ſo populous; and a Man has much ado in the Markets and other places of Concourſe to thruſt through the Croud, beſides he muſt take care of his Pocket, for the *Arabians* are the greateſt Filchers in the World, and have a good knack at it.

The reſt of the Inhabitants, as in almoſt all Parts of *Egypt*, conſiſt of *Turks*, *Moors* (ſome of which are very black) *Jews* and *Chriſtians*, viz. *Coptes* and *Greeks*: As for *Europeans* there are but few of them, and thoſe that I ſaw there in my time were moſt of them *French*, who had their Conſul. As for the *Engliſh* and *Dutch*, I did not meet with one of them. This Multitude of People is the Cauſe that in the time of the Plague a prodigious Number of them die, a thouſand or fifteen hundred in a day is very Common; and tho' during the whole Courſe of the Contagion two hundred thouſand have been ſwept away, yet there is hardly any Miſs of them. At ſome times ſix or ſeven hundred thouſand have died of the Plague. Add to this, that there are no Women, or at leaſt but very few, to be ſeen in the Streets, becauſe in the *Levant* they have not the ſame Liberty as elſewhere.

The Churchet of the Coptes.

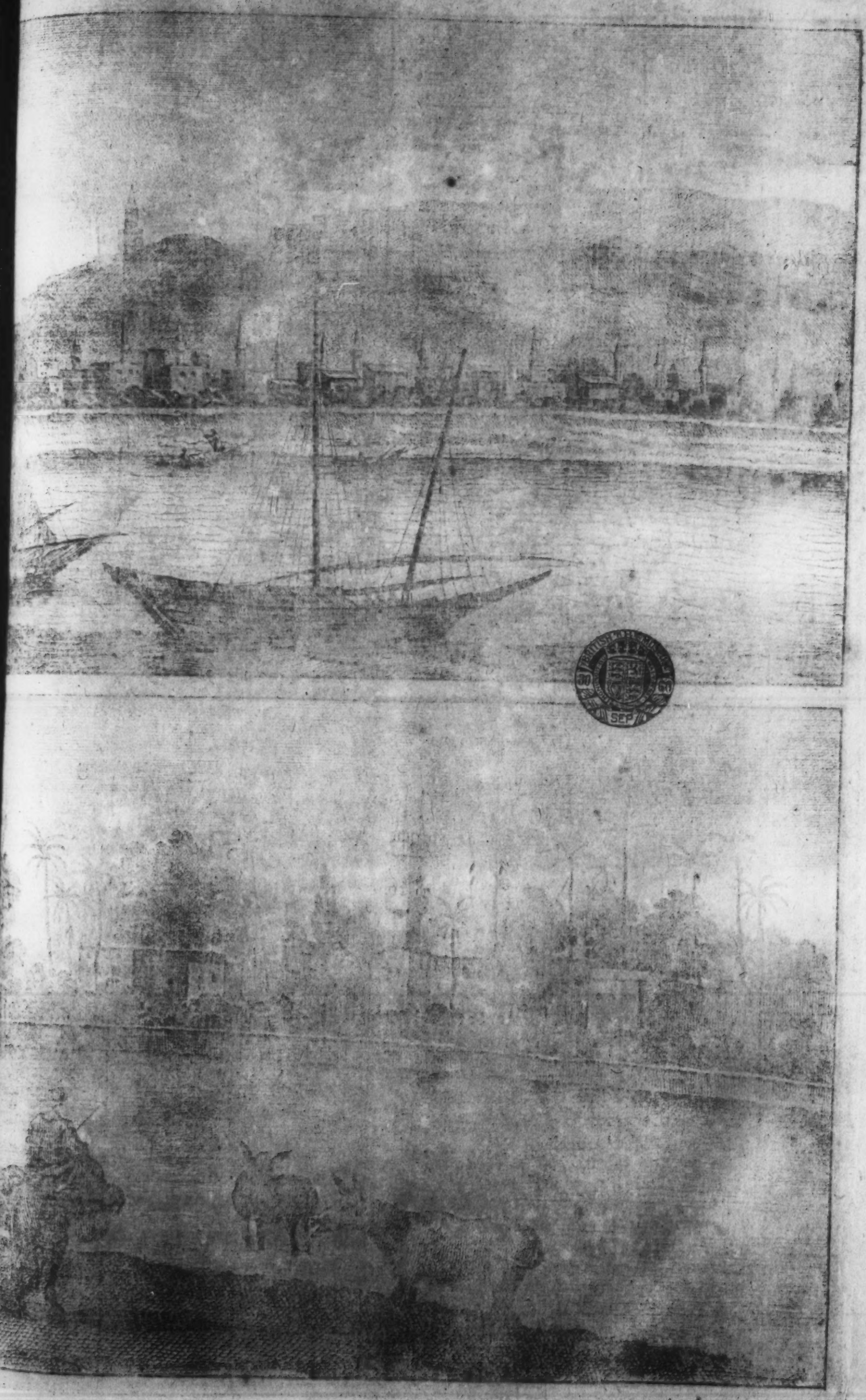
The *Coptes*, which are properly the *Chriſtians* of *Egypt*, have at preſent two Churches at *Cairo*, one of which conſecrated to the Virgin *Mary*, is in the Street call'd *Havet Zueile*, and the other which is in the *Greeks* Street is dedicated to S. *Barbus*, and is ſmall and dark. Anciently they had a great many Churches and Monaſteries, and a Biſhop who reſided at *Chandal*, one of the Suburbs of *Cairo*, but at preſent they are all Demoliſh'd; and reduc'd only to two; one of which is dedicated to the Arch-Angel *Gabriel*, and the other to a certain Abbot nam'd *Merkajur*. This is likewiſe their Burying-place, where they bury their Dead.

In the City and Suburbs there are reckon'd to be nine Publick Butcherows, to which they have given the Name of the *Grand Signior's Butcherows*; but therein are to be included two at *Boulak*, in one of which they kill Oxen, and in the other Sheep and Goats. 'Tis probable that they are ſo call'd, becauſe the Heads and Skins of all the Beaſts which are kill'd there, except Goats, belong to the Grand Signior, of which his Officers know how to make a great deal of Money, which they lay up in their Treaſury.

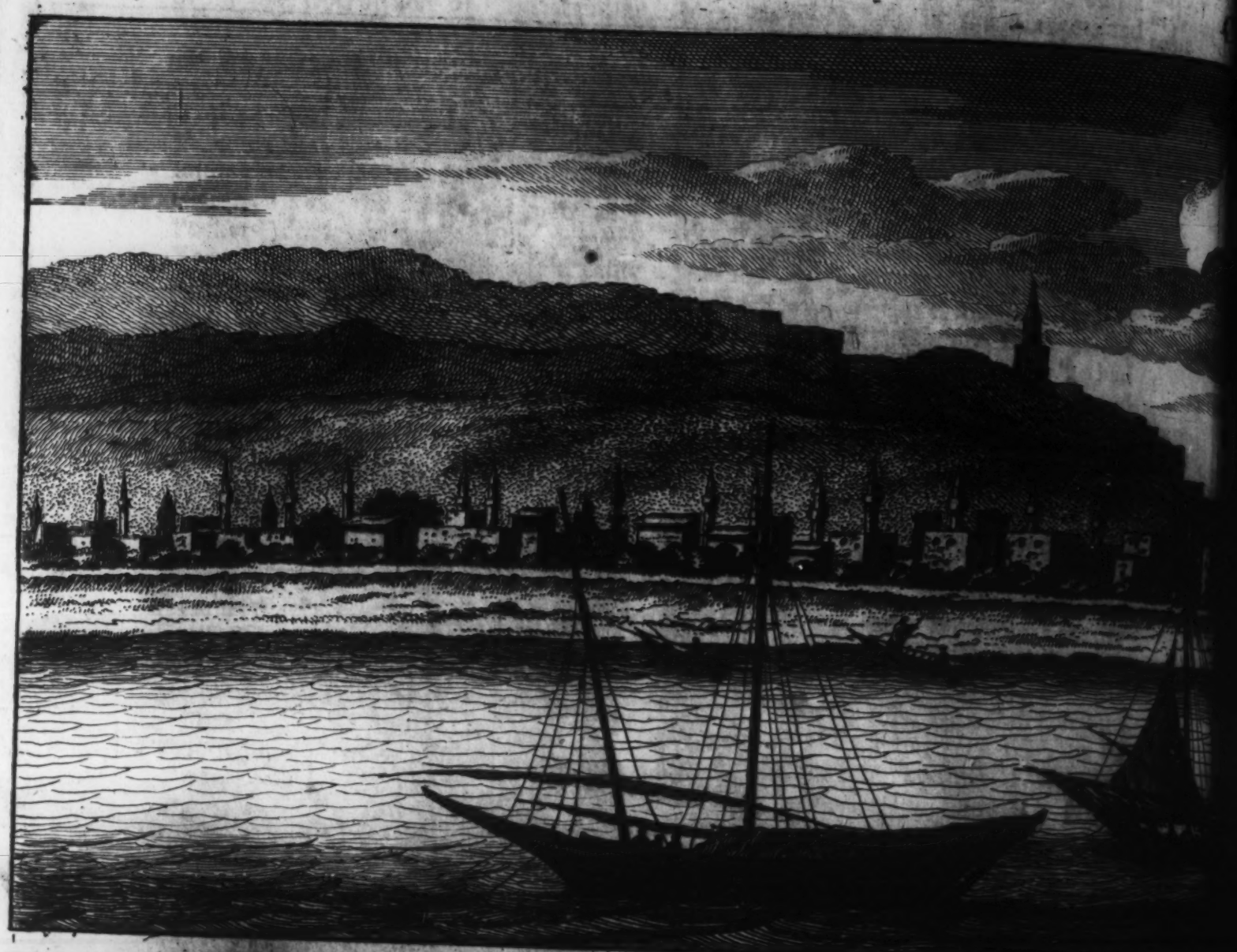
The Garriſon.

The common Gariſon of *Cairo* conſiſts of ſeven ſorts of Soldiers, *viz.* the *Metferracus*, three Troops of the *Spahi's*, the *Janizaries*, the *Chiaoux*, and the *Aſaperes*.

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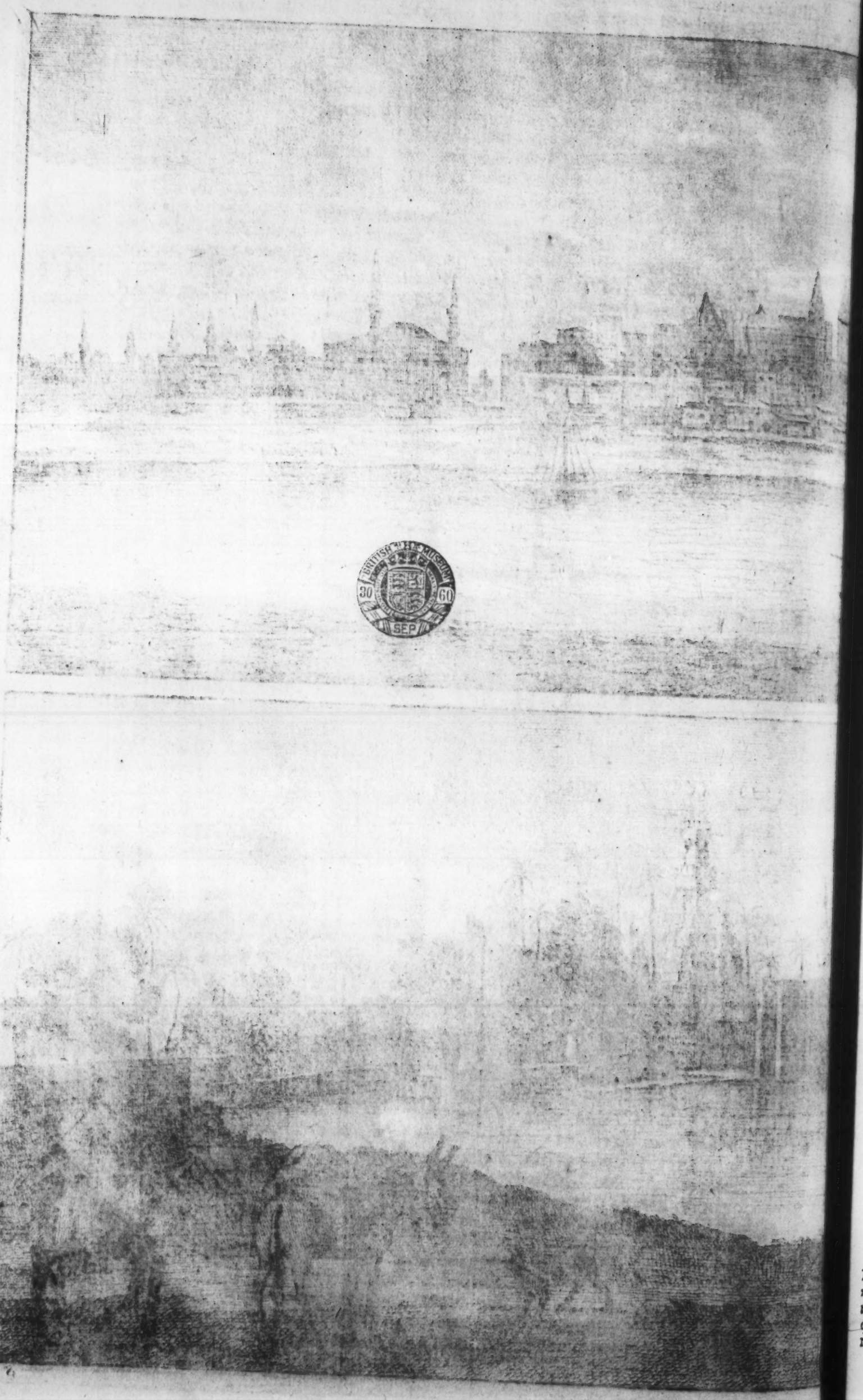








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The Remains of the Palace of Pharaoh.

The draughts of several Proſpects.

Before I conclude this Chapter, 'tis requiſite I ſhould add what follows. One day as I went to walk out of the City with the Conſul's *Drogeman* or Interpreter, I took a Draught of Part of the City near the *Nile*, ſuch as it appears, N. 86. where the place mark'd with the Letter *A.* is an Angle of the Caſtle. This Draught was ſoon followed by another; for when we return'd to the City, I met at the End of it on one ſide with a very pleaſant Proſpect, *viz.* a great many Palm and other Trees, intermix'd with ſome Houſes and Minarets, as is repreſented N. 87. The Water to be ſeen there makes a ſort of an Oval, and is ſurrounded with a low Wall like a Fiſh-Pond. When they are minded to Drain the Water out of its Baſin, as is cuſtomary in *Egypt*, it is done by the means of certain Wheels, and this ſerves to water the Gardens thereabouts; as is to be ſeen at the firſt Building: I will hereafter ſhew more at large how this is done. There are always to be ſeen Camels and Horſes, but eſpecially Aſſes, which are led out to Watering. When I was taking this Draught, it was about an hour before Sun-ſet; In the mean time our Interpreter, who was a *Jew*, was very uneaſie, and afraid leaſt the *Arabians* ſhould come and ſtrip us. Whereupon he every now and then advis'd me to leave off my Work, and defer it to another more favourable Oportunity. But whatever he could ſay, and alledge of the Misfortunes that befel other *Franks* whoſe Curioſity had coſt them very dear, he could not get me to leave off, till I had finiſh'd my Draught. I take notice of this only to ſhew what great Thieves the *Arabians* are, ſince they are not afraid to rob even in the Town, and before 'tis Night. Neither is it cuſtomary in that Country to go any whither without taking along with one beſide the *Drogeman*, a *Janizary*, and then one may be ſecure. They generally, both Men and Women make uſe of Aſſes, without which one muſt not venture far from one's Lodging.

I took likewiſe another View of *Cairo* from the top of the forementiond Tower, where the Aquaduct of the *Nile* begins. From thence the Country is to be ſeen, with part of the Minarets and the City behind the Trees, as is repreſented N. 88. Among the reſt there are very high Palm-Trees.

CHAP. XXXIX.

The Deſcription of the Caſtle of Cairo.

HAving taken a View of what was moſt remarkable in the City of *Cairo*, I went to ſee the Caſtle on the laſt of *May*, which is certainly one of the moſt curious Pieces in all *Egypt*. It is built on a Hill or Rock, and ſurrounded with a very high and ſtrong Wall, which, at every hundred Paces diſtance is flank'd with large and ſtrong Towers. The Aſcent up to it is cut out of the Rock, ſo commodious, that loaded Camels and Horſes may eaſily get up to it. When one is come thither, one at firſt enters into a large Court, and from thence into a Street, which makes it look like a City; I mean a *Turkiſh* City, for what thoſe *Barbarians* have there built conſiſts only of ſorry Hutts and Rats-holes (as is Proverbially ſaid) whereas the old Ruins that are ſtill remaining, and the Vaults under-ground, give us an Idea of its wonderful Greatneſs.

The Remains of the Palace of Pharaoh.

Among theſe Ruins are ſtill to be ſeen thoſe of *Pharaoh*'s Palace, wherein is the Hall which is call'd *Joſeph's*, ſupported by thirty large Pillars of *Theban* Stone. Gold and Azure (with which the Moſaick Works ſtill remaining are diverſified) were not ſpared, and notwithſtanding the long tract of Years and even Ages that are paſt, they ſtill beautifie the Cieling. Another Hall which is not far from thence, and which the Natives call *Pharaoh*'s *Hall*, is ſet off with the ſame Workmanſhip as that of *Joſeph*'s, as they ſay who have been ſo happy as to ſee it, which I could not, ſince 'tis kept ſhut moſt part of the Year, becauſe there they embroider the Veſt or Garment of *Mahomet*, which is ſent every Year to *Mecca*. There is likewiſe the Hall of *Joſeph*'s Overſeer, but is very much ruinated. However, there are ten or twelve Pillars of the ſame Stone which are ſtill ſtanding. Beſides this, there are likewiſe ſeveral other Apartments, and a certain place, where are ſeveral fine Pillars of a very regular Order which ſupported a Vault that was formerly the Cover of a Dome, but at preſent lies open. Each of theſe Pillars was three Fathom about, and might be, according as I could gueſs ſeventeen, foot high. This muſt needs have been a very Mag-

nificent Building, for that which remains of it, as ruinated as it is, raiſes Admiration and Aſtoniſhment.

Joſeph's *Priſon.*

Hard by this Palace they ſhew'd me a frightful Priſon, divided into ſeveral Dungeons, which are cut out of the Rock, and ſo dark, that one would be afraid to ſet foot therein. It is called *Joſeph's Priſon*, becauſe they pretend that here it was, that he interpreted the Dreams of the King's Butler and Baker. It is ſtill made uſe of for the ſame purpoſe, for 'tis a place from whence all pity ſeems to be baniſhed. In truth, if a Man has not wherewithal to greaſe the Fiſt of the Keeper, no Miſery is comparable to that which the poor Wretches ſuffer who are confin'd therein.

Joſeph's *Well.*

But tho' this Priſon has no Motive on the Curioſity of Travellers, by reaſon of that ill Uſage which the Cruelty of the *Turks* exerciſes for the leaſt of Faults; yet *Joſeph's Well*, which may paſs for one of the Wonders of the World, and to which Time has not done the leaſt damage, deſerves very well to be ſeen. It is entirely cut out of the Rock, and its Mouth is eleven foot long and ten broad. The Proſpect of it appears juſt as it is repreſented N. 89. I ſounded the Depth of it, and found it to be fifty three fathom deep.

They draw the Water out of it by the means of two Wheels, one of which is at the Well's Mouth, and the other twenty nine Fathom lower, where the top of the Well ends. To each of theſe Wheels belong two Oxen which turn them round continually; the Water is drawn up with Earthen Pitchers which are faſtned to a Rope that runs round the Wheel, and when it is at the top, it throws out the Water into Gutters which convey it all over the Caſtle.

They go down into the Well on the Outſide along a Stair-caſe ſeven or eight foot Broad, which is cut round the Well in the Rock, and which is parted from it on all ſides, ſo that in deſcending one has always the ſides of the Well on the Right hand, and on the Left the Wall which is the Rock it ſelf. Three or four can eaſily deſcend abreſt, becauſe of the Breadth of the Stair-Caſe, but they muſt be furniſhed with Candles or Flambeaux; for tho' at convenient diſtances there are Windows above three foot Square, which are made on purpoſe to let in the Air and Light into the Well, yet this would hardly ſerve the turn, if a Man did not carry ſome other Light in his hand. This Stair-caſe turns twelve times round the Well in the nature of a winding Stairs, for which reaſon the *Arabians* call it *Bie-habeidine*, that is, *the Well of the Winding Stair-caſe*, and of theſe twelve Turnings, ſix have eighteen Steps each, and the ſix others have each of them nineteen Steps; which make two hundred and twenty two in all. All theſe Steps are ſo eaſie, becauſe the Oxen muſt go up and down them every day, and the Inclination is ſo inſenſible that one can ſcarce diſcern it. In ſhort, when one looks into the Well, through theſe Windows, it preſents us with a pleaſant Sight, as well by reaſon of the Depth and Breadth of the Well, as alſo upon the account of the extraordinary manner whereby the Wheel is turn'd round.

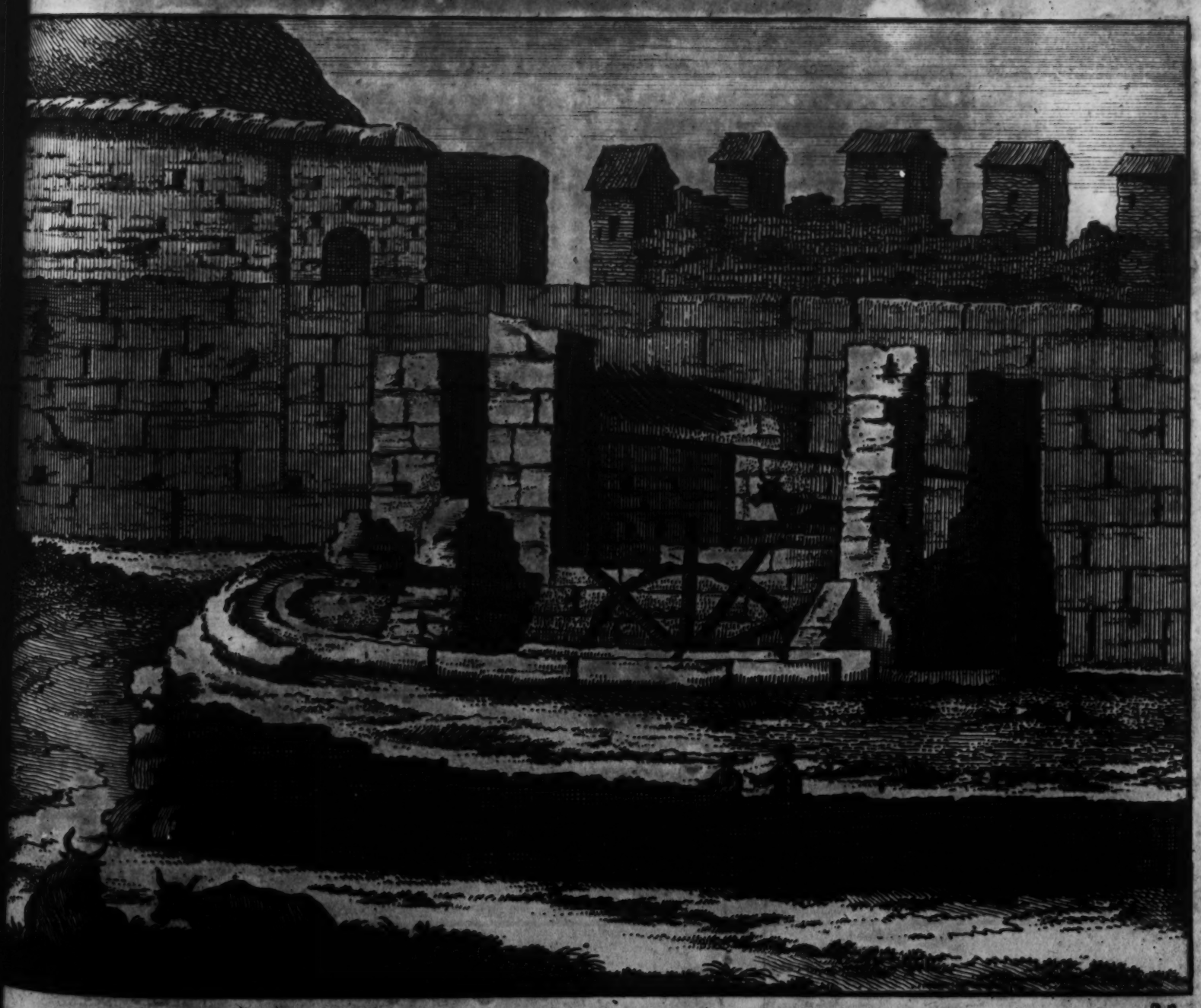
When after all theſe Turnings one is deſcended to the Bottom, where the Well is as broad as at the Top, a little on the right hand one meets within the Rock a ſecond Well, or more properly the lower Part of the former Well, whoſe Mouth is a great deal narrower. 'Tis there that one ſees the Oxen turn the Wheel and draw the Water which is convey'd by a Pipe into a large Ciſtern, from whence thoſe Earthen Pitchers which are faſtned to the Rope of the Upper Wheel do continually ſuck up the Water to carry it aloft. I found this ſecond Well to be twenty four fathom, that is 136 foot deep. There are ſome who pretend it to be a great deal deeper, but I could not diſcern it to have any other Depth than that juſt mentioned, tho' I meaſured it ſeveral times with that Rope I brought along with me, to which I faſtned a Weight to be the more exact in ſounding it.

The Water is convey'd into this Well by means of that great Aquaduct, of which I have already made mention, which is between *Old* and *New Cairo*. Some pretend that it riſes from a Spring, but I have hardly the Faith to believe it; For what probability is there that they ſhould be at ſo vaſt an Expence in conveying Water to a place, where it was already by Nature? However this is the Opinion of Monſ. *du Mont*, in the Relation which he has lately publiſh'd of his Travels; where he expreſſes himſelf thus:

The Magnificence of this Well, which could not have been made without a great many Hands, and a vaſt expence of Time and Money, does eaſily ſhew how ſcarce a thing Water is in Egypt: *This Spring, and that of* Matarea, *are the two Only Ones to be met with in all that Country, and it ſeems the Kings were afraid that they would one day dry up, ſince they have taken Care to Convey the Water of* Nile *by a fine Aquaduct, which commences between* Old Cairo *and* Boulak, *and which carries the Water into the Caſtle.*

At the End of theſe two hundred twenty two Steps, that is, at the bottom of the





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the firſt Well, there are two holes which are like to two Door-ways cut out of the Rock, but are at preſent ſtop'd up. The firſt of the two, which is on the left-hand of the Well, leads (as the *Egyptians* ſay) as far as the *Pyramids*, and the other which is on the right reaches to the Red Sea. What is ſaid of this Latter has not the leaſt Shadow of Truth in it, ſince the Red Sea is at too great a diſtance from it; but as for the former I know not what to ſay of it, at leaſt I dare not abſolutely reject it, becauſe the *Egyptians* have perform'd ſuch ſurprizing things under Ground, that this ought not to be look'd upon as Incredible. Beſides theſe two Holes or Door-Ways, tho' ſhut up at preſent, did certainly ſerve for ſome uſe formerly, but it is not ſo eaſie to ſay what that was. For this reaſon, I think that we ought not lightly to reject, at leaſt not abſolutely to ſlight this Tradition of the Natives. One may likewiſe deſcend along ſome Steps to the bottom of the ſecond Well; but it is commonly ſo muddy, occaſion'd by the Water's falling and mixing with the Duſt that is rais'd by thoſe who go backward and forward, that there are but few who will be at the Trouble of going down to it, and the rather becauſe there is nothing to be ſeen in it.

Whereas therefore this Caſtle of *Cairo* is very conſiderable, both upon the account of this Well, as alſo for the fine Remains of Antiquity to be met with in that place, and whereas the *Franks* never ſlip an Oportunity of going to ſee it; The *Turks* have been ſo exacting as to fix a ſort of a Tribute, *viz.* to Pay a Ducat at the Gate by which one Enters the Caſtle. Something likewiſe muſt be given to ſee the Well, but this is left to every Man's Diſcretion. The ſame may be ſaid of him who keeps the Well-Door, as alſo of the Perſon who attends you with Flambeaux, which amounts to about a Crown, without reckoning what muſt be given to the *Janizary*, and for the Hire of the Aſſes which one muſt have to go thither. But it would not have coſt me ſo Much, had I went with Company; for the Price for entring is fix'd at a Ducat, whether you go in alone or with others. Upon this Account it is that they who have any time to ſpend at *Cairo*, or thereabouts, and have not as yet ſeen the Caſtle, do commonly wait for the coming of ſome Stranger, in order to ſee it the Cheaper: As for the Inhabitants of the Country, whether *Greeks*, *Chriſtians* or *Jews*, they are not obliged to pay the Ducat, and come off with only making a preſent to thoſe who ſhew them the Well.

From the Top of the Caſtle, that is, the Platforms which Remain, one may take a View of *Old* and *New Cairo*, of *Boulak*, and a great part of the Wilderneſs. This made me very much diſſatisfied becauſe I could not have the Liberty of drawing ſome of thoſe Proſpects, which are very pleaſant in ſeveral places; but it would have been very dangerous to have attempted any ſuch thing.

There have been ſeveral, who (as I ſuppoſe) deceived by the Confuſion of the Houſes that are round about this Caſtle, as well within the City as without the Walls, have imagined it to be fix'd in the Heart of the Town. But properly ſpeaking, it is without *Cairo*, and almoſt at one of the Corners of the Half-Moon which the City makes, and as it were over againſt *Old Cairo*. It is about two *Italian* Miles in Compaſs. Within this Incloſure it is that the *Baſſa* reſides in a Houſe diſtinct from all the reſt, where are very fine Halls and Chambers, fronting to which is a large Court, where are every day to be ſeen a great many People, and ſometimes a thouſand Camels together. This Houſe of the *Baſſa* is ſeparated from the Caſtle by a Wall, and for this Reaſon 'tis call'd in particular, the *Baſſa's Seraglio*.

CHAP.

CHAP. XL.

The Great Number of Blind People at Cairo. *The Saints of* Egypt. *Women who wear rings bored through their Noſes. The Habits of the* Arabians *and* Jews. *The Plenty of Apes. A pleaſant Adventure between an Ape and a Faulcon. The Journey which is every Year made in the* Caravans *from* Cairo *to* Mecca. *The Charity of a* Turkiſh *Merchant towards the Poor. The Covetouſneſs of another Rich* Turk. *The Manner of hatching Chicken in Ovens. The great Number of Oſtriches in* Egypt. *The Revenues ariſing to the Grand Signior from that Country*, &c.

The Great Number of Blind People at Cairo.

AMong other things which ſurpriz'd me whilſt I was at *Cairo*, the great Number of Blind People which I ſaw there, was none of the leaſt. It is almoſt incredible, and there are ſo many of them, that one can hardly ſtand a quarter of an Hour at the Door without ſeeing ſeveral of them paſs by. But there is ſtill a greater Number of thoſe who have Sore Eyes, which is ſo common a thing, that I ſaw there even Infants under a year Old, who were already troubled with it, and even in ſuch a manner, that there was little or no hopes of having them cured, becauſe 'tis a Diſtemper whoſe Cauſe is lodg'd in the Blood, and which is the reaſon that both Infants and Adult Perſons are Subject to the *Ophthalmy*. So that I dare ſay, that one Quarter of the People who are in that City are either Blind, or elſe tormented with Sore Eyes. The Natural or Philoſophical Reaſon which they gave me for it, is, that the ſubtile Particles of the Lime with which the Houſes are Built, being carried about by the Wind like a ſmall Powder, ſtuck ſo cloſe to the Eyes, that they not only caus'd this Pain, but inſenſibly mixing with the Blood, occaſion'd this Diſtemper to be Hereditary, as appear'd by thoſe Infants who brought it along with them from the Womb. Several Experiences which I had of it, make me give credit to this Reaſon that is aſſign'd. For it often happen'd, that when I had been a long time in the Streets, when the Wind blew, my Eyes were ſo ſore that I could hardly open them. I could not Imagine any other Reaſon for it, and it is probable this was the true One. To put me in mind of this, I took the Draught of a Blind *Jew*, who ſeem'd to me to be the moſt Remarkable of all.

The Saints of Egypt.

I likewiſe ſaw a great many of thoſe *Devots* paſs along the Streets, who with the *Egyptians* are look'd upon as Saints. They are ſometimes all Naked, or elſe have only round their Bodies a ſort of Coverlet or looſe Garb. But one day as I was paſſing through the great Street of *Cairo*, I met with one of theſe *Devots*, who was a Man about Sixty Years of Age; but upon ſeeing me in a *European* Habit, he immediately croſs'd to the other ſide of the Way, caſting a Scornful and Angry look upon me, as if his Choler foam'd again. I ask'd the Interpreter who was with me, what might be the reaſon of this Churliſhneſs of that holy Man, and I perceived the only reaſon was becauſe I was a Stranger and a *Chriſtian*, and conſequently look'd upon by that Saint as an Infidel, unworthy of his breathing upon me.

The *Egyptians* have ſo great a Veneration for theſe Holy Men, that they preſs in throngs to Kiſs the Robe that is round about them.

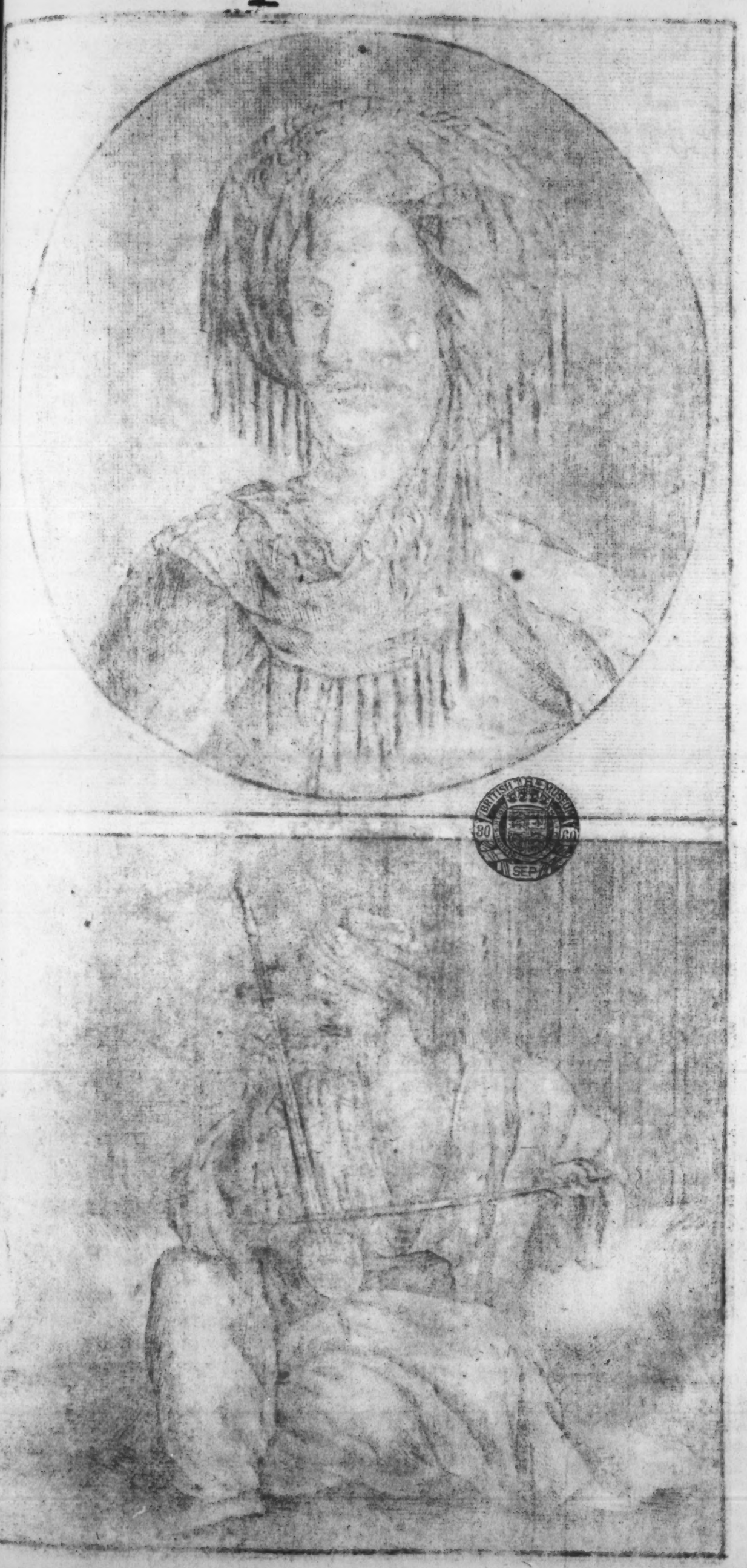
Women who wear Rings bored through their Noſes.

One thing that I look'd upon as very ſtrange, was to ſee ſome Women who wore as an Ornament a large Ring run through their Noſtrils, juſt as the Women among Us wear them in their Ears, but with this difference, that whereas thoſe which our Women wear are of Gold, theſe of the *Egyptians* are of Braſs or ſome other Metal of low Price.

The Habits of the Arabians.

I have already ſaid that among the Inhabitants of *Cairo* are to be reckoned the *Arabians* and *Jews*, and whereas their Habits are ſomething different from thoſe of others, and I took the pains of deſigning them, It is requiſite I ſhould ſay a word or two about them; The *Arabians* are generally habited as they are to be ſeen N. 90. That which they wear round about their Heads, and which by one end hangs down upon their Breaſts, or over their Shoulders, as the Fancy takes them, and when they would give it a different Air, is a Vail of Black Silk ſtryp'd with Gold Thread; and which is commonly ſet off with Tufts of the ſame Silk. The Common People wear a Vail of more ordinary Stuff.

As for the Women they wear upon their Heads a ſort of Sugar-loaved Hats, round whlch they wrap a piece of Black or Brown Stuff ſtryped with Gold or Silver. Their Habit is of the ſame Colour with that of the Women of *Turkey*, and the Trimming is according to the Diſtinction of Perſonnages. Commonly they wear

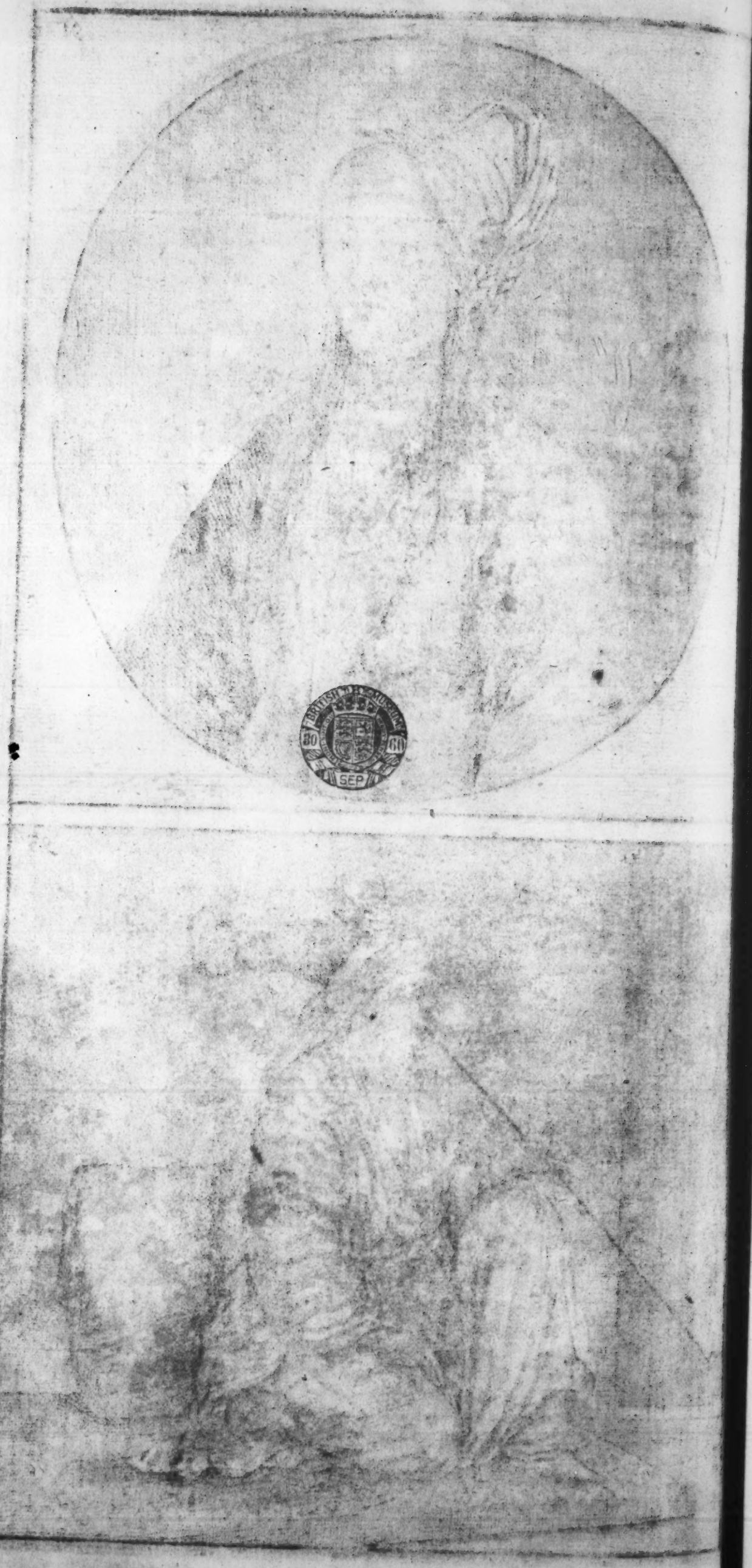


Women who wear Rings bored through their Noses.

The Habit of the Arabians.






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A pleaſant
Adventur
between a
Ape and
Falcon.

wear upon their Veſt or Upper Garment, a row of Buttons which are alternatively the One Great the other Small, the former of an Oval, the latter of a round form. You may ſee their Habit and Mein N. 91. When they go abroad, they throw over their Heads a large Scarfe of white Linnen, with which they cover their whole Bodies ſo that they can only look askew with one Eye, according to the Mode of the *Spaniſh* Women.

The Habit of the *Jews* of that Country is ſuch as is repreſented N. 92. Their Turban ought to be mixt with blew Strypes, and the reſt of their Habit muſt be of a Violet Colour; which colour they are obliged to wear to diſtinguiſh themſelves from others, for elſe there would be no manner of difference betwixt them and the *Turks* in their Habits; The Perſons of Note are much more neatly habited than that which we have here repreſented in the Cut.

I have ſo repreſented it, that I might at one and the ſame time ſhew what ſort of Inſtruments they make uſe of upon times of Rejoycing. This has only three Strings, and is play'd upon with a Bow juſt as a Violin. The Body of the Inſtrument is of Ebony, and the Skrews with which they ſtretch the Strings are of Ivory, and the Sound is tolerable.

The *Jeweſſes* who are repreſented N. 93. wear upon their Heads a Black Cap very long, round which is twiſted a white or brown Handkerchief ſtryped with Gold and Silver. Their Habits are commonly of ſtryp'd Silſt: When I drew the *Jeweſs* that is repreſented here, ſhe was ſat upon a *Sopha*, ſmoaking a Pipe of Tobacco, whoſe Stalk was of *Egyptian* Reed, of the ſame faſhion with thoſe formerly mentioned.

Whoever has a mind to ſee the Antick Tricks of Apes, need go no farther than *Cairo*, all along whoſe Streets he will meet with abundance of them. They are brought thither by the *Moors* who come with their Caravans from *Mecca*, and are train'd up to all ſorts of Merriment; becauſe being made to ſhew their Tricks upon the Road for the Diverſion of thoſe who are in love with Apes, they gain every day more experience than other. Whereas the *Moors* are naturally great Buffoons, and therein their Genius ſuits with the Inſtinct of Apes, it affords great Paſtime to the Paſſengers. Theſe *Moors* bring likewiſe Parrots. I was very deſirous to have had ſome of them, but they brought ſo few this Year, that I could not light of one, elſe they are very Cheap.

A pleaſant Adventure between an Ape and a Falcon.

But to return to the Apes, as 'tis a Subject only fit to make a Man Laugh, if ever there were any Idle Stories told, one may ſafely ſay it is about them. Were it worth the while, one might relate ſome of a Thouſand that are told, but I ſhall only here inſert an Adventure which is altogether worth the laughing at. One day as we were at Table with the Conſul *Terelli*, a Diſcourſe was rais'd about the Cunningneſs of Apes and Falcons. Hereupon the Interpreter ſtruck in, and ſaid that he knew an *Arabian* who had an Ape, that had not his Fellow for Subtilty. This Ape when his Maſter went abroad, was uſed to keep in the Kitchen, and to ſtand as Centinel by the Fireſide, to hinder the Hawks from takeing any thing away. There are a great many of thoſe Birds in theſe Parts, and get together in whole Flocks upon the Tops of Houſes, where they are always upon the Catch to get what is moſt palatable to them; which they very often do, becauſe the Chimneys are very large and not extraordinary high, ſo that they can eaſily ſnatch any thing from the Hearth and carry it away. It happen'd therefore one day, that the *Arabian* after he had put a piece of Meat into the Pot, went out, and was a long time before he return'd back, ſo that the Pot being overboyled, the Meat remain'd uncover'd. A Hawk, who was upon the Catch on the Top of the Chimney, perceiving this Meat, was very deſirous of it, and ventur'd to take it away. He ſucceeded in his Deſign, and flying down, ſeiz'd the Meat and carry'd it up the Chimney. The Ape who found himſelf to be trick'd, caſt a very ſorrowful Eye upwards, and having as it were argued with himſelf upon the ill Uſage he ſhould meet with from his Maſter upon his return, for ſuffering himſelf to be thus cheated, he endeavoured to avoid the Storm by an Artifice of his Own. He argued therefore with himſelf much after this manner, "Without doubt he who has done "this wrong, after he has devour'd his "Prey, will return to ſee if there be any "thing more left for him"; and whereas the fire was out, he clap'd himſelf into the Pot, and turning his bare Buttocks upwards, he did not queſtion but the Hawk would take them for another piece of Fleſh. In ſhort, the Hawk being return'd, looking down from the top of the Chimney, thunder'd down upon what he ſaw in the Pot: and the Ape who was upon the Catch, turn'd himſelf round very dexterouſly and ſeiz'd upon the Falcon, after which he chop'd off his head, and put him into the Pot. The Maſter upon his return home, went to ſee the Meat that he had put upon the Fire, and perceiving the *Metamorphoſis* that was made, look'd very angrily upon the Ape. But that Creature taking a Leap took the Hawk out of the Pot, clap'd himſelf into

it, in the ſame Poſture he did at firſt, and ſhew'd by ſeveral Geſtures, how the Hawk had taken away the Meat, as alſo how he had ſurprized him and put him into the Pot. By this Inſtance 'tis eaſie to gueſs how many Stories of the like Nature the Apes are able to furniſh a man with, and to which this *Italian* Proverb is very Applicable, *Se non è vero, è ben trovato*, that is, if *it be not true Hiſtory, 'tis a very well contrived Romance.*

Cairo *one of the Places where the* Caravans *meet that go to* Mecca.

Every year there goes a *Caravan* from *Cairo* to *Mecca*, which conſiſts not only of *Egyptians*, but alſo of all others who come thither from *Conſtantinople*, and the Parts thereabouts, which cauſes ſo many People to come thither, that one can hardly paſs the Streets for them. *Mahomet*'s Veſt (by which the *Franks* underſtand all the Preſents which the Grand Signior ſends every year to *Mecca*) is made (as was ſaid above) in the Caſtle of *Cairo*. For 'tis this City which ſends Decorations to *Mecca*, and Money to *Medina*, and *Damaſcus* furniſhes the latter with its Decorations. For the firſt of theſe two Cities there go five Caravans, *viz.* One from *Cairo*, which conſiſts of the Perſons abovemention'd: A Caravan from *Damaſcus*, which comprehends all thoſe that come from *Syria* to take that Journey; the Caravan of the *Magezebins* or *Weſterns*, that is thoſe who come from *Barbary*, *Fez*, and *Morocco*; the Caravan of *Perſia*, and that of the *Indians*.

The Charity of a Turkiſh *Merchant towards the Poor.*

The Conſul *Torrelli* one day advis'd me to go with the Interpreter to a certain *Turky* Merchant, who liv'd at *Boulak*, and who came often to viſit the Conſul. He received us very Civilly, and forthwith order'd Coffee and Tobacco to be brought. He was about fourſcore Years of Age, a Man of a good Mein and a grey Beard. He had taken a Journey to *Mecca* eight times, which coſt him about twenty thouſand Crowns each Journey: For when Water began to fall ſhort in the Caravan (which ſometimes happens, becauſe there is not always freſh Water to be found) and when other Proviſions fail'd he furniſh'd the whole Company with *Sherbet*. When I paid him a Viſit, he was preparing himſelf, notwithſtanding his great Age, to go thither the Ninth time. He ſtill follow'd Merchandizing, of which he made a very good Uſe, for he was very liberal, and every year gave away to the Poor ten thouſand Crowns. This had gain'd him ſo great an Eſteem among the *Mahometans*, that they look'd upon him as a Saint, and whenever they met him they were for kiſſing his Garment. He was likewiſe very well beloved by the *Franks*, and when I parted from him, he gave me a thouſand Bleſſings, and wiſh'd me Succeſs in my Journey to *Jeruſalem*, and a happy return into my own Country; and all this with as much Zeal and Affection as if we were both of the ſame Religion.

The Covetouſneſs of another Rich Turk.

This worthy *Mahometan* was not ſo liberal, but another *Turkey* Merchant who came every day to the Conſul's Houſe, was as Covetous. He was look'd upon to be ſo rich, that his Eſtate was not valued at leſs than ſome Tuns of Gold, and yet he was ſo ſordidly covetous, that he would not allow himſelf the Common Conveniencies of Life. It happened that whilſt I was at *Cairo*, this Man being ſomewhat indiſpos'd, a *Venetian* Phyſician who boarded with the Conſul, order'd him a certain Remedy, which might coſt about fifteen or ſixteen Pence: But when this Wretch heard that Summ mentioned, he turn'd Pale for fear, and ſaid, that he thought he ſhould commit a great Sin if he laid out ſo much upon his Body. That which is the moſt to be admired in this is, that among the *Turks* there are many who are of the ſame Mind, and who think that when they die with ſo great Riches, of which they have made no Uſe, they ſhall infallibly go into Paradiſe when they leave this World. So true is it that Avarice has always its Pretenſions: But 'tis not neceſſary to go ſo far as *Egypt* for inſtances of this Nature.

Charity towards the Poor was formerly very common in this Country; But as all good Cuſtoms are broken, ſometimes after one Manner, ſometimes after another, this is alſo become very rare among them.

Without the City of *Cairo*, on that Side which is over againſt the Caſtle is a Borough call'd *Caraffa*, famous for being the Burying-Place of ſeveral of *Mahomet*'s Relations, and of a great many of their Saints. When *Egypt* flouriſh'd under the *Mamalukes* of *Circaſſia*, they reckon'd in this Borough, which may in Propriety of Speech be look'd upon as a Church-yard, above three hundred and ſixty Tombs, with Moſques belonging to the Principal *Mahometans*. Theſe Moſques were as ſo many Hoſpitals of very good Rents for the Entertainment of the Poor and the *Mahometan* Pilgrims, who go out of Devotion to Viſit that Place. Wherefore a Pilgrim who comes to *Cairo* may ſtay there a whole Year without coſting him any thing, provided only that he goes every day into one of the Moſques of that Church-yard, where he has enough given him to eat and drink for that day. But ſince the *Turks* have made themſelves Maſters of *Egypt* under *Sultan Selim*, and have driven out the Sultans of *Circaſſia* in the

the 922d. Year of their *Hegyra*, or *Ann. Chriſti* 1517. All theſe Tombs and Moſques are faln to ruin, becauſe the Revenues of it are waſted by the Tyranny of the *Baſſa's*.

The Manner of hatching Chickens in Ovens.

Among the remarkable things to be ſeen at *Cairo*, we muſt not omit the way by which they hatch Chickens in certain Ovens. I was very much diſſatisfied that I could not ſee the Experiment, becauſe it was not a time for it whilſt I was at *Cairo*. But, whereas what they told me of it, is very like what the Sieur *Thevenot* has related of it, I ſhall here inſert what he has ſaid thereof in his Travels.

" It ſeems (ſays he) to be a thing incredible to ſay that they can hatch Chickens without a Hens ſitting upon the Eggs, and far more unlikely that they ſhould ſell theſe Chickens by the Buſhel. And yet both of theſe is very true, and is done after this Manner. They lay the Eggs in Ovens, which they can tell how to heat ſo moderately, as to be like the Natural Heat of Hens, from whence it comes to paſs that the Chickens which are thus hatch'd are as ſtrong and as well fledg'd as thoſe that are hatch'd after the common way. Theſe Ovens are built in a low place, and almoſt under-ground. They are made of Earth, round within, and the Hearth is cover'd with Hards of Flax, and Cow's hair, on which the Eggs are laid. There are twelve of theſe Ovens in all, ſix on each ſide, which are in two Rows one over another, ſo that there are three Ovens in each Row. Theſe two ſides are parted from each other by an Alley that runs between, where they who take care of the buſineſs, who are all of them *Coptes*, have room to Walk, and where any who have the Curioſity of ſeeing the Sight may likewiſe go. About the middle of *February* they begin to heat their Ovens; which they continue to do for about four Months. The Matter which they make uſe of to heat them is Cows-Dung, Camels-Dung, *&c.* which they clap very Warm at the Mouth of each Oven, and put freſh from time to time as it cools. This they do for ten days together at the End of which they lay in the Eggs, which they range in a Circle to the Number of Eight Thouſand in each Oven. There they lie for twelve Days, at the End of which the Chickens come out of their Shells; ſo that the whole time taken up in hatching them is no more than twenty two days. 'Tis a very diverting Sight to ſee the hatching of thoſe Chickens, ſome of which peep out only with their Heads, others come half Way, and others quite, and as ſoon as they are got out of the Shell, they run acroſs thoſe Eggs. When the Eggs are thus turn'd into Chickens, they gather them all together, and putting them into Meaſures that have no bottom, they fill them up to the top, after which a Buſhel is brought, and they ſell them to any that have a Mind for them. The Money that riſes thence is divided between the *Coptes* and the Owner of the Ovens.

" In the four Months that are ſpent in this buſineſs, they lay above three hundred thouſand Eggs to hatch, but they do not all come to good. Thoſe who are of a Nice Palate, ſay that the Chickens hatch'd after this Manner, are not ſo well taſted as thoſe which are hatch'd by Hens; but I believe the whole difference lies in the Imagination only; and were there any, yet ſtill it would be a great matter to imitate Nature ſo well.

The Difference between Thevenot and Milton upon this Subject.

In ſhort, I cannot tell whether this be the way of hatching Chickens every where, where there are Ovens; I would have inform'd my ſelf Better whilſt I was upon the Spot, had I at that time have read the Relation of *Milton*'s Travels; but ſince I never ſaw it till after my return, this Omiſſion ought not to be charg'd upon my Neglect, but is rather the Effect of my Ignorance. Let us ſee then how that *Engliſh* Writer, who has given us a very exact Deſcription of *Egypt*, ſpeaks of this Matter.

" On the 12th of *April* we went to ſee the Ovens, where they hatch Chickens. Theſe Ovens are made much after the ſame manner as thoſe wherein they bake Bread in *England*, but with this difference, that they are not ſo high nor ſo large as Ours; nor are they made of Bricks burnt in a Kiln, but of Earth dried in the Sun. They have likewiſe on the Top a round Opening, almoſt as large as an Ordinary Potlid, which ſerves to exhale the Heat, our Bakers Ovens have no ſuch thing. Their Number and Order in which they were ranged is ſuch as I am going to relate, at leaſt in the Houſe where we went to ſee them. There are four and twenty in all, twelve on one ſide and twelve on the other, over againſt each other, but there were but ſix in a Row, the other ſix being placed above. Between theſe Ovens is an Alley which is ſo narrow, that when I entred it to ſee the Ovens, the Heat and Vapour which came from thence had like to have choak'd me. To hatch the Eggs they lay them in the lower Ovens, and after that in the upper Ovens they

" make

" make a Straw fire for Eight days " together, after which they close the " Mouth of those Ovens and leave them " in that condition for Six days. Then " they take the Eggs out and hold them " against the Sun to see which are good " and which are bad, and throwing a- " way those that are good for nothing, " they shut up the good in the upper " Ovens, and for two days make a small " Straw fire in the lower Ovens. There " they leave them without touching of " them any more till the one and twen- " tieth day, when the Chickens begin to " peep out of their Shells, and the next " morning they are all hatch'd; so that " two and twenty days time is required " for the brooding of Chicken after this " Manner.

" The whole time that this can be " done in, is no more than four Months " in the Year, *viz.* from the End of " *December* to the End of *April*. All " the rest of the Year is not proper for " it, because of the Heat which is very " great in *Egypt*.

I could not tell how to reconcile the time which these two Travellers fix for the heating of the Ovens, wherein they disagree considerably; which perhaps proceeds from this, that some begin sooner, others later, or that they do not every Year observe the same Order. If I had read this latter Author before I had travell'd into that Country, I would certainly have inform'd my self exactly about this difference.

The Sieur *Thevenot* seems not to question but that this Way of Hatching Eggs in Ovens, may be practised every where; for thus he says:

" There are a great many of the Opi- " nion, that this cannot be done but in " *Egypt*, by reason of the Constitution " of the Air: But the Duke of *Florence* " has evinced the Contrary; for having " sent for one of these *Coptes* to him, " the Project succeeded as well as in *E-* " *gypt*. I have likewise heard, that the " same has been practis'd in *Poland*, and " I am perswaded that it may be done " any where, with this Precaution only, " that it be in a place under-ground, " where no Air can enter: But the " greatest difficulty consists in affording " an exact degree of Heat, which ought " to be regulated according to the diffe- " rence of the Climates, for too much " or too little will quite spoil the Ope- " ration.

The great number of Ostriches in Egypt.

Beside the other Birds to be seen in that Country, there are a great many Ostriches, which keep in the Deserts and Wildernesses. The Consul had a tame one in his House, it was pretty large, and did nothing but Eat all the day long. The Feathers of those Birds are sent to *Constantinople* to make Fans and other Knick-knacks, at which the Women of *Turkey* are very expert. 'Tis likewise a Common thing with the *Franks* to furnish themselves with the Eggs of these Birds, and carry them along with them when they go away. When I came away I took half a dozen of them, very remarkable for their Beauty and Largeness.

The Revenues arising to the Grand Signior out of the Country.

Lastly, Tho' this Country is very poor, yet the Grand Signior has every Year out of it a Subsidy of 600000 *Zechins*; worth about seven *Franks* and a half a piece. This Money is sent to him by the *Bassa* of *Egypt* under a good Guard commanded by a *Sangiac-bey*.

CHAP. XLI.

A Description of the Nile, *with its Source or Head, and of its Swelling.*

THE Ancients had reason when a long time ago they said, that this River had not its equal in the World; herein they were not mistaken, for the *Nile* has somewhat peculiar to its self, whether you consider its Source or its Effects.

They have fix'd its Source, or rather its two Sources or Springs (for it really proceeds from two different places) in the Mountains of the Moon twelve degrees South-Latitude, where the Snow of these Mountains melting, make several Rivulets, out of which are form'd two great Lakes, one towards the East, the other towards the West, distant from each other about fourscore Miles. The Waters of these Lakes, having made each of them a distinct Channel, are joyn'd together in *Ethiopia*, at about two Degrees of North-Latitude, where they make but one River, which running through a vast tract of Ground, *viz.* beyond the Eleventh Degree, parts again and makes the Island of *Meroes*, which reaches almost to the Seventeenth Degree of North-Latitude, where these two Branches of the *Nile* unite again in one River, which after many Turnings and Windings comes to a great Mountain, across which it runs with

with a fierce Torrent, and afterwards falls down with a furious Caſcade into *Egypt*; through which having paſs'd with its Waters, it parts aſunder again above *Memphis*, where it forms an Iſland, after which rejoyning, and running for ſome time in one Stream, it divides below *Memphis* and makes two Rivers, one of which running Weſtward is call'd *Agathodæmon*, and the other which runs Eaſtward is ſtyled the River of *Bubaſtis*. Theſe two Branches of the *Nile* going to diſcharge themſelves into the *Mediterranean* form that Iſland which is call'd the *Delta* of *Egypt*, becauſe the tract of Land included between theſe two Branches and the Sea, repreſents that *Greek* Letter Δ. In ſhort, theſe two large Arms of the *Nile* are parted into ſeveral others, and theſe again into leſſer Streams, ſo that at laſt the *Nile* throws its ſelf into the *Mediterranean* by nine Mouths, about 31 degrees *North-Latitude* at leaſt. 'Tis there, as is to be ſeen in the Maps of *Ptolomey*, where the Names of all thoſe Mouths are expreſly mention'd. If others of the Ancients have made mention only of Seven, it was becauſe two of them were then dam'd up with the Sand, as others ſince that have been, ſince there are at preſent only two or three at the Moſt which lie open, as far as I could obſerve upon going on purpoſe to take a View of thoſe Places. Upon theſe Arms of the *Nile* Ships of great Burden may very well ride. That which ſeem'd to me to be the largeſt is near *Roſette*, the other is hard by *Damiette*, by which I entred into *Egypt*, as is aboveſaid. The others are ſmall and have not much depth, ſo that they at moſt are to be look'd upon as ſmall Rivers.

'Tis true that this Source of the *Nile* is conteſted by others, who even abſolutely reject it, as having not the leaſt probability in it, as they fancy, and therefore they on the Contrary ſuppoſe that it owes its Origine to the Rains which fall very plentifully in *Ethiopia*, which begin about *Eaſter*, and continue in great Showers for near twenty Weeks. But without doing any wrong to their Notions we have more reaſon to conclude, and that with all the Probability which the Nature of thoſe things will bear) that the Swelling of this River ought indeed to be attributed to thoſe great Rains of *Ethiopia*, but that its Source or Head is ſomewhat farther off. For the *Nile* begins to ſwell ſooner in *Ethiopia* than in *Egypt*, where 'tis not perceived till about the Beginning of *May* and laſts to the Beginning of *October*, at which time it ceaſes Swelling and abates.

As for our parts, it ſeems more reaſonable to believe thoſe who have given themſelves the trouble of going to the very Places, there to ſearch exactly after the Source of this River, than to rely upon the Arguments and Conjectures of thoſe who remaining in *Europe*, and Studying at eaſe in their Cloſets, would decide by the force of their Reaſonings what one ought to believe of the Current and Head of this River, which lies a great way beyond the Line.

This is certain, that no Perſons are more capable of making theſe Searches and Diſcoveries, than the *Roman Miſſionaries* are. For on the one hand they make it a Duty and perpetual Employment to go about every where making Proſelytes, and ſubjecting them to the See of *Rome*; and on the other hand under the pretence of Devotion, and by Virtue of their poor and ſimple Habit they may eaſily pierce into the moſt remote Countries which are inacceſſible by other Travellers by reaſon of the Dangers they run therein. And 'tis certain that almoſt all thoſe Miſſionaries, and and eſpecially the *Jeſuits* are the moſt capable of making thoſe Searches by reaſon of the Cunning inſinuating way they have; ſo that making it a buſineſs as they commonly do, they are the moſt likely to ſucceed therein.

'Tis therefore to the Care they have taken, and to the Pains they have been at, that we are indebted for two conſiderable Diſcoveries that have been made concerning the Source or Riſe of this River.

The firſt is that of *Peter Pais* which *Kircher* has given us, and which is likewiſe to be met with in the Deſcription of *Africa*, by Dr. *Olphert Dappert*, Pag. 58. Where he introduces this *Pais* ſpeaking thus. "Having diſcours'd of the Fruitfulneſs of the Lands belonging to the "Empire of *Preſter-John*, it will not be "improper to add ſomething of the "principal Lakes and Rivers of that "Country. The firſt which preſents "it ſelf to our Conſideration is that "great and famous River *Nile*, of which "not only the Ancients and Moderns "have written with Aſtoniſhment and "Admiration, but of which we likewiſe "find mention made in Holy Scripture.

"The *Ethiopians* at preſent call it *Abai*, and it has its Source in the Kingdom of *Gojam*, in a certain Province "call'd *Sabala*, but by the Natives ſtil'd "*Agous*. They are a ſort of *Chriſtians*, "but whoſe Religion in proceſs of time "is ſo much degenerated by the Ruin of "their Churches, and by the Superſtitions to which they have by degrees "addicted themſelves, that at preſent "they do not much differ from the *Pagans* who are their Neighbours.

" The Source of the *Nile* is in the " Weſtern part of the Kingdom of *Go-* " *jam*, upon the Top of an Eminence, " which makes a ſort of a Plain almoſt " ſurrounded with Hills. In the year " 1618. *April* 21. being in this King- " dom with the Emperor and his Army, " I went up to this place and took a very " accurate view of it. I found at firſt " two Springs or Fountains each of them " about four Spans in Diameter, and " therein I had the Pleaſure of ſeeing " what ſeveral great Princes, ſuch as *Cy-* " *rus*, *Cambyſes*, *Alexander the Great*, and " the famous *Julius Cæſar* could never " obtain the Sight of, tho' they offer'd " great Rewards to thoſe who could have " given them this Satisfaction. The Wa- " ter of this Spring is very clear, light " and pleaſant to drink. Beſides it is to be " obſerved, that the two Mouths of this " Spring which are upon the Platform " of that Hill have no Paſſage by which " to diſcharge themſelves, nor have they " any other Vent but at the foot of " the Hill only. I ſounded the depth of " theſe Springs, and having thruſt in " a Pike into the firſt to about eleven " Spans Depth, it ſeem'd as if it were " met with and ſtop'd by ſome Roots " of Trees twiſted one with the o- " ther.

" The ſecond Spring is about a Stones " Caſt diſtant from the firſt, Eaſtward; " and when I ſounded the Depth thereof, " having forc'd in a Pike of twelve Spans, " I found no bottom; then I faſtned two " Pikes together, about twenty Spans " long, but ſtill I could meet with no " bottom. The Natives ſay that the " whole Hill is full of Water, which " they prove, from the Earthquakes and " Noiſes heard about theſe Springs, " which is (ſay they) a ſign that there " is Water underneath. This is like- " wiſe the reaſon why the Water does " not come out of the Top but at the " bottom of the Hill, where it runs in " a violent Torrent. The Natives, and " even the Emperor himſelf who was " there with his whole Army declared " that there had hardly been any Earth- " quake that Year by reaſon of the great " drought which had been, but that other " Years there were ſuch great Earth- " quakes and Noiſes, that one could " hardly come near it without danger. " The whole Circumference of this " Place reſembles a great Lake about a " Sling's Caſt over. Below the Top of " this Hill the People, who are about a " Mile off the Weſtern Spring, and are " call'd *Guix*, do reſide. In ſhort the " place where the Springs are, is on all " Sides very difficult of Acceſs except on " the North-ſide, which may be eaſily " aſcended. At about a Mile's diſtance " from the bottom of the Hill is to be " ſeen in a low Valley the Water ſpout- " ing out of the Earth which makes a " ſort of a River that afterwards joins " with the *Nile*. 'Tis ſuppoſed to riſe " from the ſame Spring, but that it runs " for ſome time through the Subterra- " nean Caverns, but does not break out " till it comes to this place. The Chan- " nel form'd by theſe Springs, and which " begins at the bottom of the Hill, runs " Eaſtward about the length of a Muſ- " quet ſhot, and afterwards turns to- " wards the North. About a quarter " of a League from thence is another " Rivulet with riſes with a murmuring " noiſe from the Stones and Rocks, from " whence at a little diſtance two others " join together and run towards the " Eaſt. 'Tis thus that the *Nile* increaſes " by degrees continually receiving new " Rivers which bring a great many Wa- " ters into it. In one days Journey " it is joined to a great Canal called " *Ja-Ma*, which afterwards turns Weſt- " ward, about twenty five Leagues from " its firſt Head. Then it ſhifts its courſe " towards the Eaſt, and falls into a cer- " tain great Lake which is in the Coun- " try called *Bed*, which depends partly " on the Kingdom of *Gojam*, and partly " on that of *Bambia*. It throws it ſelf ſo " violently into it, that one may eaſily " diſtinguiſh the Water of the *Nile* from " that of the Lake, which run both to- " gether along the Lake, and as ſoon as " 'tis got out of it, by ſeveral Windings " and Turnings it has its courſe South- " ward, and waſhes the Country call'd " *Alata*, which is five Leagues from the " Lake. There paſſing between Rocks " of fourteen Cubits high, it caſts it ſelf " down with a hideous Noiſe, and raiſes " a foam of Waters, which at a diſtance " looks like a Miſt. A little after it " hides it ſelf between two Rocks, that " it can hardly be ſeen. The Promi- " nences of theſe two Rocks are ſo near " one another, that the Emperor by " throwing a Bridge acroſs has fre- " quently march'd his Army over it. " After it has waſh'd on the Eaſt the " Kingdom of *Bega midiri*, of *Gojam*, " and the others which lie between, " *viz. Ambar*, *Olaca*, *Xaoa*, and *Damot*, " it turns about all of a ſudden towards " the Kingdom of *Gojam*, and having " water'd the Provinces of *Biſan* and " *Gutmanca*, it comes ſo near to the " Kingdom of *Gojam*, that 'tis not above " a days Journey from its firſt Head or " Spring. After this it winds about and " runs towards *Fazolo* and *Ombarra*, " which is a Kingdom of Pagans, con- " quer'd by the Emperor's Brother

" *Era*,

" *Eraz Selachriſtas* with a Powerful Ar-
" my in the Year 1613. And becauſe
" it was a Kingdom of vaſt extent, and
" till then unknown, he call'd it *Aizolam*,
" that is, *the New World.* From thence
" the *Nile* winding turns from the Eaſt
" to the North, and after it has run
" through a great many Provinces and
" Kingdoms of a large Extent, it comes
" into *Egypt*, and at laſt throws its Wa-
" ters into the Mediterranean Sea.

The other Diſcovery has been given to us by *F. Telles* the Jeſuite, who, in his Hiſtory of *Ethiopia* printed at *Liſbon*, wherein he has followed *Milton* in the 5th Chapter of his Travels, tells us, " That in the middle of the Kingdom " of *Gojam*, which is about twelve de-
" grees South-Latitude, and in the Pro-
" vince of *Sakahala*, in a pretty large
" Plain ſurrounded all about with Hills,
" there is a ſmall ſquare Lake about a
" Stones caſt broad, full of ſmall Trees,
" whoſe Roots are ſo interwoven with
" one another, that in the Summer one
" may walk over them. In the midſt of
" this Lake there are two very large and
" deep Fountains, which are not far
" from one another, from whence pro-
" ceeds a very clear Water, which runs
" by two different Streams acroſs thoſe
" Trees towards the Eaſt, and about a
" Muſquet-ſhot from thence turns to the
" North. Half a League off theſe Springs
" or Fountains is to be ſeen a great Quan-
" tity of Waters which forms a pretty
" large River which receives into it ſelf
" ſeveral other Rivulets. After this Ri-
" ver has run about fifteen Leagues, with
" many Turnings and Windings, it re-
" ceives another larger River into it
" call'd *Gema*, which having diſcharged
" its Waters with them loſes its Name.
" A little after upon the Eaſtern Side it
" receives *Branti* and *Kelti*, two other
" Rivers, and continuing its Courſe
" farther towards the Eaſt, throws
" it ſelf into the Lake of the *Abyſſines*
" called *Bar Dembea*, or *the Sea of Dem-*
" *bea*, croſſing which, without ſo much
" as mixing its Waters with that of the
" Lake, it receives ſeveral other noted
" Rivers, and among the reſt that of
" *Tokoſe* near to *Egypt*.

" As ſoon as this River, which pro-
" perly ſpeaking is the *Nile*, is got out
" of the Lake of *Dembea*, it turns South-
" Eaſt, leaving the Kingdoms of *Bega-*
" *midr*, *Ambara* and *Voleka* on the Eaſt,
" and bending afterwards to the South,
" leaves on the South-eaſt of it the King-
" dom of *Sauva*, and beginning to run
" towards Eaſt North-eaſt, it has on the
" South-eaſt Side *Gans*, *Gaffata*, and *Bi-*
" *zamo*; then croſſing the Countries of
" *Gonga* and *Gafre*, and reaching as far as
" *Faſcalo*, it comes to the Country of
" *Funch* or *Nubia*, and from thence into
" *Egypt*.

We were a great while of the Opinion that theſe two Travellers had ſeen two different Springs or Heads of the *Nile*, becauſe we thought that there was as wide a difference between the Places which they deſcribe, as between the Names that they give to thoſe Places, which we ſuppoſed could never agree with one and the ſame thing. We therefore imagined that in theſe two Deſcriptions we had not only what we meet with in *Ptolomey*'s Maps concerning the Spring of the *Nile* which is Weſtward, and the Lake which is on the ſame ſide, anſwering preciſely to the Deſcription which *Peter Pais* gives us thereof: but likewiſe, that *Telles* might very well have deſcribed the other Spring and the other Lake which lay Eaſtward, and that therefore *Ptolomey* might very eaſily be juſtified by theſe two Writers againſt all thoſe who contradict him.

But upon taking a cloſer View of things, it plainly appears, that the ſeeming Contradiction between theſe two Authors proceeds only from hence, That Father *Telles* names ſome places not mention'd by *Peter Pais*, tho' the Latter obſerves that the *Nile* runs through ſeveral Countries which he does not name: And beſides the Miſtake in Pronouncing and Spelling of the Language of foreign Countries, may make one ſuppoſe there is an Eſſential difference when there is none at all. When foreign Nations, ſuch as thoſe of the *Levant*, nay even *Europeans* themſelves, ſuch as *Italians*, *Spaniards* or *French-men*, would write a *German* word upon the bare Pronunciation of it, what a diſguiſed and deformed thing would they make of it? The Caſe is much the ſame between us and the *Orientals* and other People. It often happen'd to me that upon hearing ſome Words pronounced by the People of the *Levant*, and which I thought that I perfectly underſtood and retain'd in my Memory, when I would ſpeak them before Perſons who were Skill'd in the Language, I found I was miſtaken, and that in pronouncing them before thoſe Men I made them ſmile at my miſtake. That which happen'd to me might happen to all others, and conſequently to the two Authors we have been ſpeaking of. Let us then Criticiſe a little upon what we read in them of the matter in diſpute, and we ſhall ſoon perceive that theſe two Travellers ſaw and deſcribed only one and the ſame Source and Fountain, and that the little difference which ſeems to be between them, may well ſerve as an Argument to prove that they did not

write

write in Concert to impoſe upon their Readers, but that far from rendring their Relations ſuſpected, it ſerves to excite in us a greater Belief of what they have Written.

Father *Telles* ſays that he met with theſe Springs in the Middle of the Kingdom of *Gojam*; *Peter Pais* takes notice likewiſe that they are in the ſame Kingdom, and that in the Weſtern Part of it. From hence we may infer, that they are the ſame Springs which *Ptolomey* has deſcribed, and which he ſays do flow in the Weſtern Lake of the *Nile*. *Telles* places this Kingdom in the twelfth degree on the Southſide of the Equinoctial, and ſo likewiſe we find in *Ptolomey*'s Maps that in the ſame degree of South-Latitude are the Mountains of the *Moon*, from whence 'tis ſaid that the *Nile* has its Source ariſing from the Snow Waters. The Kingdom of *Gojam* is likewiſe plac'd in the twelfth degree South-Latitude in *Viſſcher*'s Maps, tho' nothing is to be ſeen thereof in *Sanſon*'s.

Theſe two Springs according to *Peter Pais* are in the Province of *Sahala*, which *Telles* calls *Sahakala*; but 'tis eaſie to perceive that either one or the other has miſ-ſpelt the Word, or that *Peter Pais* has writ it by way of Abbreviation, which is ſo very Common a thing that this ſhould create no difficulty.

Both Authors obſerve that in the place where theſe Springs are, there are a great many Trees; for *Telles* ſays, that the Plain is full of ſmall Trees, and *Pais* takes notice that in the Spring which he ſounded, the Pike which he made uſe of reſted upon the Roots of Trees.

Telles deſcribes theſe Springs as being found in a Plain ſurrounded with high Hills; and *Pais* repreſents them on the Top of a Valley, whoſe Top made a ſort of a Plain ſurrounded with Hills. But *Pais* obſerves farther, that this large Plain was likewiſe upon a Hill eaſie to be come at on the North-ſide, but very difficult of Acceſs on all other Sides.

Telles found thoſe Springs in a ſmall ſquare Lake about a Stones caſt wide, full of Trees whoſe roots were ſo twiſted one with another, that one might walk over them. 'Tis very probable that *Telles* ſaw them in a moiſter Year, and at another Seaſon than *Pais* did, for when the latter ſaw them, the Water did not flow above the Spring: But he obſerves withal that when he was there *Ann.* 1618. it was a Year of great Drought, and expreſly takes notice that the Circumference of the Place where the Springs are, is in the form of a ſmall Lake about a Slings caſt over; ſo that in a moiſt Year 'tis no ſuch ſurprizing thing for *Telles* to have found, that the Water of theſe Fountains did not flow far from one another, and that among thoſe Trees it flowed in two Streams towards the Eaſt, and within a Muſquet-ſhot from thence turn'd its Courſe North-ward.

Telles ſays, that about half a Mile off there is a great Quantity of Waters, which make a conſiderable River: Probably 'tis the ſame Water which *Pais* takes notice of, as coming out of the Springs at the foot of the Mountain (a place to which it ſeems *Telles* never went) and which running along forms a River, which according to both theſe Authors receiving ſeveral Rivulets (of which *Pais* mentions three) increaſes ſtill more and more.

Now what is there in all this, but what ſhews the Conformity between theſe two Authors?

Fifteen Leagues thence *Telles* informs us, that the *Nile* is increaſed by the joining of another large River call'd *Gema*. If theſe fifteen Leagues are *German* Leagues, ſuch as are reckoned on the Sea-Charts, and which amount to twenty *French* Leagues, they make a Degree or a good days Journey. Now compare this with what *Pais* ſays of it, *viz.* That after a days Journey the *Nile* joins with another large River call'd *Ja-Ma*, and it will be eaſie to obſerve, that there is not the leaſt difference in theſe two Accounts, but only in the various Pronunciation of this Word; which one calls *Gema*, and the other *Ja-Ma*.

From hence theſe two Authors trace the *Nile* in its Courſe towards the Eaſt, where having received according to *Telles* two Rivers more, *viz. Kelti* and *Branti*, it throws it ſelf into a great Lake, which according to *Pais*, is in the Province call'd *Bed*, and which is dependant partly on the Kingdom of *Gojam*, and partly on that of *Bamby*. But here the miſtake of the Pronunciation makes another Alteration of the Letter *D* into *B*. for in *Thevenot*. *B*. 2. *Ch*. 69. where he ſpeaks of *Ethiopia* or *Abyſſinia*, we do not ſee among the Kingdoms or Provinces of this vaſt Empire any one Country that is call'd *Bambia*, but rather *Dambia*; and agreeably to this *Telles* ſpeaks of a Lake of that Name, 'tis that which by a ſmall Change in the ſound of the Vowels he calls *Bar Dembea*, or *the Sea of Dembea*.

From this Lake they trace it again to the South or South-eaſt, where it flows through a Country not mention'd by *Telles*, but call'd by *Pais Alata*, and they both obſerve how on the Eaſt-ſide it waſhes with its Waters the Kingdom of *Begamidri* and *Ambata*, call'd by *Telles Ambara*; and *Olaca* call'd by the ſame Author *Voleka*, beſides ſeveral other Countries not mentioned by *Pais*, but of ſome

ſome of which we find the Names in *Telles*, as on the contrary we meet with Others in *Pais*, which *Telles* paſſes over in ſilence; till at laſt both of them trace it near to *Biſan* call'd by *Telles Biſamo*, from whence, according to the Obſervation of *Pais*, it comes within a days Journey, and then as both teſtifie it takes its Courſe towards *Fazolo*, call'd by *Telles Faſcalo*, and towards a Kingdom named by *Pais Ombarea*, but not mention'd by *Telles*. From which place this famous River winding from the Eaſt to the North takes its Courſe, and as *Pais* obſerves, having run through a great many Provinces and Kingdoms (none of which are mentioned by *Telles*, except the Country of *Funch* or *Nubie*) it at laſt according to the Teſtimony of both Authors enters into *Egypt*.

After having thus compar'd theſe two Authors together, who is there that can queſtion, but that they have deſcribed one and the ſame Source or Spring; and after ſo exact an Obſervation of the whole Courſe of the *Nile*, who is it that dares to imagine that they have not found out the Head thereof? Is it likely that a Man who has traced the Courſe of a Water from its firſt Head as far as to *Egypt*, ſhould be miſtaken therein? Would it be either fair or equitable not to credit, but to ſuſpect two Perſons to be guilty of a deſign to deceive us, who have uſed all poſſible diligence in their Searches, and given us a Relation each of them apart, too much different from one another to ſuſpect them of any Colluſion, tho' agreeing together in the Main? In truth, this would be but an ill Recompence for all the Pains they have been at, and for that Exactneſs which they have obſerved in their Searches.

But, for a farther and ſtronger Conviction, we will here add the teſtimony of a third Perſon, *viz.* the *Ethiopian* Ambaſſador who was at *Cairo* when the *Sieur Thevenot* was there. This Miniſter, as that Author ſays, affirm'd, that he had been above a dozen times with the Prince his Maſter, to divert himſelf at the Head of the *Nile*, and that each time he had ſtaid there ſeveral days together. This Teſtimony furniſhes us with a ſtrong Prejudice againſt thoſe who deny that the Sources or Springs of the *Nile* ought to be ſearch'd for beyond the Line, or who queſtion whether they have as yet been found out or no, and who pretend that they are not to be look'd after but among that Maſs of Waters which proceed from the great Rains that fall in *Ethiopia* on this ſide the Line. For there is not the leaſt Probability that a Prince of the Country, and even ſeveral of them (as *Peter Pais* in his Relation ſays there were in the Emperor's Train) ſhould ſuffer themſelves to be abuſed in a thing which they ſaw themſelves, and that they ſhould believe ſuch or ſuch a place to be the Source of a River which began in their Country, if it were not really ſo.

The Deſcription which that Ambaſſador gave of it to *Thevenot* is as follows. The Head of the *Nile* is a Fountain which Springs out of the Earth in a large Plain which is planted with a great many Trees: This Source is call'd *Ouembromma*, and is ſituated in the Province of *Ago*: It renders this place very pleaſant, becauſe the Water ſpouts up on high by ſeveral Springs. It is diſtant from *Gonthar*, the Capital City of *Ethiopia*, about twelve days Journey. This Fountain carries its Waters towards the North for a long way together, and after it has paſt ſeven Cataracts or Caſcades, which are Precipices from whence the Water falls down with a great Noiſe, and after it has run through all *Egypt*, it at laſt mixes its Waters with the *Mediterranean*, into which it throws it ſelf by two Mouths.

'Tis true that in this ſhort Deſcription there are other Places nam'd diſtinct from thoſe in our two Authors; But (unleſs theſe were the Springs of *Ptolomey* deſcribed here, which he places Eaſtward) there is very great reaſon to believe that thoſe which the Ambaſſador deſcribes are at leaſt twelve Degrees on the other ſide the Line.

This Ambaſſador tells us that theſe Springs were twelve days Journey diſtant from *Gonthar*. Now *Thevenot* in the ſame Chapter informs us that *Gonthar*, the Capital City of *Ethiopia*, is in the Province of *Dambie*. If the Maps of that Country had inform'd us a little of the place where *Gonthar* is ſituated, we ſhould have a greater light into it, but they ſay nothing at all about it, no more than of the Province of *Dambia*. It is true that in *Sanſon*'s Maps *Dambea* is to be found, but plac'd no queſtion too far at the Seventh or Eighth Degree on this ſide the Line: For we are inform'd by *Telles*, that the Weſtern Lake of the *Nile* is call'd *Bar Dembea*, the *Sea or Lake of Dembea*, which doubtleſs proceeds from hence that the Province of *Dembea* or *Dambia* reaches ſo far. But ſince *Pais* tells us that this Lake is ſituated in the Province call'd *Bed*, which belongs partly to the Kingdom of *Gojam*, on the South and South-weſt of which it is ſituated, and partly to the Kingdom of *Bambie*, we from thence infer as a thing moſt certain, That *Dambia* is near this Weſtern Lake towards the South or South-eaſt. Now we have obſerv'd above in comparing *Pais* with *Telles*, that among the *Ethiopians* a

days Journey amounts to fifteen Leagues, and we find in all the Sea-Charts fifteen *German* Leagues makes a degree; from whence we conclude, that when we are to ſeek for *Gonthar*, five Degrees North from the Lake of *Dembea*, whereas it is under the Line or thereabouts, and that therefore *Dembea* or *Dambia* muſt be a very large Province, it may be affirm'd that this *Ouembromma* or Head of the *Nile* ought to be about the twelfth degree of South Latitude on the other Side the Line.

The particular Province where it is found is call'd, according to *Pais* and *Telles*, *Sahala* or *Sakahala*. It ſeems at firſt to be different from *Ago* mention'd by *Thevenot*: But upon Conſidering that the Inhabitants of *Sahala* or *Sakahala* are called *Agous*, as *Pais* obſerves; it is no longer ſtrange that the Ambaſſador of whom *Thevenot* ſpeaks, ſhould tell him that *Ouembromma* or the Head of the *Nile*, is ſituated in the Province of thoſe People who are ſtiled *Agous*, from whence *Thevenot* might very well make a Province nam'd *Ago*.

It ſeems therefore very probable that this Spring or Head of which the *Ethiopian* Ambaſſador ſpake, is the ſame with that mention'd by *Pais* and *Telles*.

There is only one Difficulty which lies in the Relation of *Thevenot*, 'tis about what he ſays, that near to theſe Springs there are not any Mountains, and that the nigheſt to it are the Mountains of the *Jews*, which yet are above twenty days Journey from thence. If the Ambaſſador told this to *Thevenot*, the Springs of which he ſpeaks muſt needs be different from thoſe deſcribed by *Pais* and *Telles*, and we ſhould be very much inclin'd in this Caſe to ſuppoſe that thoſe Springs are between 150 and 145 Leagues on the South-eaſt, or quite Eaſt from the place where the *Nile* proceeds from the Lake of *Dembea* or the Weſtern Lake of *Ptolomey*. Tho' there ſtill remains ſome Scruple and ſome occaſion of queſtioning how it can be ſuppoſed that a River ſhould throw it ſelf ſeven times from very high Places before it comes into *Egypt*, and yet not have its Head upon ſome very high Mountain. It is therefore very probable that *Thevenot* has very falſly applied here what he ſaw in ſome Book or other, concerning the Diſtance of the *Jewiſh* Mountains.

But let this be as it will, 'tis plain from theſe three Teſtimonies, That the *Nile* proceeds originally from a Spring; that this Spring has its Riſe about twelve degrees on the other ſide the Line; that this River is augmented by ſeveral Rivulets that run into it; and that after it has by a great many Windings and Turnings croſs'd through *Ethiopia*, it at laſt flows into *Egypt*.

As to the great plenty of its Waters, it is certain that the Melted Snows and the Great Rains which fall for five Months together, *viz.* from the beginning of *April* to the end of *Auguſt*, according to the teſtimony of thoſe that have been upon the place, and which afterwards run into the Boſom of this River, do ſo ſwell it, that *Ethiopia* and afterwards *Egypt* are laid under Water. So that what was at firſt but a large River, by ſpreading on both ſides over its Banks, becomes a little Sea or large Lake, till fair Weather returning in *Ethiopia*, at the beginning of *October*, it begins to abate, and the Water, which if it ſtaid too long on the Ground, would hinder their Sowing, after it has left behind it a Rich Mould, diſcharges it ſelf into the *Mediterranean* by the foremention'd Mouths.

And here we may take notice of the Wonderful Providence of God, which not only ſends at a certain time Rains in *Ethiopia* to moiſten *Egypt*, where it hardly rains at all, but which moreover affords to its Mud a Fatneſs which ſo far Meliorates the Lean and Sandy Soil of this Country which is the drieſt in the whole World, that the Husbandmen are obliged before they Sow, to caſt Sand upon the Earth to correct the exceſſive Fatneſs of the Mud which the Water in running off has left behind. The reſt of *Egypt* which is not overflowed with the Waters of the *Nile*, is altogether Sandy and Barren.

Another thing remarkable in this Providence is, that not only thoſe great Rains come from the Mountainous Countries of *Ethiopia* into *Egypt*, to inrich it with the Bleſſing of Heaven, but likewiſe (according to the Teſtimony of the Natives) at the Beginning of *June* and for four Months after, the North-eaſt Winds are ſent by this Wiſe Governour of the World, to keep back the Waters which would otherwiſe run too faſt, and hinder them from throwing themſelves into the Sea too ſoon. By this means the Overflowing of this River is a bleſſing wholly peculiar to *Egypt*, whereas the Land-floods of other places hardly happen without conſiderable damage done to the Countries where they are; and which, to ſpeak the Truth does ſometimes happen in ſome Places by the Overflowing of *Nile*.

This River has not many Fiſh in it, but whether this is to be attributed to its diſturbed Waters, or to the Havock which the Crocodiles and other Monſters of this River make of the Fiſh, I am not able to determine. I ſhall only ſay that theſe Creatures keeping for the moſt part

part higher up the River, and being ſeldom or never to be ſeen about *Cairo*, this cannot be the Reaſon of the Scarcity of Fiſh, at leaſt about *Cairo*. But lower the *Nile* is full of Porpoiſes.

The Water of it is very wholſom to Drink, and the Natives can tell how to Purge it in a little time from its Mud by the Means of Almond-Paſte or ſome ſuch thing. It likewiſe Purges it ſelf very well by being put into certain ſmall Earthen Pitchers, and this is what was my common Practice. One can hardly meet with any other Water in all *Egypt*, which is the reaſon why almoſt all the Cities, Towns and Hamlets are built along the River, which would render it very Pleaſant to go up and down, if the Country were not ſo ruinated, nor its Inhabitants ſo Poor and Wicked.

Before I left *Cairo*, my Curioſity led me to endeavour to get ſomething to preſerve the memory of the Ancient Idolatry of *Egypt*. I therefore enquir'd whether there was not to be Sold any part of thoſe little Images of their Ancient Idols, and at laſt I met with three, with which I was forc'd to be content, tho' I would willingly have got more. I thought the Reader would not be diſſatisfied to ſee the Repreſentation of them juſt in the ſame bigneſs as I have them by me.

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The little Statue of a Naked Woman repreſented N. 1. who holds in her hands lifted up a ſort of an Ornament for the Head, either of Hair or ſome other thing, has upon her head ſome thing which runs up ſtrait both before and behind, and which behind, as is to be ſeen N. 2. ſerves to cover the Head in the Nature of a Tuft. This was Sold me for a Statue of *Iſis*: but 'tis to be obſerved that the Learned no where find that Goddeſs repreſented after this Manner, which induced them rather to believe that this ſmall Statue repreſents ſome Divertiſement or Paſtime of the *Egyptians*.

The Round Piece repreſented N. 3. and which reſembles an ancient Coin or Medal, is on one ſide as Even as if it were poliſh'd, and about the thickneſs of a *Ducatoon*, and has on the other ſide a rais'd Figure or Image of a Woman. This was likewiſe Sold me for an *Iſis*; but 'tis likewiſe queſtion'd whether it be ſo, and by the Ornaments which it has on its head, they rather gueſs it to be the Image of a Prieſteſs.

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The Third, a little Statue repreſented N. 4. was given me for an *Oſiris*; but by the Deformity of the Head which is very large, 'tis thought to be rather a Repreſentation of the Ancient Pygmies, or rather of ſome ordinary Dwarf, who carries in his left-hand a Basket of twigs. It is habited after a peculiar Manner, and as it ſeems, with a large linnen Robe of a great many Folds. The Hinder-Part of its Head reſts upon a piece of Braſs with which 'tis probable it was caſt. It is to be ſeen above the Head, where it ſeems like a ſmall Plate acroſs, very much like that which they make uſe of to repreſent the Superſcription of the Croſs of Chriſt. The Habit ſeem'd to be faſten'd above to the Neck, with a Knot of Ribbon which hung acroſs the Breſt as far as the Arms.

This Copper-Plate upon which the Above-mention'd Statue is plac'd, has on the other ſide the Figure of a Man, but which is not near ſo much rais'd as that on the other ſide, which is likewiſe the reaſon that it is very much worn by its Age. As far as can be diſcern'd the Head is as deform'd as the other, but the Habit of it is quite different, and comes no lower than the Knee on the left ſide, and the Midleg of the right; ſeeming to be faſten'd by two Bands or Linnen Rowlers. It touches with its right hand a ſmall naked Statue which is on the ſide of it, which has only the Shoulders and part of the Neck remaining, the Head being broke off. In its left hand it has a piece of Braſs pretty long, and which turns round, whereon appears ſomething that repreſents a Key. This is to be ſeen N. 5.

CHAP. XLII.

The Author's Departure from Cairo *to* Alexandria. *The manner of the* Arabians *Dancing. His Arrival at* Rozette. *Some Particulars relating to that Town. The Dangers which are in that Place by reaſon of the* Arabian *Robbers. His Departure from* Rozette. *His Meeting with ſome* Arabians. *Fiſh of which* Boutargue *is made. His Arrival at* Alexandria.

The Author's Departure from Cairo *to* Alexandria.

AFter I had ſeen at *Cairo* what I had a mind to ſee, I form'd a deſign of taking a turn to *Alexandria* before I went to *Damiette*. For this purpoſe, I procured Letters of recommendation from the Conſul to do me Service as well at *Alexandria* as *Rozette*. On the Second of *June* I embark'd at *Boulak* at one a Clock in the Afternoon in a Bark which commonly goes to *Rozette*. It is gon in a little time, becauſe one goes down the Stream: But we had ſcarce ſail'd two Hours but a ſtrong Wind aroſe, which ſplit our Sail into three Parts from the Top to the Bottom; which forced us to ſtay aſhore till our Mariners had repair'd the damage which the Wind had done them. At Sun-ſet we went forward, and came to that Arm of the *Nile* which runs towards *Rozette*, they reckon it about ſix Leagues from *Cairo*. There we ſpent the Night. The next Morning *June* 3. having ſet Sail again, we ſaw ſeveral *Arabians* who were gather'd together on the River ſide, with their Lances ſtuck into the Ground. Theſe Men who are born Thieves and Vagrants keep in this place on purpoſe to watch for a favourable Opportunity of ſeizing upon the Barks that paſs by, which they do often, eſpecially at Night and by Swimming. This day we made but little way, becauſe the Wind was againſt us, and we had run aground ſeveral times, by reaſon of the frequent Shoals that are thereabouts. We ſtaid all Night on the Banks of the River, where were no Houſes, which obliged us to keep a good Guard with the little Arms that we had, for fear of being ſet upon by the *Arabians* who rove in great Numbers in thoſe Parts. On the 5th we had a favourable Wind, but about five a Clock in the Afternoon it turn'd about againſt us, ſo that we were forc'd to lye by. On the 6th of *June*, which was the 4th of our Embarking, we ſet forward by Break of Day, and by eight a Clock arrived at a Strand, which is commonly in this place. We therefore went all aſhore, and moſt of our Baggage was taken out of the Bark, and clap'd into ſmall Boats, that our Bark might paſs the more eaſily. About Noon we ſet forward again, but about four a Clock the Wind becoming Contrary, we were obliged to make a Halt. It was at a Borough, where upon entring into a Coffee-houſe, which was very large and full of *Arabians*, I ſaw ſeveral Young Boys dance being clothed in White. Their Dancing conſiſted for the moſt part in nothing elſe but a little motion of the Shoulders, whilſt the reſt of the Body remain'd almoſt Immoveable, and this Dance was attended with a Song.

The Manner of the Arabians Dancing.

The

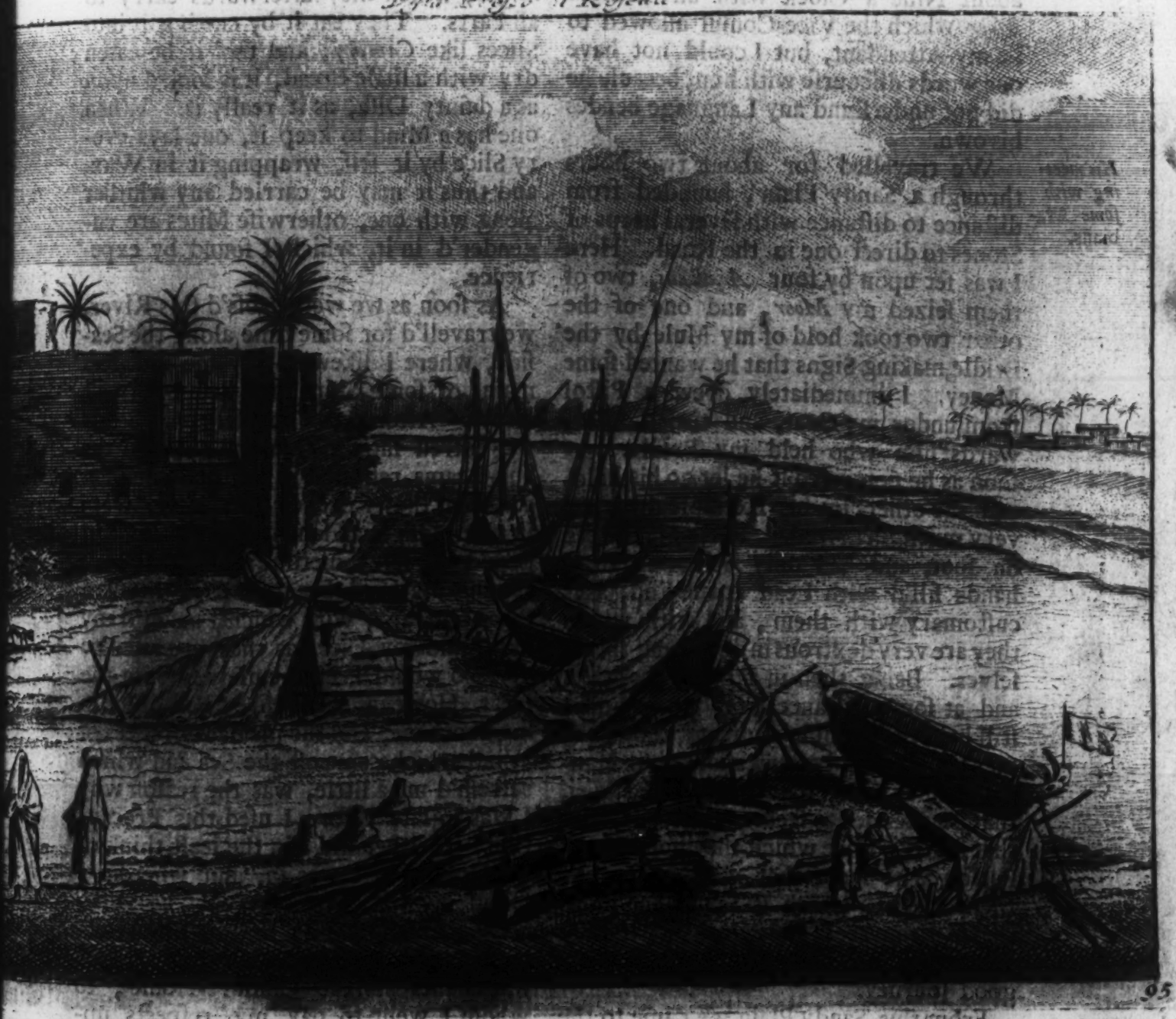
The Muſicians, by whoſe Muſick the Dance was regulated, ſeem'd to me very diverting and extraordinary. One had four pieces of broken Diſhes, two in each hand, which they us'd as Caſtanets, and tho' they made no Muſical Sound, yet it was diverting enough. Others had Muſical Inſtruments which were much like to ſmall Kettle-drums, but a little longer, upon which they play'd with their Fingers. The *Arabians* liſtened very attentively to what was ſung, and they who underſtood the Language told me that thoſe Airs or Songs were very fine, and the Subject of them Ingenious, which was the Reaſon why they gave ſo great Attention thereto.

At Sun-ſet we thought of going on our Way, but the Wind was ſo high and rough, that we were ſoon forc'd to return to our Borough. About Midnight, the Wind being laid a little and become more favourable, we ſet Sail, and the next day being the Fifth of our Voyage we paſs'd by in the Morning *Foia*, which is a very pleaſant Town, ſeated upon the River ſide, and pretty large. It was anciently the Port of *Grand Cairo*, as *Rozette* is at preſent, and is reckon'd to be about Ten Leagues off it.

His Arrival at Rozette.

At Noon we arrived at *Rozette* anciently call'd *Canopus*, and which has been very well known by that Name. Immediately I went to wait upon the Vice-Conſul of the *French*-Nation, whom I found at Dinner, and was very civilly entertained by him.

That very day I took a Draught from his Houſe of the Proſpect of ſome Ships which lay by the River ſide. This is repreſented N. 95. Afterwards I went to ſee the Town and its Gardens, which are ſo fine that it formerly paſs'd for the Garden and Paradiſe of *Egypt*.



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The Manner of the Arabians Dancing.

The Particulars re. lating to the Town.

The Town it ſelf is not large, but very populous, which for the moſt part ſubſiſts only upon the Trade which is driven along the River, in which do arrive all the Riches of *Cairo* and *Alexandria*. The Houſes are well built and very lofty. There are likewiſe a great many *Hans* or Markets, where there's perpetually a great Crowd of People. In a word, *Rozette* is a true Mart-Town, and upon that Account may well paſs for one of the moſt Principal in *Egypt*.

The Dangers in that Place by reaſon of the Arabian *Robbers.*

The *Arabians* who are great Robbers, render the Inhabitants of this City very watchful, keeping up a good Guard all the Night, for the leaſt Neglect would make them very great Loſers. Theſe Robbers ſtrip themſelves ſtark naked and rub their Bodies over with Oil, that they may not be eaſily apprehended, and if their Theft be diſcovered, and they are purſued too cloſe, they leap into the *Nile* and ſo ſwim to the other ſide. For this Reaſon they are very dangerous Thieves, and 'tis a hard matter to eſcape them.

Among other Conveniencies of Life that are here, there are a great many Fowl eſpecially River Fowl, to which the great number of Marſhes and Ponds all about does very much contribute.

His Departure from Rozette.

I did not ſtay long at *Rozette*, for being deſirous to get as ſoon as poſſible to *Alexandria*, I hired two Mules for to be going the next day. I left the Town about Nine a Clock with an *Arabian Moor* which the Vice-Conſul allowed to be my Attendant, but I could not have one words diſcourſe with him, becauſe he did not underſtand any Language beſides his own.

His meeting with ſome Arabians.

We travelled for about two hours through a Sandy Plain, bounded from diſtance to diſtance with ſeveral heaps of Stones to direct one in the Road. Here I was ſet upon by four *Arabians*, two of them ſeized my *Moor*, and one of the other two took hold of my Mule by the Bridle, making Signs that he wanted ſome Money. I immediately drew a Piſtol from under my Coat, and turn'd it towards him who held my Bridle. As ſoon as he perceived it he let go his hold, and the others by his Example drew off very much ſurprized. Theſe Men were on foot, and had only Sticks in their hands fill'd with Lead at the End, as is cuſtomary with them, and with which they are very dextrous in defending themſelves. Being then in a great ſurprize, and at ſome diſtance from me whilſt I ſtill held the Piſtol in my hand, they gave me to underſtand after a more civil Manner than at firſt, that they were *Caffirs*, that is, Men ſet to ſecure the Roads, and that for this Care which they took, each Perſon who went that way was to pay them a *Para*, which is ſomewhat more than a Penny. I gave them what they demanded, and then they wiſh'd me a good Journey.

From this Sandy Plain we came to the Sea-ſide, along which after one has travelled for ſome time, one may deſcry *Alexandria*. Here I grew very hungry, and was minded to eat ſomething; upon which I made ſigns to the *Moor* who was my Guide and carried my Proviſions, who anſwer'd me after the ſame Dumb Manner, and made a ſign with his hand that we muſt ſtay a little, ſhewing me a Place where we might reſt our ſelves. It was behind a little Hill; but whereas I could not ſee any Houſe, nor comprehend what my Guide meant by his dumb Signs, I was twice or thrice alighting off my Mule to ſit upon the Ground there to take a Bit. At laſt about Noon we arrived to the Place where we were to Bait, which is a *Han* or Inn, call'd by the *Arabians Maddie*. There we croſs'd the Water in a little Ferry-Boat, becauſe it is a ſmall Arm of the Sea which runs very far up into the Country. In a Moment our Bark was ſurrounded with Porpoiſes which play'd upon the Water. They take in this Place a great quantity of a certain long and Narrow Fiſh much like our Pike in bigneſs; They open this Fiſh, and take out the Spawn, of which after ſome Preparation they Make *Bontargue*, which they afterwards carry to all Parts. They eat it by cutting it into Slices like *Caviary*; and tho' it be eaten dry with a little Bread, it is look'd upon as a dainty Diſh, as it really is. When one has a Mind to keep it, one lays every Slice by it ſelf, wrapping it in Wax, and thus it may be carried any whither along with one, otherwiſe Mites are engender'd in it, which I found by experience.

Fiſh of which Bontargue is made.

As ſoon as we were croſs'd this River, we travell'd for ſome time along the Sea-ſide, where I likewiſe ſaw the ſad Remains of ſome Ships that had been caſt away. Afterwards croſſing the Sands we entred into a Country, where the Sun-Beams reflected ſo hot upon our Faces, that they ſcorched us as if we were in the midſt of a Flame. However I ſtill jogg'd on, but ſometime afterwards perceiving my head began to Ake, I took a Piece of Crape, with which I cover'd my Head and my Face, as they are uſed to do who would keep themſelves from the Heat. However the Deſire I had of looking about me, and the pleaſant Breezes of Wind which came off the Sea and which refreſh'd me a little, was the reaſon why I was ſo late before I uſed this Precaution. Neither did I in the leaſt think of the Condition I was in, and wherein I found my ſelf, when arriving at *Alexandria*, about Four a Clock in the Afternoon, and meeting with two *Engliſh* Merchants at the Conſul's-Houſe, to whom I went to pay my reſpects upon my Arrival, they bad me ſee my ſelf in the Glaſs. My Face frighten'd me, for I was diſfigured and as red as fire, with my Eyes ſtaring in my Head, and a perfect Alteration in me. And I wiſh to God I had ſtop'd here; but ſome days after my Skin began to change,

His Arrival at Alexandria.

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which was not without great Aches and Pains, and this lasted till all that was Sun-burnt fell off my Face, to make way for a new Skin, which began to shew it self at the End of Thirty Days.

CHAP. XLIII.

A Description of the City of Alexandria, *and the Parts Adjacent.*

BEfore I proceed to the Description of the City of *Alexandria*, I have a Mind to present the Reader with that of *Pompey*'s Pillar, which is a Piece that after so many Ages past, is still standing. This Pillar, supposed to be erected by *Julius Cæsar* as a Monument of the Victory he had gain'd over *Pompey*, is two hundred Paces from *Alexandria* upon an Eminence or little Hill. On the 12th of *June*, I went in the Company of a Janizary and a *Drogueman* to see this Piece of Antiquity, and to take the Draught of it. As I did likewise of the City from the same Place, which I finish'd some days after. It appear'd just as it is represented N. 96.

As for the Pillar it stands upon a square Pedestal seven or eight foot high, and each face about fourteen foot over. This Pedestal is fix'd on a square Base about half a foot high, and twenty broad made of several Stones cemented together. The Body of the Pillar it self consists only of one single Stone, which some believe to be of *Granit*, others that 'tis a sort of Cement, which in process of time turn'd into Stone. As for my part I look upon it to be true Free-stone, at least as far as I could discern by the Experiment I made of it. And if this be true, as hardly any body has question'd, 'tis a Wonder how a Stone of that Bigness could be rais'd. For upon measuring it, I found it to be fourscore and ten foot high, and to be as much as six Men could grasp round, which is according to the measure I took of it, thirty eight foot. On the Top is a fine Chapiter proportionable to the Bigness of the Pillar, but made of a distinct piece of Stone. Whilst I was employ'd in taking a Draught of the City, there came a *Caravan* to stop in the place where I was, and to pitch their Tents, just as it is represented in the Cut. Immediately some *Arabians* parted from their Company to take a View of the Pillar, and looking at the same time upon what I had done (For 'tis not requisite to do any thing here secretly; because 'tis a Ruinated Place of which the *Turks* have not the least distrust) one of them who view'd wishly my Work, ask'd the rest if they could tell what I was doing, who answering *No*; he told them by clapping his finger to his forehead, that I must needs be a sort of Conjurer, because I was employ'd in drawing of some Characters by means of which I might discover the Treasures that lay hid under those Ruins, and carry them off when Oportunity serv'd me. As soon as these *Arabians* were gon, I ask'd the *Drogeman* what they thought of me, and when he told me, I answer'd him, that I was very sorry they were no better Guessers.

The Prospect of an Entrance into Alexandria.

A day or two after I took the Draught of a Prospect within the City, which represents an Avenue that leads into *Alexandria* on one side through a Breach in the Wall with some Towers that are faln down, as is to be seen N. 97. From thence is to be seen the Open Sea with the two Castles, that guard the Passage one on the Right, the other on the left hand, as they are mark'd with the Letters *A*, *B*. These two Castles are plac'd so exactly Opposite to one another, that, as they told me, when they fire off together, the Bullets sometimes meet and dash one another to pieces.

Cleopatra's Palace.

On this Side is likewise to be seen the Remains of *Cleopatra*'s Palace which was on the Sea-Shore. By the stately Chambers and Apartments, the Ruins of which still remain, 'tis but reasonable to suppose that it was a very Proud and Magnificent Building, 'tis mark'd at the Letter *C*.

An Obelisk with Hieroglyphicks.

Hard by this Palace there is an Obelisk full of *Hieroglyphick* Characters; 'tis to be seen N. 98. on that side which I took the Pains to design with all its Figures, just as they appear'd upon the Obelisk. There are but only two or three of them which are not well done, doubtless it is because they are worn by the long Process of time. Let this be as it will, I have represented them just as I found them. For not understanding what those Characters meant, I was not willing to alter any thing in this, no more than in any of the Rest, and I have left the Explication to those who understand it, provided they will admit of any Explication. Without doubt many will wonder how it comes to pass that the figures on the Top are so large, and are seen as distinctly

ſtinctly as thoſe at the Bottom: But ſince they were formerly made uſe of inſtead of Writing, they were doubtleſs made larger proportionably to their Height, that they might be as eaſily read. Tho' I have only repreſented one ſide of the Obelisk, yet 'tis not to be imagined, that the other three are ſmooth; for they are all mark'd with Characters and extraordinary Figures, and I am ſorry, that I was ſo negligent as not to give the Reader the Repreſentation of them alſo.

Near to this Obelisk is another of the ſame Form, and which doubtleſs was of the ſame Height; but it is thrown down, and not above ten foot high ſtanding. The Stone of which theſe two Spires are made is very much like that of *Pompey*'s Pillar.

For the more accurate repreſentation of *Cleopatra*'s Palace, I took a Draught of it from the Top of a Ruinated Tower which is hard by it, and I deſign'd it juſt as it appeard from thence, part of it being faln into the Sea, with a great many different Pieces of Columns, *&c.* as is to be ſeen N. 99. where one ſees likewiſe the forementioned Spire with one of the Little Hills that are in the City; where there are two made of the Ruins and Rubbiſh that are heap'd up together.

The Walls and Towers.

The Walls of this Town are admirable, and tho' they are in a great part demoliſhed, yet they ſtill appear ſo ſtately, that there is none in the World to be compar'd to them.

The Large ſquare Towers which are built upon the Walls for its Defence, and are two hundred Paces diſtant from one another, cannot be viewed without Admiration. But how much ſoever the Outſide of them may attract and pleaſe the Eyes of the Beholders, their Inſide is not leſs Worthy of their Curioſity. I went into ſome of them, and obſerved that they were all built in a different Model. This obliged me to give three Repreſentations of them, ſuch as they appear N. 100, 101, and 102. They have all of them two Stories one over another, each Story ſupported with Pillars that run up in the Middle. Theſe Towers tho' of a different Structure in their Reſpective Apartments, do yet agree in this, that they have each of them a Well or Ciſtern, as I have repreſented One raiſed above the Earth, N. 100, on the right hand at the End of a Wall that is Broken.

In the laſt which I went to ſee, and which I have repreſented N. 102. I found the Pillar in the Middle made of a great many Pieces, like ſo many round Slices laid one upon another, about which was a pair of winding Stairs, ſome of whoſe Steps are ſtill to be ſeen.

Each of theſe Towers has a Platform on the Top of above twenty Paces every Way, and could contain a great many Perſons in Arms, by which means this City anciently could doubtleſs make a vigorous Defence. For the Walls of theſe Towers were a great many foot thick, and quite round them were Port-holes very large within, but which grew ſtraiter and ſtraiter as they run out, as is to be ſeen in one of them which we have taken notice of in the Figure 101. 'Tis pity that theſe Works were no better kept, for without doubt there were as many Baſtions, as Towers about the City.

A great many fine Ruins.

I never ſaw finer Ruins in any place elſe, for on all ſides one meets with ſome or other, and one cannot caſt ones Eyes any where, but ſome New Object offers it ſelf to View. One may gueſs of the Beauty of all the reſt by the two which we have repreſented N. 103, and 104.

The preſent State of Alexandria.

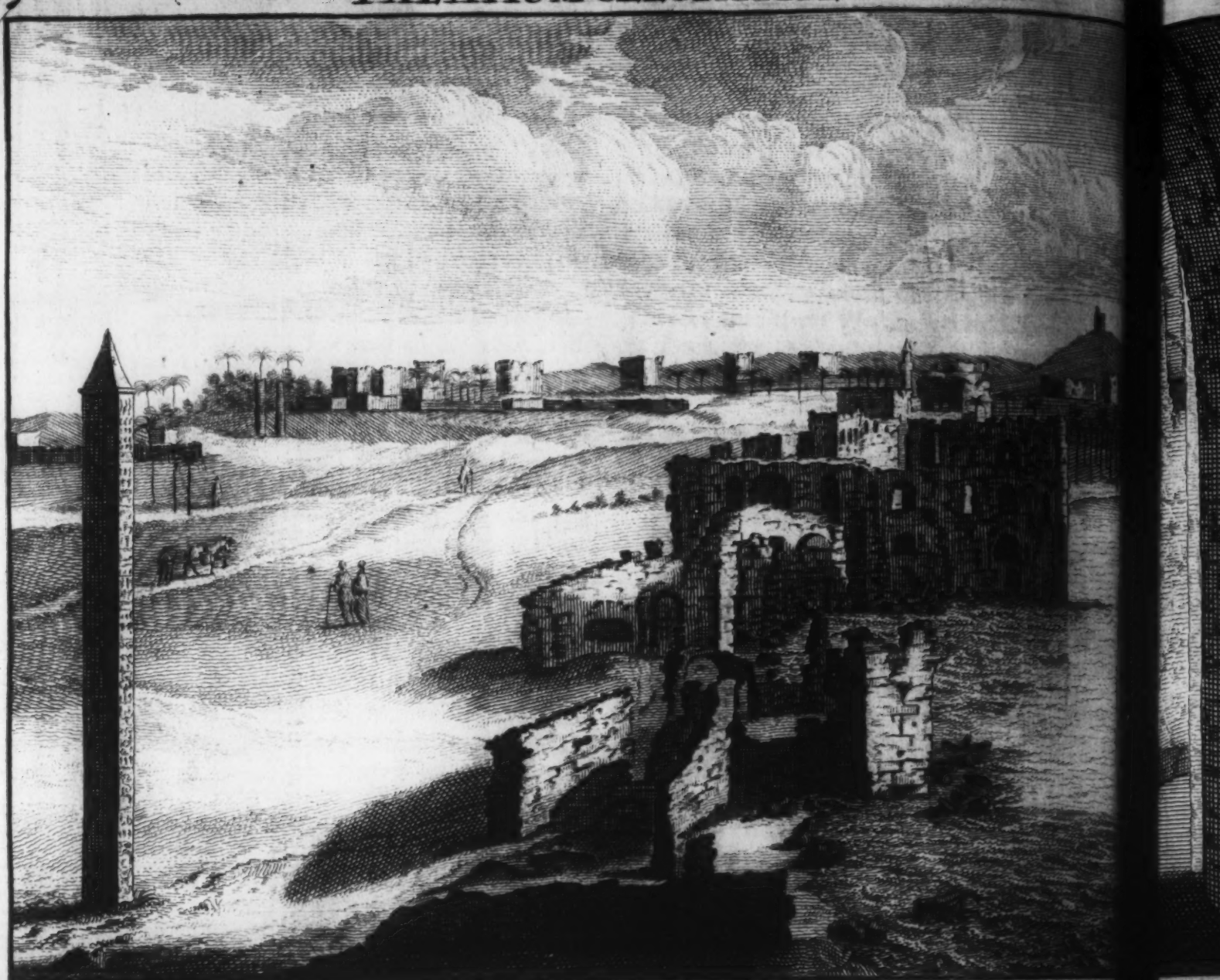
As to the preſent State of the City of *Alexandria*, it is within almoſt wholy ruinated, and without Buildings having but a few Houſes that are inhabited. There is ſtill to be ſeen S. *Mark*'s Church in Poſſeſſion of the *Chriſtian Coptes*. Anciently this was a very large Church, but at preſent 'tis no more than a little round Chappel. They ſtill ſhew ſome Stairs, and part of the Pulpit wherein they pretend that S. *Mark* preach'd. It does ſtill retain almoſt its form, and on the outſide 'tis fac'd with Stones of divers Colours. There is likewiſe to be ſeen in this Church a Piece of a Picture which they pretend to have been Painted by S. *Luke*, it repreſents S. *Michael* the Arch-Angel; 'tis a Figure a little more than half Length, with a Sword in one hand, altogether after the *Antique* Faſhion, without any Art, as may be ſeen N. 105. not to ſay any thing of the mixture of the Colours, where there is too great a Variety of them. Beſides this Picture, which is not much eſteem'd but only in honour of S. *Luke the Evangeliſt*, who as they pretend painted it, they ſhew an Altar-piece which is certainly better contrived, and was brought thither ſome years ago, from *Europe* by a *French* Conſul. It repreſents the Virgin *Mary* with our Lord. The Body of S. *Mark* the Firſt Patriarch of *Alexandria*, who ſuffer'd Martyrdom *Ann. Chriſti* 46. was depoſited in this Church, and lay there till ſome *Venetian* Merchants returning from the Holy Land carry'd it along with them to *Venice*.

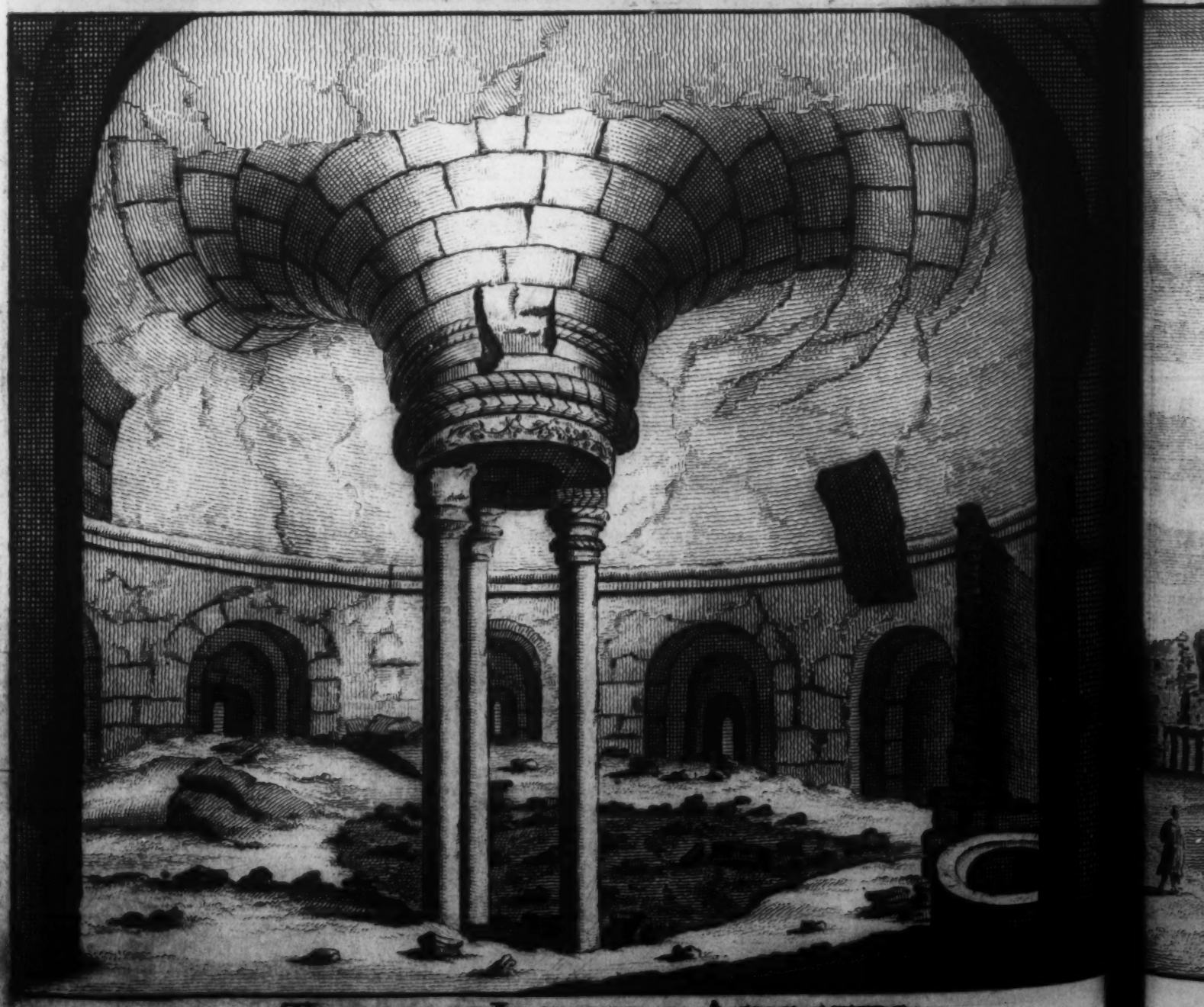
S. Catharine's Church.

They likewiſe carry'd me into the Church of S. *Catharine*, where is ſtill preſerved the Pillar on which they Beheaded her. I ſaw there ſeveral Pieces of Painting, ſome of which were very well deſign'd. I like-

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PALATIUM CLEOPATRÆ





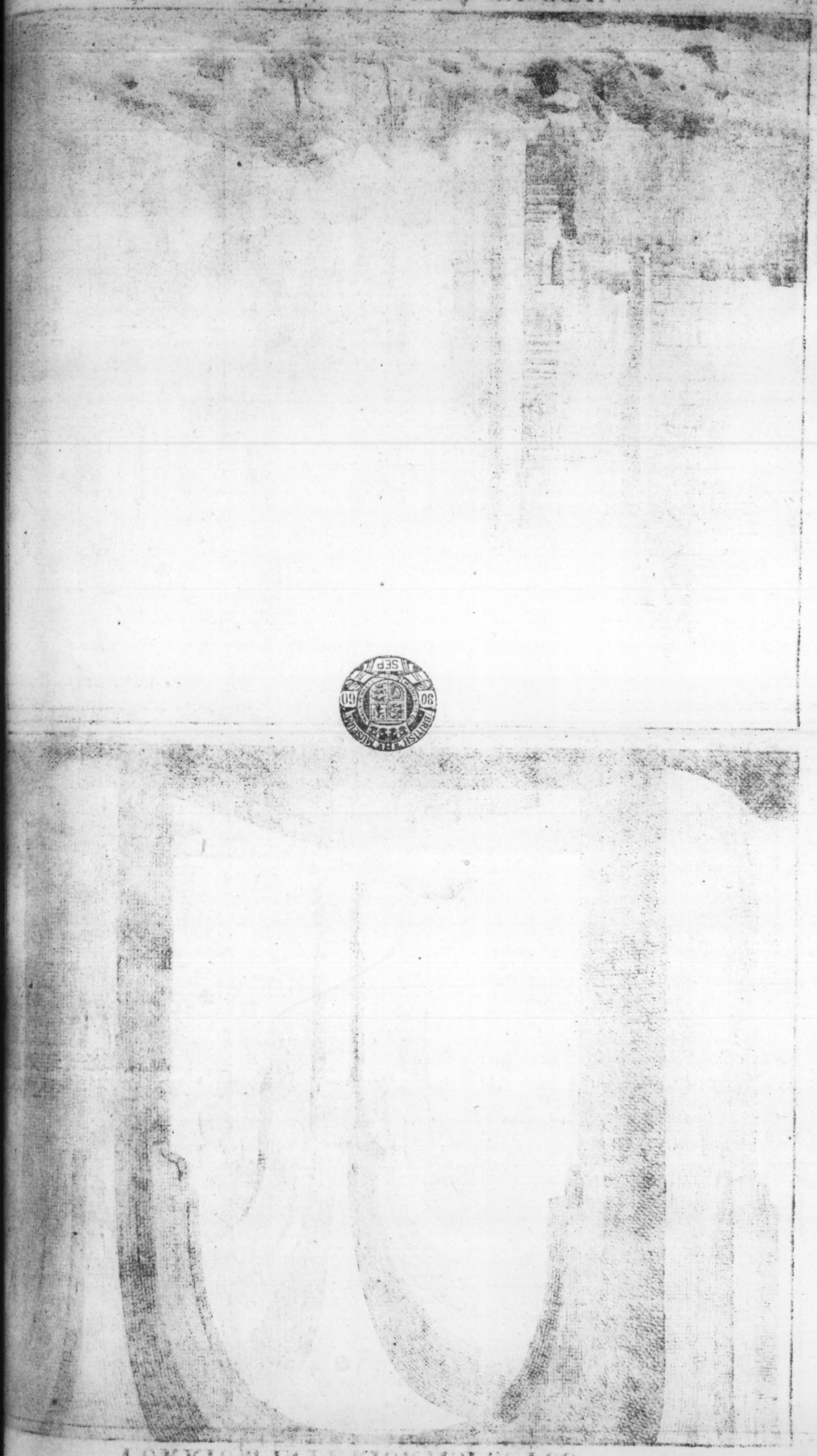
TURRIUM INTERIOR ASPECTUS

TURRIUM INTERIOR ASPECTUS 101





TURRIUM EXTERIOR ASPECTUS 102



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An Arabian Instrument.

I likewiſe took the Draught of an *Arabian Moor*, thereby to repreſent the Muſical Inſtrument they Play with, which is done with a piece of Leather which they clap between their Fingers, and ſo ſtrike the Strings. This is repreſented N. 106.





106

A great many Ciſterns in Alexandria.

What is moſt remarkable in this City, or to ſpeak more properly beneath it, are the Ciſterns, which are ſo numerous that almoſt the whole City of *Alexandria* is upon Pillars, upon which is likewiſe plac'd the Vault which ſerves for Foundations. Theſe Ciſterns are filled by means of a Canal which is without the Gate of *Rozette*, and which about a quarter of a League out of the Town receives its Water from the *Khalits* of *Cleopatra*, which conveys it thither when the *Nile* overflows. They drink no other Water at *Alexandria*, and for this reaſon thoſe Ciſterns, which have by a very ingenious Invention a Communication with this Canal, are of very great uſe to this Town.

The Gates. They reckon ſix Gates at *Alexandria*, but there are but three uſed, the other three being ſhut up.

The Ports. Its three Ports render it likewiſe conſiderable; But the firſt call'd the *Old Port*, and indifferently large, is hardly frequented becauſe the Ships have much ado to get in. This Port is fortified on each ſide with a Fort, where there is always a ſtrong Garriſon kept to prevent the Enemies Ships from coming near the Place. The other two Ports are a little higher, one on the right, the other on the left hand of a ſmall Iſland which parts them. This Iſland was formerly at a greater diſtance from the Continent to which it is at preſent joyn'd by a Bridge of ſeveral Arches, and call'd at that Time the Light-Houſe. It runs pretty far into the Sea, wherein is the Grand Signior's Magazine for his Powder, which is kept in a large ſquare Tower in the midſt of the Iſland. At one End of the Iſland is ſtill to be ſeen a Caſtle which is call'd the *Light-Houſe*, pretended to be built in the ſame place where anciently was that famous Light-houſe, which was one of the Seven Wonders of the World. Of theſe two Ports which are ſeparated by the Iſland, the firſt which is the moſt ſecure ſerves only for Galleys, becauſe it is not very deep; the other call'd the *New Port*, which is a great deal larger and deeper, ſerves for Ships of Burden, which ride

there and are defended by the forementioned Fort, as alſo by another leſſer which is on the other ſide.

The Cuſtom-Houſe. On the Banks of the Great Port is the Cuſtom-houſe, near to which there are likewiſe ſeveral other Houſes. This Cuſtom-houſe is farm'd out by the Grand Signior to Perſons who raiſe a conſiderable Income to him, becauſe there are continually Ships, coming in and going out of *Alexandria*. Whilſt I was there, on the 17th of *June* there Arrived one *Engliſh* Merchantman; on the 18th five Galleys from *Conſtantinople*; on the 19th an *Engliſh* Ship parted thence bound for *Leghorn*; on the 23d there arrived a *French* Veſſel come in from *Marſeilles*; on the 26th another *French* Ship; on the 27th two more *French* Ships; on the 30th a Bark from the ſame Place, and there went out likewiſe an *Engliſh* Veſſel, *&c.* Each Nation has commonly their Vice-Conſul. In my time One of *Meſſina* negotiated for the *Engliſh* and *Dutch*. The *French* had a Conſul of their Own, and ſo had the State of *Venice*.

Out of Town there are a great many Grotts and Subterranean Caves, which 'tis probable were moſt of them Places for interring the Dead.

CHAP. XLIV.

The Author's Departure from Alexandria. *The ſmall Conveniences he met with at an Inn. His meeting with ſome* Arabs. *His Return to* Rozette, *from whence he intended to go to* Damiette. *His Return to* Cairo.

AFter I had ſpent about a Month in taking a View of *Alexandria*, I had a deſire of returning to *Rozette* by Water, as well becauſe I had already went by Land, and 'tis no pleaſure to go the ſame Way twice; as alſo becauſe in Going that Road one muſt give a Janizary three Crowns to conduct one. But the Wind was ſo contrary for ſeveral days, that I could not have an Oportunity of departing, which forc'd me to take other Meaſures: And becauſe one is obliged to take out a *Teſcre* or Paſs-port, without which one cannot leave that Town, I got me one with all Expedition for about 20 *Sols*. I intended likewiſe to have hired two Mules, in order to have departed the next day, but perceiving that I could not get any, becauſe they were all taken up to carry Money to the *Baſſa* of *Cairo*, I was forc'd to make uſe of Aſſes. I therefore hired three, two for my ſelf and my Guide, and one for the Janizary who was to attend me to *Rozette*.

On the 9th of *July*, an hour before Noon we left the Town, and about three a Clock in the Afternoon we arrived at the Place where we were to croſs the Water formerly mention'd. Upon my Arrival I bought a few Fiſh, but when I would have dreſs'd them, we could not meet with any Wood to make a Fire. We had no other Remedy but to go and gather ſome Cow-Dung dried by the Sun, of which we made ſo good a Uſe, that our Fiſh was ſoon got ready; but before we could do it, our Janizary deſerv'd his Dinner, for he was always puffing and blowing the Fire, which would otherwiſe have went out. When the Fiſh was dreſs'd, I took off the Skin for fear it had taken ſome ill ſcent from the Fire; but I cannot tell whether this Precaution was otherwiſe neceſſary, for we had ſo good Stomachs, that 'tis very likely we ſhould not have perceiv'd any thing.

The next day we proceeded on our Journey as ſoon as it was light, being ten or twelve in Company, but about Nine a Clock moſt of them left us being bound another Way, and there only remain'd two *Arabians* with us, ſo that we were but five in Company.

About an Hour after we ſaw five *Arabians* riding up to us with Javelins in their hands. When we were got pretty near them, my Janizary and the *Arabians* that were with us leap'd off their Aſſes, and pull'd me by the Coat, crying out, *Here are the* Arabs, *here are the* Arabs. Upon this, I likewiſe immediately leap'd off my Aſs, and drawing towards the Sea-ſide, took a Piſtol from under my habit, and preſented it to two who rode foremoſt, whilſt the other three were about fifty Paces off us. When they ſaw us poſted on the Sea-ſide, they ſtop'd in the Road, and told us they were *Caffirs*. I return'd them for Anſwer by my *Janizary* who underſtood *Italian*, that I would not truſt them, and that let them be what they would, they had nothing to do but to make the beſt of their way without coming any nearer, or elſe the firſt that ventur'd to come, I would ſhoot him off his Horſe. In the mean time the other

other three came up, and ſaid one to another, as my Janizary inform'd me, that I was ſome great Merchant, very probably becauſe I had in my Company a *Janizary* and three *Arabians*, two of which however I met by chance. In ſhort I cannot tell whether it was for want of Courage that they did not attack us, or whether they were not really Robbers; but we ſaw them Ride on, and I was very glad that they went off ſo eaſily, for I did not expect it. However our *Arabians* could not get rid of their Fear, and even our Janizary look'd as Pale as Death. I upbraided them all for their Want of Courage, and told them that when the *Franks* were armed they would not be ſo affrighted: But above all I told the *Janizary*, that he who ought to conduct me ſafe to *Rozette*, and to whom I had given three Crowns at *Alexandria* for that purpoſe, ought to have been provided with better Arms and more Courage; that it was a ſhame for an Officer and a Soldier of the Grand Signior, who carried ſo great an Authority every where about with him, to ſhew himſelf ſo Cowardly upon meeting with ſome *Arabs*. From hence you may perceive what Courageous Fellows theſe Janizaries are in ſuch occaſions as one expects to be aſſiſted by them. But yet it cannot be deny'd but that there are ſome among them who have Courage enough to face the moſt reſolute, and who likewiſe ſhew themſelves to be very good Soldiers when they are in the Field.

When then our *Arabians* were far enough off us, we mounted our Aſſes, and and continued our Journey to *Rozette*, where we arrived about Noon. There I waited again upon the Vice-Conſul, deſigning to have departed on the Morrow for *Damiette*, becauſe they told me there were as many Barks went thither as to *Cairo*, but I found to the Contrary. And whereas it is not ſafe travelling thither by Land, eſpecially when one is alone, I was conſtrain'd to return to *Cairo*. This I did the next day, with a good Wind, that ſtill favour'd us, and carried us a great way. At Night we found our ſelves got to the Shoals, where we ſtaid till eight a Clock the next day, when with the ſame Wind we continued our Voyage, and ſo arrived an hour before Sun-ſet a ſecond time at *Boulak*. I carried my Baggage to the Cuſtom-houſe, and having with much ado procur'd an Aſs, becauſe it was late, I went Galloping to *Cairo*, ſo that my Guide, to whom I had promiſed double of what is commonly given on ſuch occaſions, was hard put to it to follow the Beaſt which he had lent me. I made this ſpeed partly, becauſe I was afraid of Robbers who make the Roads very dangerous in the Night and at unſeaſonable Hours, and partly, becauſe I found my ſelf indiſpos'd, having eat nothing all that day. I was minded therefore to get to Bed as ſoon as ever I could eat my Supper; becauſe I intended as I ſaid, to depart the next day for *Damiette*. I arrived then very late at the Conſul's Houſe, at an hour when he did not expect me, and after I had taken a good Supper, I went to bed in hopes of reſuming my Journey the next day, as I really did.

CHAP.

CHAP. XLV.

The Author's Second Departure from Cairo. *His Arrival at* Damiette *and Voyage to* Jaffa. *The Ignorance of the* Egyptian *Seamen. His Arrival at* Jaffa, *with ſome Particulars relating to that Place. The Cuſtom of Pilgrims who come to* Jaffa *to go to* Jeruſalem. *Other Particulars relating to* Jaffa.

The Author's Second Departure from Cairo.

THE next Morning being *July* the 14th, after I had again taken leave of the Conſul, I embark'd in order to go to *Damiette*. In this Voyage I was very much annoyed with the Heat, becauſe for ſeveral days together we had little or no Wind. On the 16th we came to *Simmenout*, which is reckon'd to be about half-Way, and about Noon we reached to *Manſoura*, which is very pleaſantly ſituated on the Eaſt of the *Nile*. This City is more long than broad, it has nine or ten Towers, and pretty Neat Houſes with ſeveral Trees planted thereabouts.

His Arrival at Damiette, *from whence he departs for* Jaffa.

From thence we came on the 17th by Eight in the Morning to *Damiette*, where I was no ſooner arrived, but I enquir'd whether any Oportunity offer'd of my going to *Jaffa*. I met with one, and bargained with the Captain for my Paſſage, at the ſame time getting all things ready for my departing the next Morning by Seven a Clock. This we did in a Bark with which we fell down the River as far as to the Borough of *Bogas*, where I quitted it to go on board a Ship call'd *Smibekkien*, but we could not get out all that day, becauſe the Wind was too high. On the 19th in the Morning after the Cuſtom-houſe Officers had ſearched our Parcels, we put them into a ſmall Pinnace, in order to paſs the more eaſily over the *Bogas* or Strands; we began about ten a Clock to advance a little onward on our Way, running ſeveral times aground, and before we took in our Cargo, which chiefly conſiſted in Rice, it was two a Clock in the Afternoon. Then we weigh'd Anchor, and ſet out with as good a Wind as could be deſir'd, which ſoon carried us out of ſight of Land, and ſo much the ſooner becauſe it lies very low. At Night we were a little becalmed, and were ſo till the Next day at Noon, when the Wind began to blow afreſh, and riſing higher and higher our Seamen before Sun-ſet cried out that they ſaw the Coaſt of *Jaffa*. However we could not deſcry Land all that time, which ſurprized me, becauſe they had told me that one might always row along thoſe Coaſts without any Danger; but no queſtion, but that the Situation of that Country which lies very Low, was the reaſon why we could not ſee it. In the Night we perceived a Fire, which our Seamen look'd upon to be at *Jaffa*; they therefore ſteer'd towards that Coaſt, and there caſt Anchor. But the next Morning when we could diſtinguiſh things aright, we found that we were got into another place, having paſs'd by *Jaffa* a great way through the Unskilfulneſs of our Seamen. We therefore tack'd about before Sun-riſing, but having the Wind againſt us we were out of all Patience, when we conſider'd that we might have been a day ſooner at *Jaffa*. But this frequently happens when one is obliged to go by Sea in thoſe Parts. At laſt on the 21ſt of *July*, we caſt Anchor about Noon before *Jaffa*, formerly known by the name of *Joppa*.

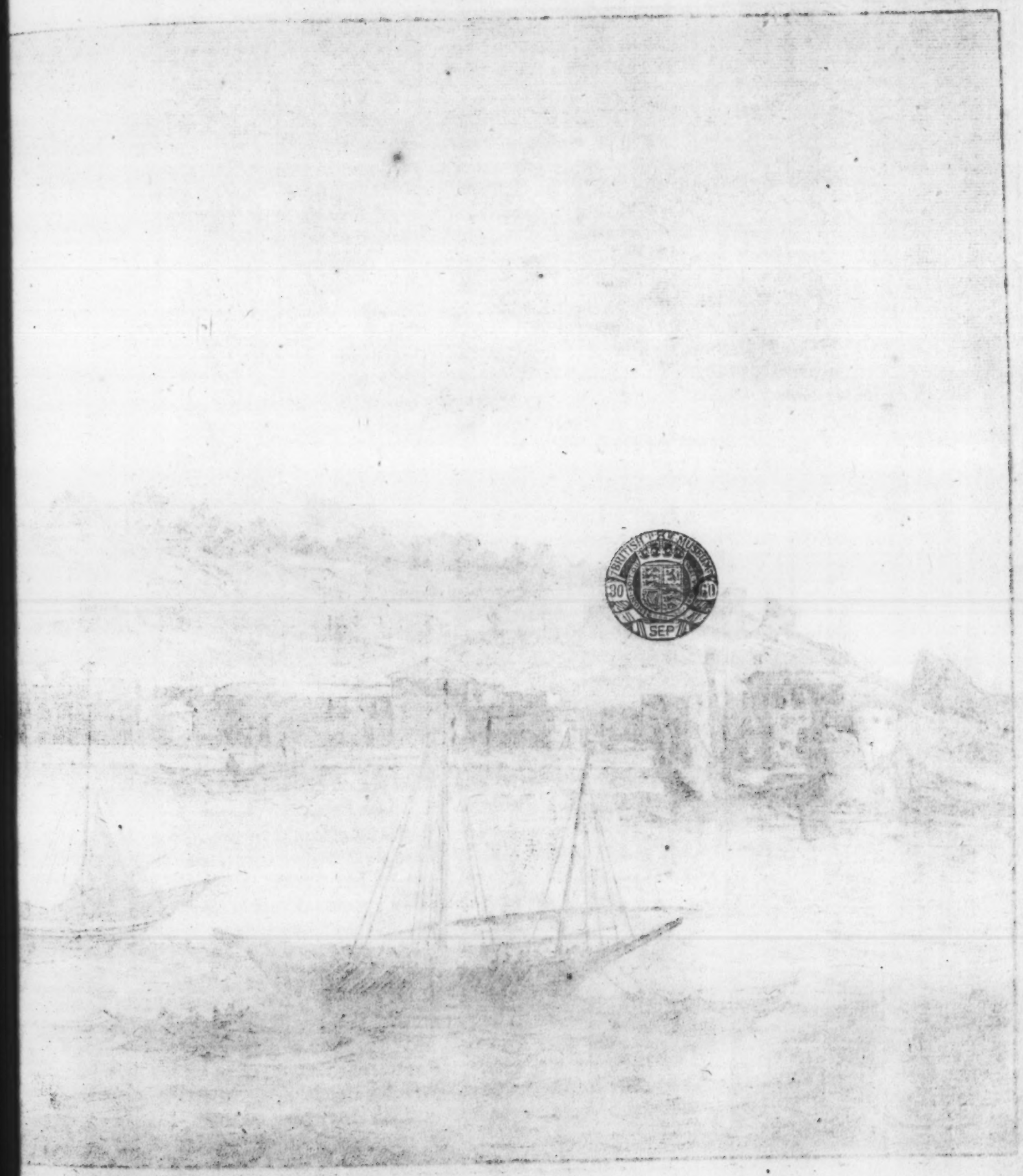
The Ignorance of the Egyptian Seamen.

I immediately went aſhore, and after my Baggage was ſearch'd by the Cuſtom-houſe Officers, I went according to the Cuſtom of Chriſtians in that Country to a Houſe belonging to the Monks, where one is entertain'd by the Father Guardian. Five days before my Arrival, there departed five Monks from thence to *Jeruſalem*, ſo that I met with no body beſides the Father Guardian.

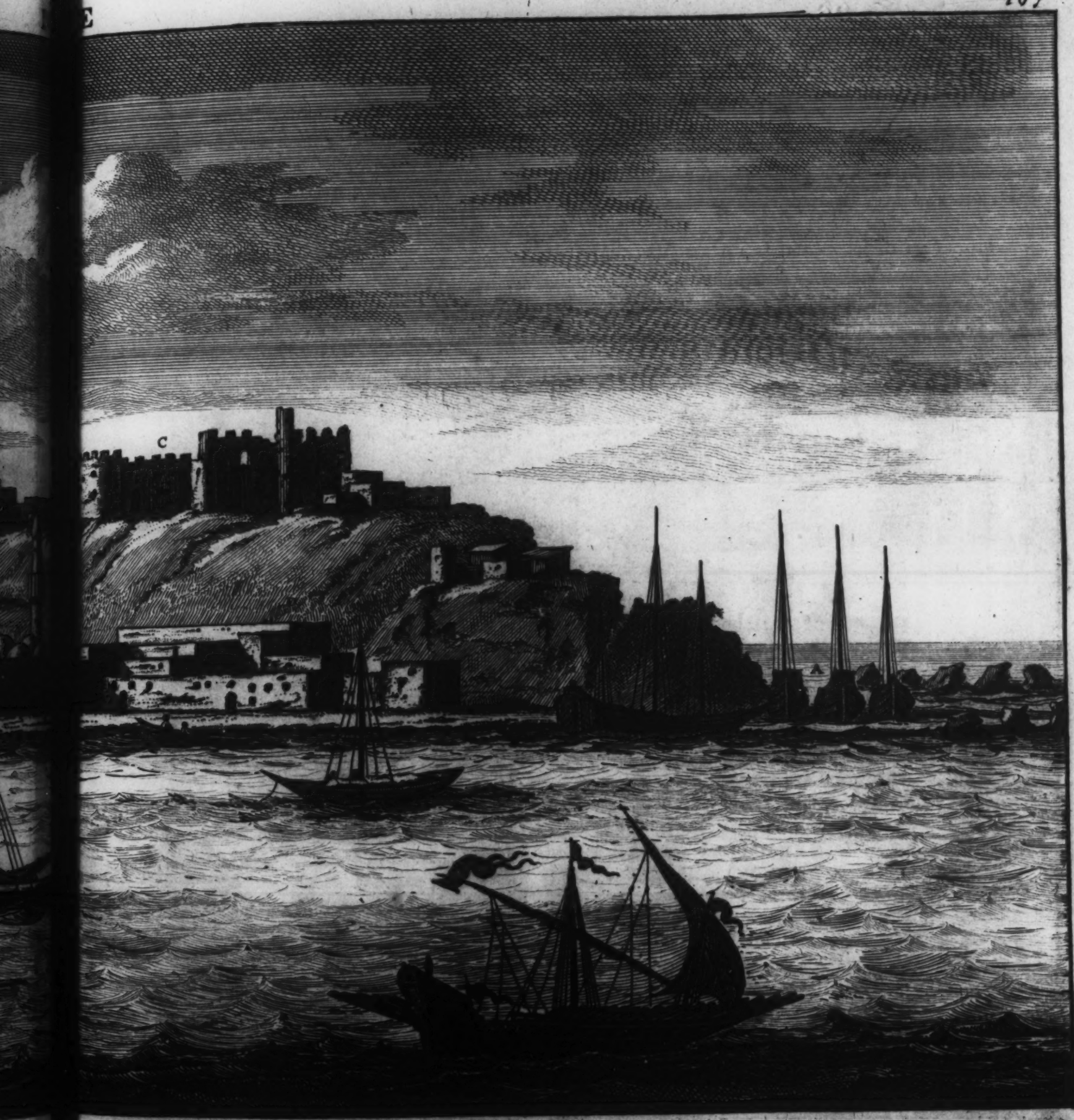
His Arrival at Jaffa.

As ſoon as we caſt Anchor before *Jaffa*, I took a Draught of this Town from aboard the Bark as it appear'd towards the Sea ſide, and is to be ſeen N. 107. With a Proſpect likewiſe on Land when one arrives on the left ſide, which extends along the Banks of the Sea, and is repreſented N. 108.

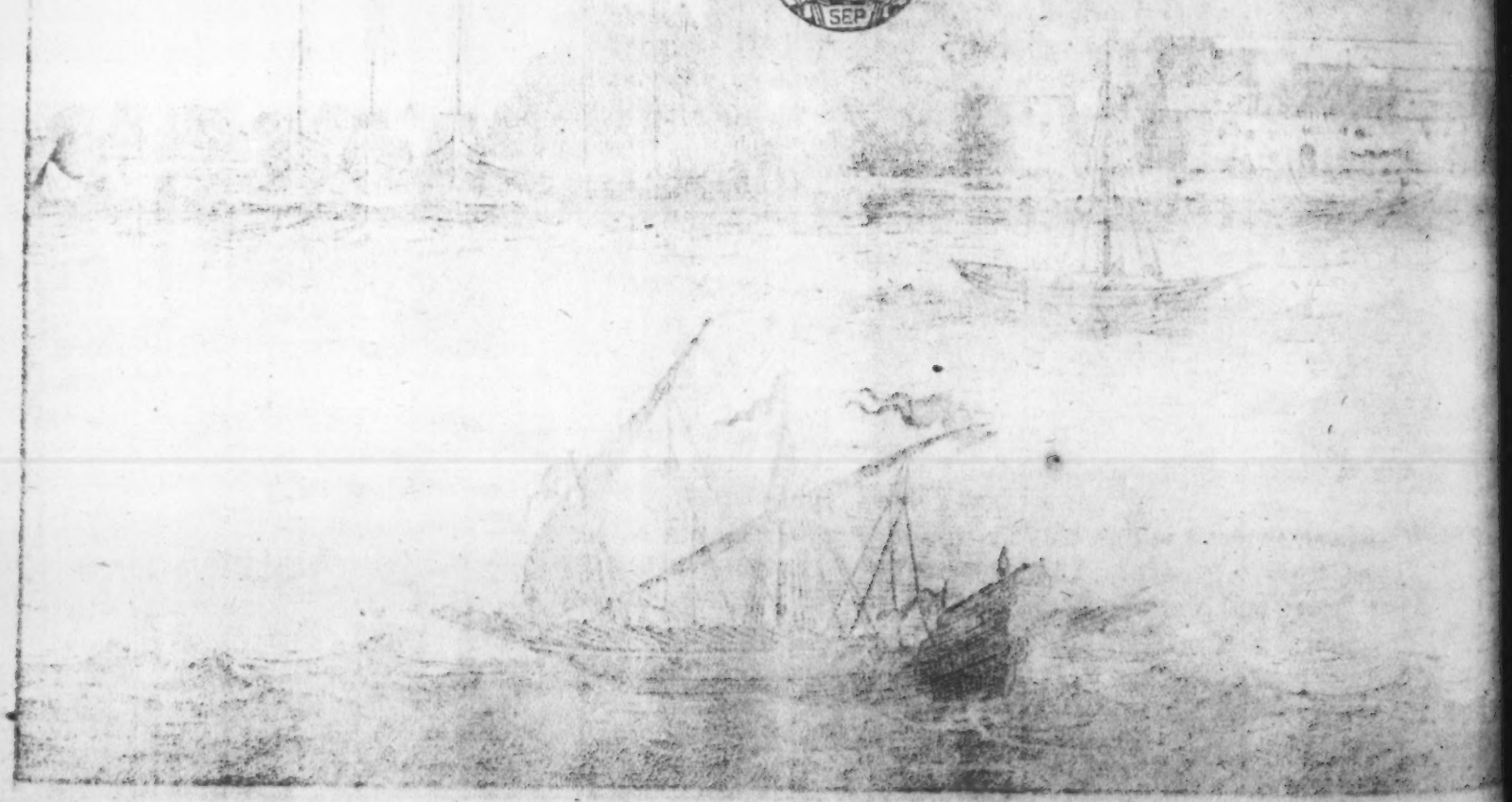
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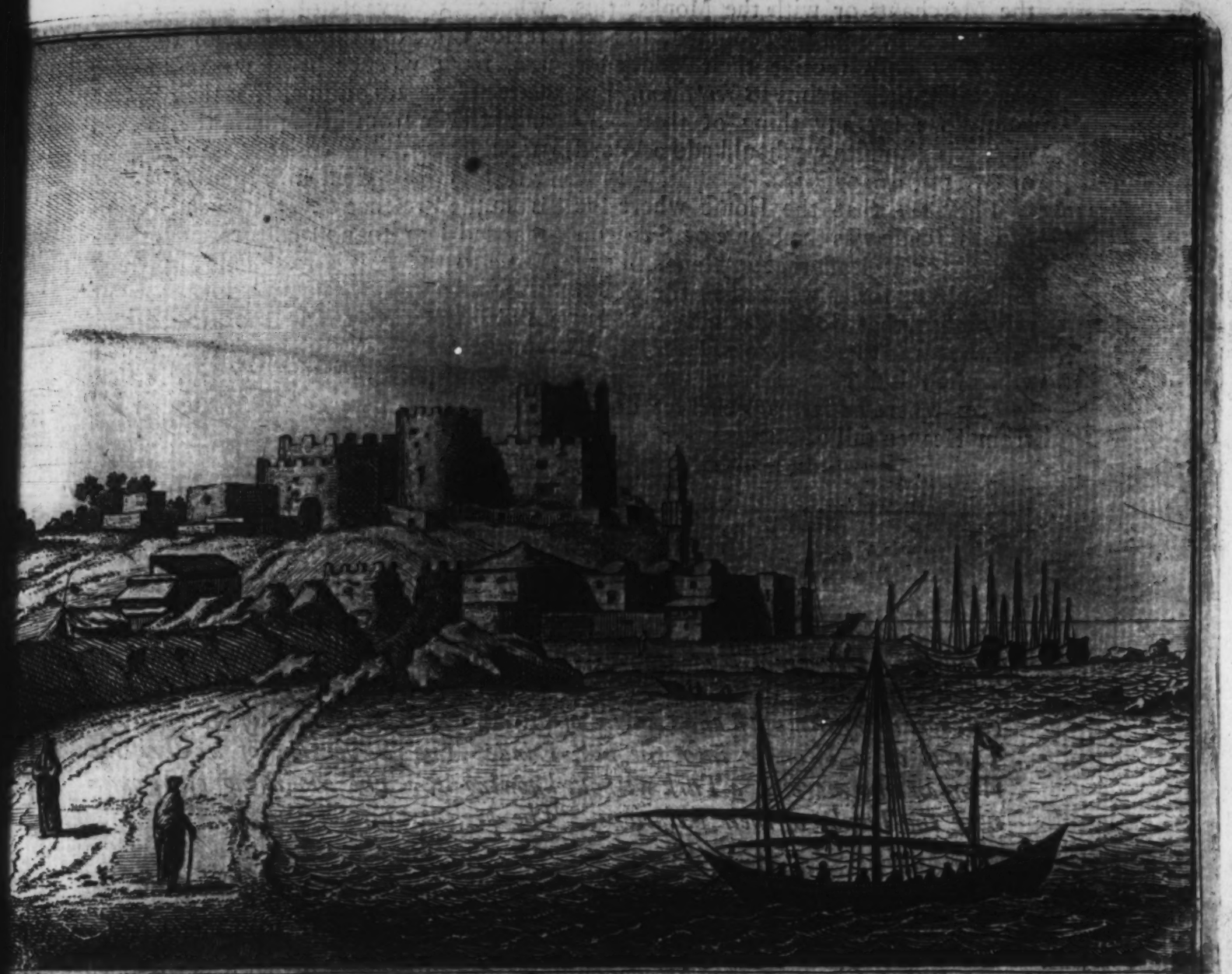



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The Cu
ſtom ob
ſerv'd
Jaffa,
reſpect
the Pil
grims.



IOPPE

This place which anciently was a conſiderable City, is of no Importance at preſent, and it has nothing remaining of its former Splendor. It lies on the Sea-ſhore juſt by a Hill, but it makes but a ſorry figure. A little up in the Sea are to be ſeen a great Quantity of the Remains of Buildings which appear above the Water, and are in a Circle. They ſerve as a Port to the ſmall Ships, and are denoted by the Letter *A.* On the left hand, partly in the Sea is likewiſe the Remains of a large Tower mark'd with *B.* and up higher on the Hill a large Caſtle after the Antique faſhion mark'd *C.* The Houſe where one lodges is on the Sea-ſhore, and mark'd here with the Letter *D.* On the Land-ſide are likewiſe ſeveral other Ruins to be ſeen.

The Cuſtom obſerv'd at Jaffa, *with reſpect to the Pilgrims.*

As ſoon as ever any one is arrived here, Notice is given thereof to the Monks at *Rama*, from whence before one can depart, one muſt wait for an Order from *Jeruſalem*, upon which account it is, that the Monks of that place hire this Houſe on purpoſe. The next Morning then, according to Cuſtom, a Perſon was ſent to *Rama*, to give Notice that a Pilgrim was arrived (for ſo it is that they call all thoſe who undertake the Journey to *Jeruſalem*) and that he waited for ſome body to come and fetch him. But whereas the *Aga* who commanded there was gon to *Gaza*, I was obliged to ſtay till he return'd, which however did not ſtop my Journey above one or two days, for on the 24th they brought me Word that he was return'd, and I might depart, provided I would pay the uſual Sum, which amounts to fourteen Crowns *per* Man. This is a ſort of Tax which they levy upon every Stranger that arrives, and would go to *Jeruſalem.* For *Jaffa* in this Reſpect is the neareſt Sea-Town, and is likewiſe look'd upon as the Port of the holy Land. The ſame Sum muſt likewiſe be paid when one returns from *Jeruſalem*, and of this Money the *Drogemans* or Interpreters of the Monks have one half, for which they are obliged to furniſh you with an Horſe, and conduct you to *Jeruſalem*, and upon your Return to reconduct you to *Jaffa.*

Heretofore the *Drogemans* of the Monaſtery were obliged to furniſh the Pilgrims with Proviſions for three days before they went to *Jeruſalem*: But whereas they may at preſent go and lodge with

the Merchants or with the Monks, this Cuſtom is by degrees aboliſhed, ſo that now they only receive their Money for conveying the Pilgrims to *Jeruſalem*. But before we ſay any thing of that Journey, 'tis requiſite we ſhould add a Word or two of *Jaffa* or *Joppa*.

Some other particulars relating to Jaffa.

They ſay that the Houſe where the Monks reſide was the Houſe of *Simon the Tanner*, or at leaſt that it ſtands in the ſame place, for as we read in the *Acts of the Apoſtles*, that Houſe was near the Sea-ſide. It was there where S. *Peter* lodg'd when he rais'd *Tabitha* from the Dead, *Act.* 9. where he ſaw a Veſſel let down from Heaven full of unclean Beaſts, and where the Servants of *Cornelius* the Centurion came to deſire him to go to *Ceſarea*, from whence *Joppa* was not above ſixteen Leagues diſtant, that their Maſter might hear from his Mouth the Words of Salvation, *Acts* 10. It was here likewiſe that *Jonas* went a Shipboard, to fly from the Preſence of God, when he commanded him to go and preach Repentance to the *Ninevites*. This Place was likewiſe noted by that fabulous Story of *Andromeda* tied to a Rock to be devour'd by Sea-Monſters, from which ſhe was delivered by *Perſeus* who fell in love with her, being charm'd with her Beauty.

CHAP. XLVI.

The Author's Departure from Jaffa *to go to* Rama. *The preſent State of* Rama. *The Multitude of Locuſts which come from the Deſert and croſs* Jordan. *The extraordinary Strength and Cruelty of* Omar Baſſa *Governour of* Gaza. *The Travel of a Woman into the holy Land. The Adventure of a Chriſtian Woman who married a Turk without knowing it. The Mourning of Women near the Tombs of their Relations. The preſent State of* Lydda.

The Author's Departure from Jaffa.

AFter I had obtain'd Leave from the *Aga* to go to *Jeruſalem*, we got on Horſeback the ſame day *July* 24. at two a Clock in the Afternoon, with a deſign of reaching *Rama*, which is not above four Leagues from *Jaffa*. We arrived there by five a Clock, having travelled all along over a Champagn Country, and paſs'd through ſeveral Villages. As ſoon as I was got thither, I went to wait upon a *Dutch* Merchant who reſided there, his name was *Henry Lub*. He inform'd me that the Plague was very rife at *Jeruſalem*, which made me readily accept of the Offer which he frankly made me of his Houſe and Board. My Fellow-Traveller *Roger van Cleef* was there likewiſe, ſome Affairs having detain'd him in that place. There had died at *Rama* ſeveral of the Plague, and the Houſes were but ſcarce opened when I arrived there.

The preſent State of Rama.

Rama, which was anciently a City, is now no more than a Borough that lies quite open, and is under the Government of the *Baſſa* of *Gaza*. However it is pretty large, and looks well enough on the Outſide, as may be ſeen by the Draught which we have given of it N. 109. Hard by the Place where was part of the Ancient City was ſtill to be ſeen a large ſquare Tower much like to a Steeple: They ſay, that formerly it was as high again as it is at preſent, and that it was erected in honour of the forty Martyrs who ſuffer'd Death in *Armenia*. In the Copper Plate, 'tis the Second Tower which appears over againſt the Reader's Right hand, and which is join'd to the Church, of which the Outſide Cover ſhews that its Roof is bending in the nature of a Half-Moon. At this Tower is likewiſe to be ſeen ſome Remains which ſeem to be the Ruins of a Monaſtery.

Beſides this Repreſentation of *Rama*, I likewiſe took a ſmall Proſpect which repreſents part of the Town ſuch as it appear'd to me from that place. In one Corner of the Copper-Plate over againſt the Reader's right hand is to be ſeen the forementioned Tower and its Structure. This Proſpect is mark'd N. 110. and at a diſtance are to be ſeen the Hills of *Jeruſalem*.

All round about *Rama* one meets with a great many Wells, which ſerv'd, as they ſay, to keep Wheat and Oats. We threw into one of them, which was very deep, a great many Stones, which in falling to the Bottom, made a very extraordinary and hollow Noiſe at Top.

Hard by *Rama* I likewiſe ſaw a very fine Ciſtern made with a great deal of Art upon two Rows of Piazza's. It certainly ſerved to ſupply the Town with Water, as ſeveral for the ſame uſe are to be ſeen in *Italy*. It had ſtill a little Water in it, when I took the Draught of it, as it appears N. 111.

The

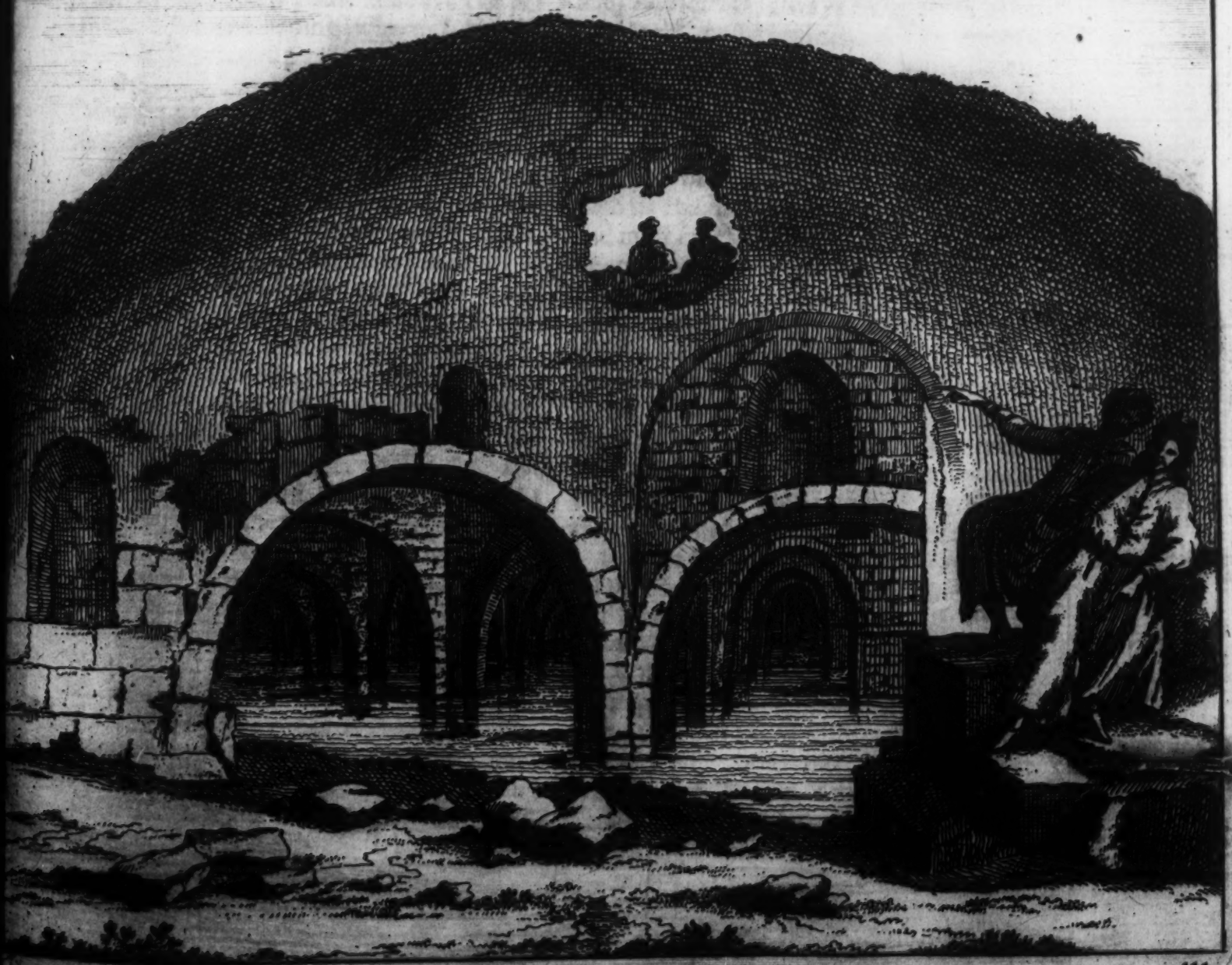
RA A



VISTA PRESSO di RAMA



CISTERNA di RAMA



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The *Latin* Monks have a Convent or Monaſtery in *Rama*, where there commonly reſides a Father Superiour with two Monks. The Pilgrims lodge there till they go to *Jeruſalem*. This Convent, which has a very neat Church, was built, as they ſay, In the very place where the Houſe of *Nicodemus* anciently ſtood. That of the Sieur *Lub* ſtood juſt by it, and was ſurrounded with the ſame Wall. Beſides this *Dutch* Merchant, there were likewiſe three or four *French* Merchants reſiding at *Rama*. The Trade they drive conſiſts chiefly in Oyl, Soap, and Cotton Threads and Cloth. The Inhabitants, as far as I could gueſs, amount to about three thouſand Souls, as well *Chriſtians* as *Turks*. All the Caravans which go from *Cairo* to *Damaſcus*, *Aleppo*, and *Conſtantinople* muſt paſs by *Rama*, and there was one pitching their Tents whilſt I was taking a Draught of that place.

The Multitude of Locuſts which come from the Deſert and croſs Jordan.

Some Weeks after I was arrived at *Rama*, *viz.* the 9th of *October* there was a South-eaſt Wind, which coming from the Wilderneſs acroſs *Jordan* cauſes a Violent heat, which laſts ſeveral days. 'Tis perhaps to this Wind that is to be Attributed the Prodigious Number of Locuſts which flock hither in certain Years, and which cover the face of the Earth that one can hardly ſee it for them. Theſe Inſects which make ſo great a Waſte, are about as big as our Graſshoppers. They told me that one time in the ſpace of two hours they devour'd all the Graſs and Herbs that were round about *Rama*; and that even in the Garden of the Houſe where I lodg'd, they had eaten up the Stalks of Artichokes in the very Ground, from whence 'tis eaſie to gueſs what damage they can do, as I ſhall hereafter relate, when I ſhall treat of the place where I ſaw them with my own Eyes. Moſt Birds eat them and make ſo great a Slaughter of them, as well for their own Nouriſhment, as to prevent the Miſchief which they cauſe, if at leaſt one may attribute this Providence to Birds. All of them to the very Storks declare War againſt theſe Locuſts; for when the Sun begins to Set, theſe Locuſts lie all of them upon the Ground being no longer able to fly, and there they ſtay till the Sun riſes. At the time when they Engender, they make a hole in the Earth about a foot deep, and there Lay their Eggs which are about the Bigneſs of a Sugar'd Aniſeed, and which keep together in a little Oblong Bundle to the number of fourſcore at leaſt. From theſe Eggs in fifteen or ſixteen days time proceed young Locuſts, but in ſo great a quantity, that one would be frighted at the Sight; they are all over black when they are firſt Gendred, but in a days time they change and become green as if the Graſs on which they lie had communicated its Colour to them; however 'tis three Weeks before they can make uſe of their Wings.

The extraordinary Strength and Cruelty of Omar Baſſa.

Whilſt I ſtaid at *Rama*, there came one *Omar* a *Baſſa*, who ſeveral times honour'd the Sieur *Lub* with his Company at Dinner. He was *Baſſa* of *Gaza*, of *Rama*, and of all the Country of the *Philiſtines*. In ſhort he was a Man of ſo prodigious a Strength, that being a Horſeback he manag'd a Lance or Pike of ſix and twenty Pound weight, with as much agility as if it had been but of a common Weight. Two men afoot generally carried this Lance after him. His greateſt Diverſion was Hunting which he very much admir'd, and wherein he was very Skilful, for he would commonly kill wild Boars at the firſt ſtroak, and it was rare for him to ſtrike twice. One day he ſent the Sieur *Lub* the Head with part of the Body of a wild Boar which he had kill'd with his own hand, and which was frightfully big that I never ſaw its fellow. I was at the Eating of it, and found it to be excellent food, and we drank the Founder's Health. I have ſeen him often going to hunt *Jackalls* or *Wild-Dogs*, which are here in great Numbers. I have already made mention of theſe Creatures, and therefore do not think it neceſſary to repeat any thing here about them. This hunting is perform'd with a Leopard which is train'd up to it from its Youth. The Huntſman carries him always before him upon his Horſe, and ſo rides on till he meets a Jackall; then the Leopard leaps down, and creeps along the Ground till he thinks he can catch the Beaſt. Then he takes ſeveral Leaps with an Incredible Agility, but never above three at moſt, each of them ſeventeen or eighteen foot, and muſt catch the Jackal with theſe three Leaps, otherwiſe he lets him go, and will not be at the trouble of purſuing him; appearing very ſorrowful for having miſs'd of his Prey; and is ſometimes ſo far concern'd that his Maſter is forc'd to call him to him, by ſtroaking him, as if he was ſorry for the misfortune that happen'd to him, and would inſpire new Courage into him, by ſaying that he would do better another time.

But the Cruelty of this *Omar Baſſa* far ſurpaſs'd his Strength, and he gave himſelf ſometimes ſo much the Looſe therein, that all the World abhorr'd him for it. One day as he was hunting, one of his Pages had the misfortune to do ſomething that diſpleas'd him, and tho' it was but a Trifle, and tho' he had a great love for this Young Man becauſe of his Beauty and good Shape, yet by his Haſti-

neſs

neſs he was ſo far tranſported into a Paſſion, that he run him through the Body with the Lance that he had in his hand, ſo that the poor Youth fell down dead at his feet.

But there is another inſtance of his Cruelty exerciſed in cool Blood. Whilſt he was *Baſſa* of *Gaza*, he went on all Sides to make Incurſions upon the *Arabs*, who at that time were divided among themſelves, and in ſeveral Rencounters were defeated. In one of thoſe Fights, he took one of their Princes Priſoner, and after he had kept him in Cuſtody for ſome time, One day as he was ſmoaking a Pipe of Tobacco in cold blood, he caus'd that Prince (for what reaſon I cannot imagine, unleſs it were to gratifie his Natural Cruelty) to be flay'd alive, even in the preſence of that miſerable Creature's Son, who was not quite eleven year old. And whereas the Youth ſet up a lamentable Cry at this Sight, the Father with an undaunted Air commanded his Son to hold his tongue, or elſe he would not own him as his, but that when he was grown to be a Man he ſhould remember how barbarouſly the *Turks* had uſed his Father. But the *Arabs*, and all thoſe who had reaſon to be afraid of his Cruelty, were ſoon deliver'd from it. For in leſs than a Month after I left *Rama*, when he had ſcarce been a whole year *Baſſa* of *Gaza*, he made a ſecond Expedition againſt the ſame *Arabs*, at the head of about two thouſand Men. But he imprudently fell into the hands of the Advanc'd Guards, ſome of which kill'd him, and threw him acroſs his Horſe. He was a *Georgian* Slave, and had been brought up in the Court of the Grand Signior *Sultan Achmet*, who having by a miſchance ſtruck one of his Eyes out, to make him amends for his Loſs in a little time after advanc'd him to the Dignity of a *Sangiac*, or One of the twenty four Princes of *Grand Cairo*, and afterwards made him *Baſſa* of *Gaza*.

The Journey of an Engliſh-*Lady to the* Holy Land.

It is no extraordinary matter for Men to take a Journey to *Jeruſalem*, but that Women ſhould have ſuch Wandring heads, may ſeem ſomewhat ſtrange. However this has been done, and inſtances thereof there have been from time to time.

A little before I arrived at *Rama*, an *Engliſh* middle-aged Gentlewoman was come thither attended only with one Footman. After ſhe had compleated her Journey to *Jeruſalem*, and there paid her Devotions, ſhe went into *France*, where ſhe ſettled becauſe of ſome Affronts ſhe had met with in *England*.

But there is ſomething more ſtrange, and of which there is hardly any other Inſtance, and of which I was aſſur'd by thoſe who had been Eye-witneſſes of the Fact. It was of a certain *Turk* nam'd *Muſtapha*, who reſided at *Rama* in the Year 1680. with a Young *Flemiſh* Lady whom he had Married; it was about a Year before I arrived. This *Muſtapha* pretending to be a *Chriſtian*, and giving out that he was born in *Spain*, tho' he had only ſpent ſome Years there after he had been taken as a Slave by Sea, and who had very well learn'd the Language, being a Man of Parts; this *Muſtapha*, I ſay, went into *Flanders* in the Service of the King of *Spain*, and ſucceeded ſo well by his good Conduct, that he was made Lieutenant of a Company of Foot. This Promotion having elevated his Courage, he began to caſt his Eyes upon his Colonel's Daughter; and the Father dying during theſe Amours, and the Daughter conſequently in a Condition of hoping to mend her Fortune by Marriage, both Parties agreed, and the Marriage was celebrated at *Antwerp*, with all the Ceremonies of the Church of *Rome*. The firſt Weeks were all Honey-Moon, during which *Muſtapha* propos'd to his New Bride to go to *Spain* with him under a pretence of ſeeing his Friends, and at the ſame time to endeavour the procuring a more conſiderable Poſt than his Lieutenancy, which he hoped would be eaſily effected, having the honour of being deſcended from the Family of *Don Valazer*. And to give the greater Colour to this, becauſe his Wife knew him when he was but a Private Souldier, he made her believe that he came from *Spain* privately, and without any Bodies knowledge. The Reſolution was therefore taken, and they paſs'd over from *Rotterdam* into *England*. There they embark'd on a Ship bound for *Spain*, but when they were upon the Coaſts of that Kingdom, as Chance would have it, they met with ſix or ſeven *Algerine* Rovers, who ſaluted them as Friends becauſe the *Algerines* were then at Peace with the *Engliſh*.

The Extraordinary Adventure of a Chriſtian Woman who married a Turk, without knowing it.

Muſtapha did not let ſlip this favourable Oportunity, for he had not undertaken this Voyage, but that he hop'd to meet with ſome one or other of his own Nation. He therefore call'd out from Aboard his Ship in *Arabick*, and made known who he was. Immediately the *Algerines* ſent out a Long-boat to demand *Muſtapha* and his Wife. The *Engliſh* Captain was very much ſtartled at it, not knowing what to conclude from thence, and perceiving that this *Spaniard* in diſguiſe ſhew'd a great Mind of going aboard thoſe *Turkiſh* Ships, he durſt not deny him. But the Young Gentlewoman was a great deal more ſurpriz'd, ſince ſhe was a Party the moſt concern'd in this Matter.

Matter. All in tears ſhe threw her ſelf about her Husband's Neck, and ask'd him why he would do ſuch a thing. But *Muſtapha*, who was not yet willing to diſcover himſelf, told her, without appearing in the leaſt concern'd, that there was no occaſion for her fear, that ſhe need only to follow him, and that he would afterwards tell her the Reaſons which he had for ſo doing.

Hereupon they went with all their Baggage on Board the Ship of one of the *Algerine* Commanders, with whom whilſt *Muſtapha* was diſcourſing in *Arabick*, and they were embracing one another and ſhewing all the Marks of the moſt intimate Friendſhip, there came a *Dutch* Boy who was Page to this Commander, and approaching the Young Gentlewoman, ask'd her in *Flemiſh* (for he had heard her ſpeak to her Husband in *Dutch*) whether ſhe were married to that *Turk*, adding at the ſame time that he had heard ſo from the Ships Crew, whom *Muſtapha* had call'd to before they came aboard them. When the Young Gentlewoman underſtood that her Husband was a *Turk*, and a Native of *Algier*, ſhe wept bitterly: But however being willing to be better aſſured of the matter, than by what this Young Man had told her of it (nothing being more Common than for a Man, who would fain have things be otherwiſe than they really are, to remain in ſome ſuſpence mix'd with ſome Rays of Hope) ſhe ask'd her Husband whether what the Page had told her was true, hereupon ſhe up and told him all that had paſſed between them with relation to him. *Muſtapha* ſuppoſing that there was no occaſion for any farther Diſſimulation, anſwer'd her that it was true, that he was a *Mahometan*, and had been always ſuch: But that this ought not to afflict her, for as long as he lived he would always maintain the ſame Affection for her; *&c.*

Never was any Perſon ſo over-whelm'd with Grief as was this Poor Gentlewoman, when ſhe learn'd from her Husband's own Mouth that he had been a *Chriſtian* only in appearance; and when ſhe repreſented to her ſelf his deceiving of her under this falſe Pretence, ſhe was ready to dy away. *Muſtapha*, who had a real tenderneſs for her, uſed all the Methods imaginable to comfort her, and and among other things promiſed her, that tho' he had been brought up in the *Mahometan* Religion, and was reſolved never to embrace any other, yet he would never give her any Diſturbance upon the Account of hers. In ſhort, perceiving there was no other Remedy but Patience, ſhe endeavour'd to pluck up her Spirits. But whereas great Griefs are not worn off in a Moment, ſhe burſt out very frequently into tears whenever ſhe look'd upon *Muſtapha*.

In the mean time they arrived at *Algier*, where *Muſtapha* was no ſooner got aſhore, but he went open-fac'd to make himſelf known to his Relations, who were very numerous in that place, and he preſented his *Chriſtian* Wife to them whom he led in his hand. He was received with a great many Careſſes, and ſo was his Diſconſolate Spouſe. The Relations did all they could by fair means to bring her over to their Religion, and ſometimes they made uſe of Severity and Conſtraint, However the Young Gentlewoman remain'd conſtant, and prevail'd ſo far by her Intreaties to her Husband, that *Muſtapha* moved by her tears, reſolved upon going to live elſewhere with her, which he put in execution ſometime after, having firſt of all travell'd towards *Tripoli* in *Barbary*. Here ſhe was brought to Bed of a Boy the firſt fruit of that unhappy Marriage. After ſhe was well enough recovered from her Lying in, they removed to *Cairo*, where *Muſtapha* went at firſt with his Wife to wait upon the *French* Conſul, intreating him to help him to ſome way of Subſiſting. The Conſul being inform'd by the Young Gentlewoman of his Unfortunate Circumſtances, took it ſo much to heart that *Muſtapha* was liſted among the Janizaries, and taken into his Service, becauſe the Conſuls have always the Liberty of entertaining ſome one or other of them. But the other Janizaries being inform'd that he had married a Chriſtian Woman, who was every day in the Aſſemblies of that Religion, could not caſt a favourable Eye upon him, and the rather becauſe they eaſily perceived that he made uſe of no force to conſtrain her to embrace their Religion. In ſhort the other Janizaries ſo far diſturb'd him that he quitted the Service, and by the Advice of his Friends retir'd to *Jeruſalem* with his Wife and two Children which he then had, this happen'd in the Year 1680.

He was entertain'd there by the Monks for above Eight Months upon the Account of his Wife, who ſtill was conſtant in the Profeſſion of the Chriſtian Religion, notwithſtanding all the Troubles ſhe met with. In the mean time her eldeſt Son who was then arriv'd to his third Year, was carried to *Hebron* to be circumcis'd according to the *Mahometan* Law under the Name of *Hamet*: but the Mother was no leſs careful on her part, for ſhe procur'd her two Children to be privately Baptized the firſt Oportunity that offered. In ſhort the ſame Reaſons which had oblig'd *Muſtapha* to go from

Cairo, conſtrain'd him likewiſe to go from *Jeruſalem*. For ſince he was not willing to comply with thoſe of his Religion, who always ſolicited him to force his Wife to embrace *Mahometiſm*, he thought he ſhould never be able to live there at quiet. He therefore retreated to S. *John* of *Akari*, and afterwards to *Sidon*, call'd at preſent *Said*, where he made his Application to ſome *French* Merchants in order to get ſome aſſiſtance from them. He here found the ſame Entertainment he had met with elſewhere, *viz.* the Stedfaſtneſs of his Wife to her Religion open'd the Hearts and Purſes of Pious Perſons. After he had ſtaid there a day or two, *Muſtapha* departed in a Bark which was bound to *Beyroud*, but the Wind not being favourable to them, he was put aſhore in order to go to *Tripoli* of *Syria*.

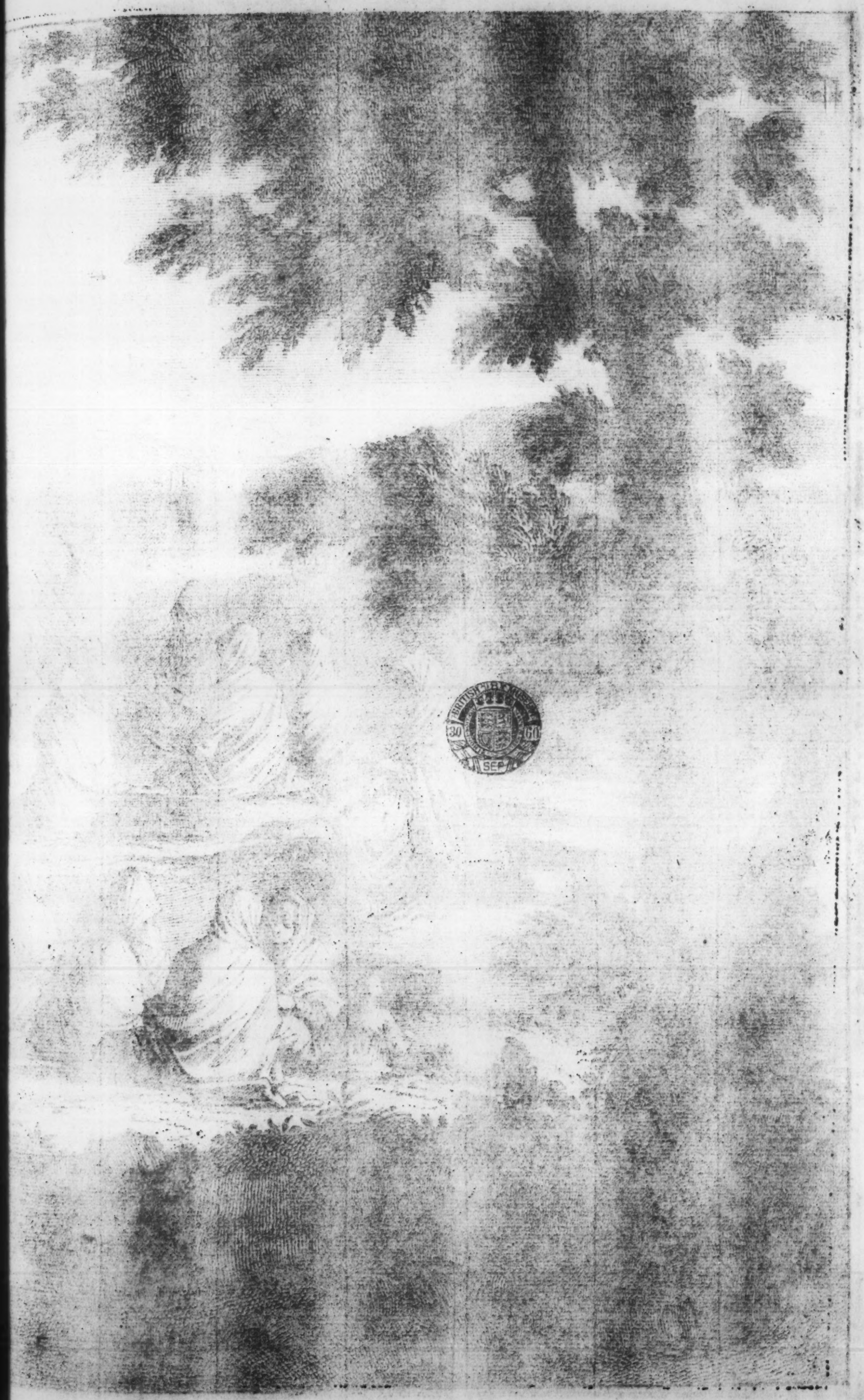
As they were upon this Deſign, and had travell'd ſome of the Way, they were one Night laid down in a Field to reſt, and *Muſtapha* was ſet upon in the Night by ſome *Chriſtian Maronites*, who lived in that Country, and who kill'd him whilſt he was faſt aſleep; they ſay it was becauſe they underſtood, I can't tell how, that this *Turk* had married a Chriſtian Woman.

After this they carried his Wife and two Children to their Mountain, and preſented her to the Prince of that Country. There ſhe remain'd about a Year, at the End of which ſhe found an Oportunity of returning back to *Europe* by a *Venetian* Ship which came to take in ſome of her Lading at *Beyroud*. The *Flemiſh* Merchants to whom ſhe made her Application, as ſoon as ſhe was arrived at *Venice*, furniſh'd her with Proviſions and all things neceſſary, and ſo by their means, after a great deal of Trouble and Hardſhips, ſhe return'd with her Children to her Native Country, viz. *Antwerp*; where after ſhe had given Orders for the Education of her Children, being weary of a Secular Life, ſhe retir'd into a Nunnery. They, who during her abode at *Jeruſalem* had often diſcourſed with her, told me that ſhe was a very well-made Woman, and that by her Prudent Carriage it was eaſie to perceive that ſhe came of a good Family.

In the Nineteenth Chapter we deſcribed the great Mourning of the Women of *Turkey* upon the account of the Death of their Husbands and Relations. But this Cuſtom is not ſo peculiar to them but that it is likewiſe common to all the other *Eaſtern* People, as well *Maronites* and *Coptes*, as other *Chriſtians*. The Women go on certain days in a Company out of the Town towards the Tombs of their Relations in order to mourn over them, and when they are together they ſet up a very ſad Lamentation.

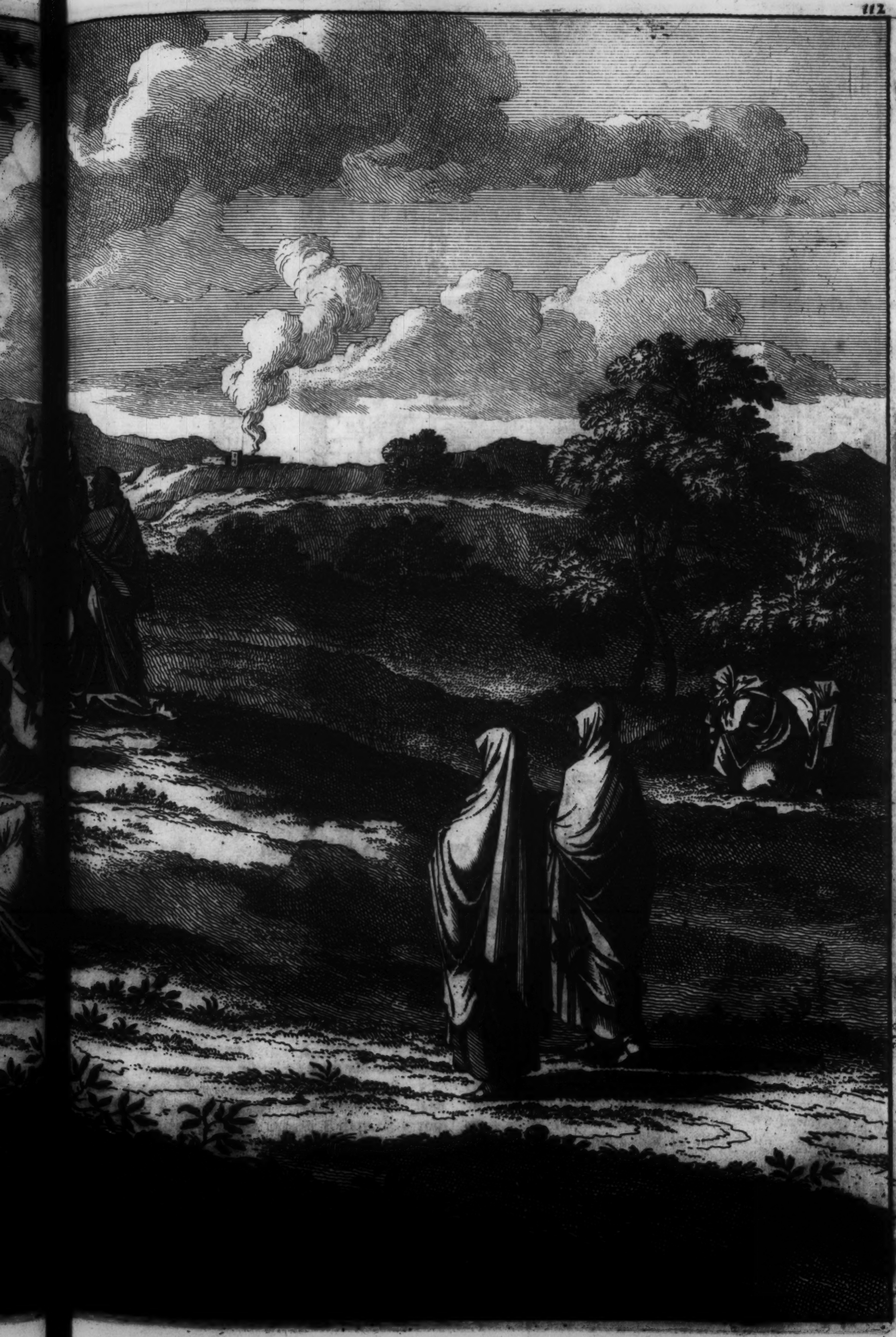
Whilſt I was at *Rama*, I ſaw a great many of theſe Mourners going out of Town. I followed them, and after I had taken notice of the Place where they went to fix themſelves near the Sepulchers, in order to perform their accuſtomed Ceremony of Mourning, I ſeated my ſelf on an Eminence from whence I took a Draught of them juſt as they are repreſented N. 112. They went at firſt to ſit upon the Sepulchers and there to weep, where having ſtaid about half an hour, ſome of them roſe up and made a Ring holding one another by the hand, as if they would dance in a Round. Immediately after this, two of them left the reſt, and plac'd themſelves in the midſt of the Ring, where they made ſuch a noiſe in crying, clapping their hands, &c. that one would have thought them to have been mad. After this they all return'd again to ſit down and weep, till at laſt they all one after another went home, whilſt others came to ſupply their place. The Clothes they had on were thoſe that they commonly wear, *viz.* White or of ſome other Colour; but when they riſe up to form themſelves into a Ring, they throw a black Vail over them, as I endeavour'd to repreſent it in the Copper-Plate, where I have made that Part a little blacker than Ordinary, in order to make the diſtinction more plain. *The Mourning Women of Rama*

Whilſt I ſtaid at *Rama* I frequently walk'd abroad, and ſometimes pretty far. It was in one of thoſe Walks that I went as far as *Lydda*, which lies on one ſide of *Rama*, about three Miles off. This is the place mention'd *Acts* 9. and where it ſeems there was a flouriſhing Church already, when S. *Peter* in the Name of *Jeſus Chriſt* cured *Eneas* who was impotent in his Feet for above eight Years: and 'tis this very Town which in the firſt Book of *Maccabees*, Ch. 11. V. 34. is reckon'd one of the three Governments of *Judea*. But at preſent 'tis only a ſmall Village, tho' pleaſant, and ſeated in a Woody Country. The only thing I found there worth my Obſervation was the remains of St. *George*'s Church, which appear'd pretty neat as it is repreſented N. 113. The *Chriſtians* have likewiſe in the midſt of theſe Ruins a ſmall place or hole, where they go to pay their Devotions, and where they enter by a Cleft which is between the Stones exactly in the Middle of the Bottom of a half Dome which is ſtill ſtanding.



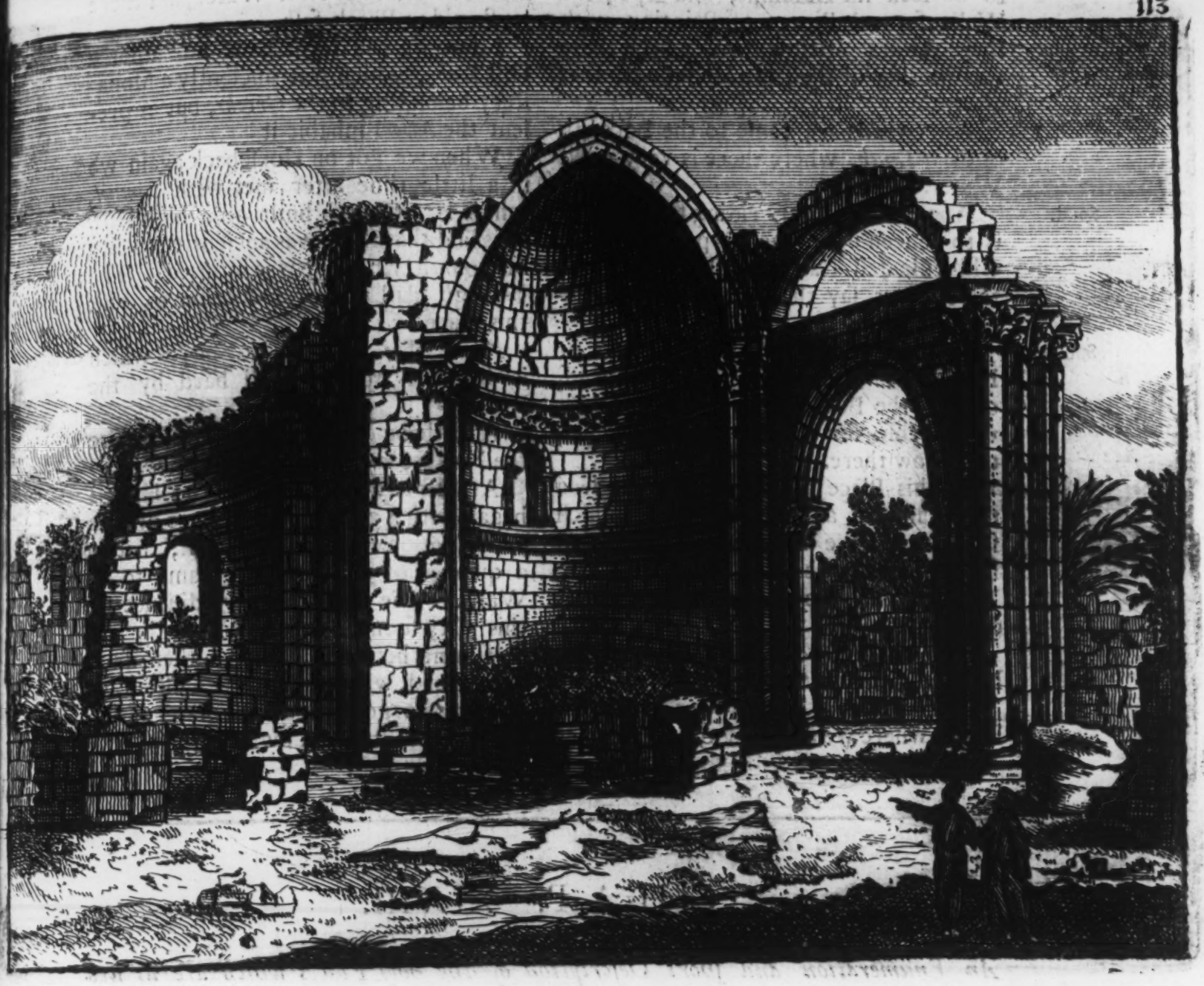
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CHAP. XLVII.

The Author goes up from Rama *to* Jeruſalem.

WHilſt I waited at *Rama* for an Oportunity of going to *Jeruſalem*, whither I ſaw three *Engliſh* Merchants go who came from *Smyrna*, and who went away in *September*, but return'd back ſoon after, becauſe the Plague was ſtill very Rife there; They came and told me, that I might go thither when I pleas'd, becauſe the Diſtemper was abated, and within a few days they would open their Monaſtery.

The Author's Travel from Rama *to* Jeruſalem.

I got therefore every thing ready, and on the 17th of *October* I departed from *Rama* by two a Clock in the Morning, in the company of two Monks and a *Drogeman* of the Monaſtery.

Cobeb.

We firſt of all paſs'd by the Borough of *Cobeb*, which we rid by on the left hand, and a little farther we met with another Borough on the Right hand call'd *Bediſda*, which is ſituated in a pleaſant Valley, where the Proſpect reaches very far and is delightful. About an hours riding farther we came to the Borough of the *Good Thief*, who was crucified with *Jeſus Chriſt*. The *Chriſtians* and *Arabians* of that Country call it *Bon Ladron*. Afterwards in coming down to the Valley one ſees a ruinated Church, where there is very good Water. At the Riſe of the Hill is a Borough call'd *Benop*, and a little farther S. *Jeremy*, which is a very large Pile of Building, we came thither about Six in the Morning.

Bediſda.

Bon Ladron.

Benop, *S.* Jeremy.

Time was when this was the Reſidence of the *Franciſcans*. This Church had anciently three Chappels. They had both without and within all the Walls built of large Stones. There are ſtill

to

to be ſeen ſix Columns, and upon the Walls ſeveral Pieces of Painting with three Altars. Below this Church there was another of the ſame Model with that above.

Carit Leneb. Afterwards we came to the Borough of *Carit Leneb*, where there is very good Water.

Soud. About three hours riding from thence is to be ſeen upon the Top of a Hill an Old ruinated Caſtle, call'd *Soud*, and the Natives ſay that there the *Maccabees* dwelt.

Subie. A little farther upon an Eminence or little Hill which is on the right hand, one ſees the Borough of *Subie*, which is remarkable for the great many Vines that grow there.

In this Place are likewiſe to be ſeen the Ruins of an Old Building, which ſeem'd to have been very fine, and fifty Paces farther is a Bridge of five Arches, but the River underneath is dried up.

The Road is very bad in that Place, being all Mountainous and Rocky.

After an hours Travel we arriv'd at a Plain, where we alighted off our Horſes near a Fountain of clear Water, and there we ſtop'd to Break-faſt.

Souba. I ſaw on the right-hand ſide upon a Hill *Souba*, which was anciently a Monaſtery belonging to the *Greeks*, but at preſent the *Moors* inhabit it.

Samuel. When we got on Horſeback again we in a little time after met with *Samuel*, which is a Church built on a high Hill. 'Tis ſaid that there was anciently the City of *Samuel*, where he was interr'd. The *Jews* go ſtill out of Devotion to viſit this Place.

Caloye. After this we came to *Caloye*, which is likewiſe upon a Hill hard by the Road.

A little on one ſide is the place where the Natives ſay *David* kill'd *Goliath*.

His Arrival at Jeruſalem. At laſt travelling along the Hill, I began with a great deal of Joy to diſcern *Jeruſalem*. We were ſo near it, that in a quarter of an Hour we came to its Walls. The reaſon why we did not ſee this City ſooner, was becauſe of the Hill that came between. It was then about Noon, and whereas it is the Cuſtom for Pilgrims to go through the Gate of *Damaſcus*, I went into Town that Way.

CHAP. XLVIII.

An Enumeration and ſhort Deſcription of the holy Places which are as well Within as Without Jeruſalem.

I Had not ſtaid long at the Gate of *Damaſcus*, but there came to wait upon me a *Drogeman* attended with two *Turks*, both Servants, One to the *Cadi*, and the other to the *Baſſa* or Governour of the Town. Theſe two *Turks* come with the *Drogeman* to ſee if one has not ſome Arms or ſome other prohibited thing about One. For the Care they take, ſome Gratuity is given them, which is very well repaid by the Pilgrims.

Afterwards the *Drogeman* by himſelf brought me to the Convent, where the Father Sollicitor received me, and ſhew'd by a great many Civilities that I was heartily wellcome. The *Padre Reverendiſſimo*, or the Father Superiour was ſtill at *Bethlehem*, whither he was retir'd for ſome time, by reaſon of the Plague; which was the cauſe why I found the Monaſtery ſtill ſhut up, but was to be open'd within one or two days after.

They brought me into a Chamber, becauſe in the Apartment appointed for the Pilgrims, there were ſeveral Monks, who were not yet very well recover'd of the Diſtemper.

In the Evening they brought me ſomething to eat in that Chamber, where the Father Sollicitor himſelf came to ſee me, and to deſire that I would not take it ill that I did not eat with the Monks, that the reaſon of it was becauſe they had not as yet began to meet together. And thus ended the firſt day of my Arrival at *Jeruſalem*.

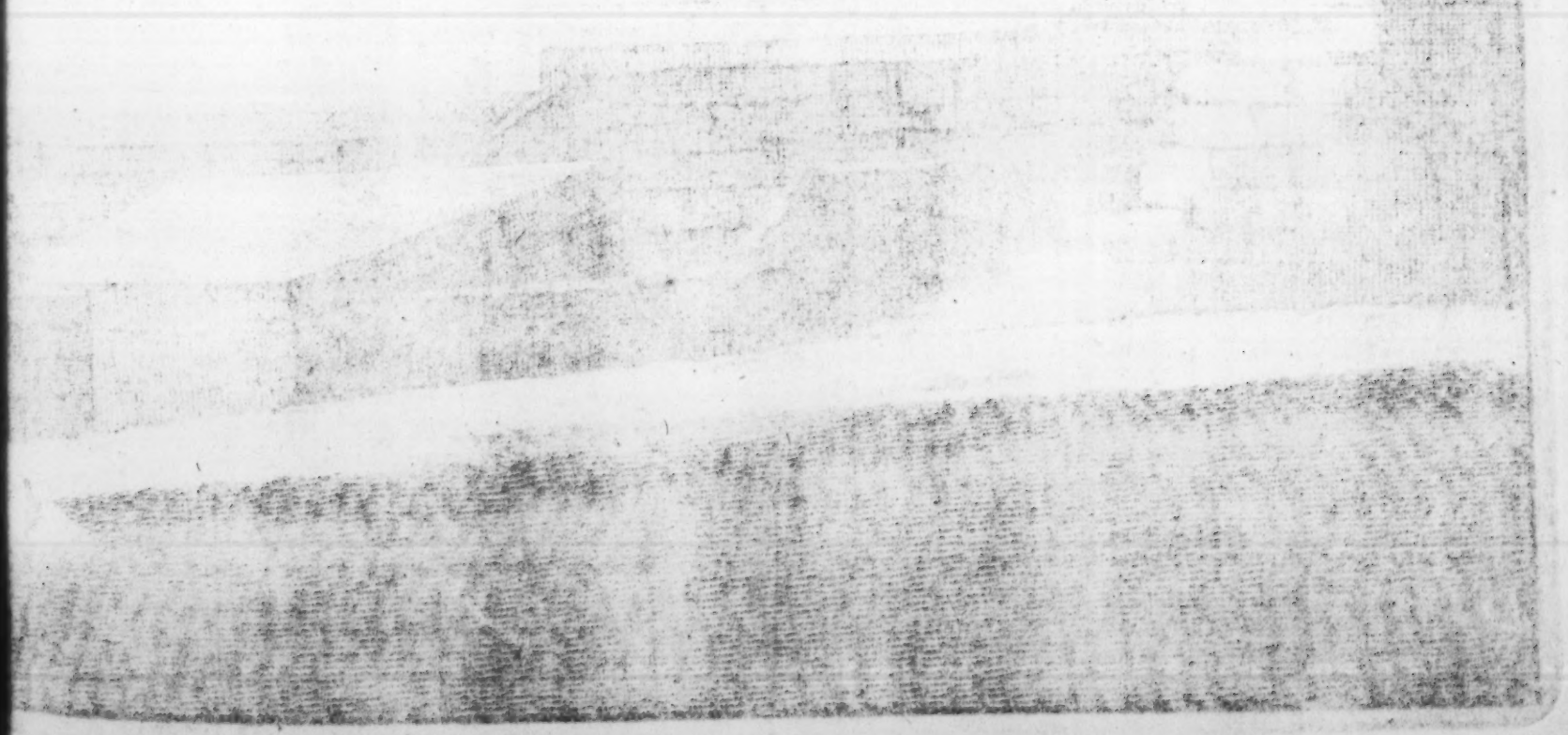
A View of the Church of S. Sepulcher. The Next morning being the 19th of *October*, I got on the top of the Monaſtery, from whence I took a Draught of the Church of S. *Sepulcher*, as it appears on the outſide, and may be ſeen N. 114.

This Church has two Domes, one of which is flat and open at the Top; but cover'd with an Iron Grate Mark'd with the Letter *A*. by which the Church is illuminated, as the Round Church of *Rome*. Directly under this Opening is our Saviour's Sepulcher.

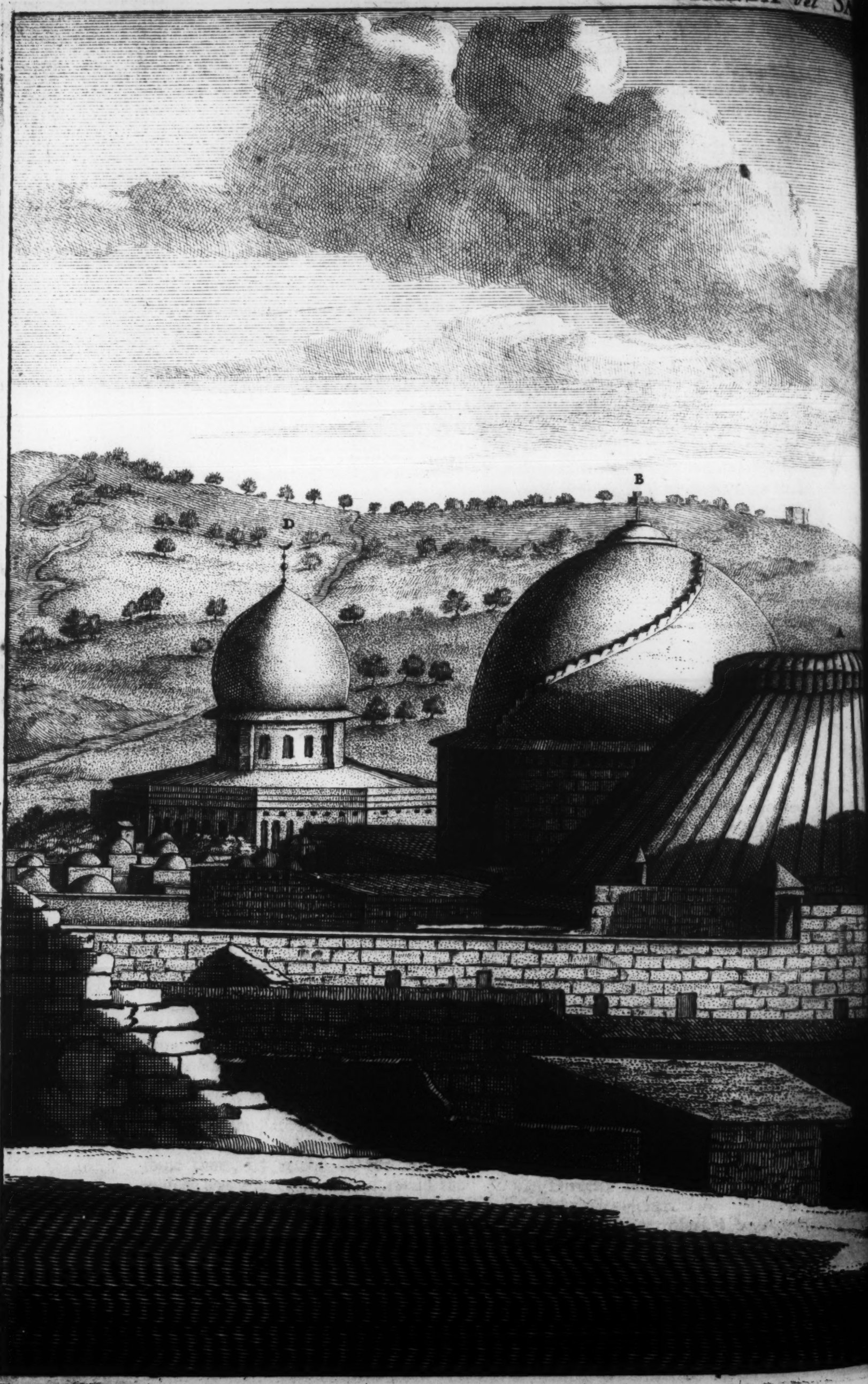
The round Dome Mark'd with the Letter *B*. belongs to the Quire, which may be aſcended on the Outſide up to the Top by a ſort of Winding Stairs that are round about.

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The Great Square Tower mark'd with the Letter *C.* belongs likewiſe to the Church. 'Tis a lofty Building and of a peculiar Beauty, about ſeventy Paces high. It has three Rows of Windows, each of which is adorn'd with five Pillars.

At a diſtance on the left ſide is to be ſeen at the Letter *D.* the Temple of *Solomon*, of which we ſhall ſpeak hereafter; There is likewiſe to be ſeen the Temple of the Preſentation, mark'd at the Letter *E.*

The High and Pointed Tower which is on the right-hand ſide is *la Torre degli Santoni*, or the Tower of all Saints, *viz.* of the *Turks*.

What is to be ſeen at the lower part of the Copper-Plate are the Tops of the Houſes of which one has the Proſpect from the Top of the Convent.

The Monaſtery was open'd after Noon, when I firſt went out, in the Company of a Monk and a *Drogeman*, without whom one cannot go far, but one ſhall meet with ſome Inconvenience. For if any Misfortune ſhould happen to a Stranger, the *Turks* not only take an Advantage of him, but alſo of the whole Convent, for which reaſon the Monks take great care to attend the Pilgrims in all the Places which they are uſed to Viſit.

The Houſe of Zebedee. At firſt then after we had gon a little way, I ſaw the houſe of *Zebedee* the Father of S. *John* and his Brother S. *James the Leſs*, who are ſaid to have been born there. At preſent 'tis a Church in Poſſeſſion of the *Greeks*. Here are fifteen Steps on one ſide to be aſcended, and one enters into a Chappel which is like to Mount *Calvary*: They ſay this is the place on which the Virgin *Mary* and the Evangeliſt S. *John* ſtood when the *Jews* faſtned *Jeſus Chriſt* to the Croſs.

As you deſcend on the ſame ſide you enter by a ſmall Gate, and there aſcend likewiſe ſome Steps, where the *Coptes* have two Churches.

The Houſe of the Kts. of Malta. At a little diſtance from thence is to be ſeen the Ruins of the Houſe belonging the Knights of *Malta*, a place ſuppoſed to be a part of the Mount of *Moriah*, where *Abraham* offer'd his Sacrifice. Near to it is a ſmall Church which belongs to the *Greeks*, and there is to be ſeen a round Stone where are five Lamps continually burning. 'Tis hard by this Church, as they ſay, that the Olive-Tree grew, where *Abraham* met with the Ram, which he offered in Sacrifice inſtead of his Son *Iſaac*. From thence we went to the Monaſtery of the *Abiſſines*.

The Church of the Apoſtles. About this place the *Greeks* five or ſix Years ago found an ancient Church about twenty-ſeven Steps under-ground. 'Tis at preſent call'd *Dell' Apoſtoli*, the *Church of the Apoſtles*. This Church is twenty eight Paces long, and twenty broad. They likewiſe ſay that beneath this there is another Church. The *Greeks* have here met with ſeveral Antiquities.

Afterwards we paſs'd by the Iron-Gate, through which S. *Peter* went when he was delivered out of Priſon by an Angel, and came to the houſe of S. *Mark* the Evangeliſt, where the other Apoſtles were met together. This Houſe was anciently without the Town, but at preſent 'tis within, and there they have built a Church which is in Poſſeſſion of the *Armenians*. *The Iron-Gate.*

From thence we came to the houſe of S. *Thomas* into which one could not enter, becauſe it is a *Turkiſh* Moſque: and going a little farther we came to the houſe of the three *Maries*, which is at preſent in the Poſſeſſion of the *Turks*. After this we came to the Church of S. *James*, which belongs to the *Armenians*. This is a very neat Church, with a fine Dome by which it receives its Light. 'Tis ſaid that this is the place where S. *James* was beheaded. There is likewiſe to be ſeen the Tomb of S. *Macarius* Biſhop of *Jeruſalem*, and three Stones, the firſt whereof is that againſt which *Moſes* broke the Tables of the Law; the Second is that which was on Mount *Tabor*, where *Jeſus Chriſt* was Transfigured; and the Third was in *Jordan*, in the place where *John* the Baptiſt baptiz'd our Saviour. *The Houſe of S. Thomas.* *The Houſe of the three Maries.* *S. James's Church.*

Then we paſs'd by the Gate of Mount *Sion*, or *David*'s Gate, where we ſaw the Foundation of the houſe where the Virgin *Mary* lived fourteen Years, and where ſhe died. This is what thoſe good Fathers told me with a great deal of Aſſurance. *The Houſe where the V. Mary died.*

'Tis there where is the Church of Mount *Sion*, and 'tis built before the Place where the Holy Ghoſt deſcended upon the Apoſtles, and where *Jeſus Chriſt* kept his laſt Paſſover with his Diſciples, and waſh'd their Feet. *The Church of Mount Sion.*

In this very Church, which is at preſent a Moſque, they ſhew the Sepulcher of *David* both King and Prophet; as alſo that of S. *Stephen*. 'Tis likewiſe believed that this latter is the place, where *Thomas* would not believe in our Saviour, and where *Matthias* was elected the twelfth Apoſtle in the room of *Judas*.

Without this Church there is a large Tub to hold Water in, near which they ſay that the Apoſtles met together, before they parted from each other to go to Preach throughout all the World.

The Houſe of Caiaphas.

At a little diſtance from thence one meets with the houſe of *Caiaphas*, a place of Note upon the Account that it was there S. *Peter* thrice denied his Maſter. They likewiſe here ſhew you a piece of the Pedeſtal of the Pillar on which the Cock crowed twice, in Memory of which is ſtill to be ſeen on the Wall the Repreſentation of this Cock in Marble. 'Tis ſuppos'd that this is the Place where that Diſciple ſat near the Fire to warm himſelf.

In the ſame place, where at preſent is the Church abovemention'd, was, as they ſay, the Priſon where *Jeſus Chriſt* was kept when S. *Peter* denied him. They pretend likewiſe, that the Stone which was rolled over our Saviour's Sepulcher is there. This Church belongs to the *Armenians*.

The place where the Apoſtles wou'd have buried the V. Mary.

Some Paces diſtant from thence is the Place where the Apoſtles were minded to Bury *Mary* the Mother of our Lord, for which reaſon a *Jew* who would not let them do it, had his hand cut off.

The Houſe of Annas *the High-Prieſt.*

Upon entring the City through that Gate one meets with the Houſe of *Annas* the High-Prieſt; they there ſhew you an Olive Tree to which our Saviour was tied, when *Malchas* gave him a Blow on the Ear.

Afterwards we went by the *Dung-Gate*, through which our Saviour after he was apprehended, was carried into the City of *Jeruſalem*.

Without this Gate is to be ſeen the Grott or Cave wherein S. *Peter* mourned for his Sin. It is in a Rock at the foot of the Hill, as may be ſeen N. 115.

The Temple of the Preſentation.

We entred by the ſame Gate, and went to ſee *the Temple of the Preſentation*, ſo call'd, becauſe it was there that our Saviour was preſented to God, and *Simeon* took him in his Arms, crying out in a Rapture of Joy, *Lord now letteſt thou thy Servant depart in Peace according to thy Word; for mine Eyes have ſeen thy Salvation*, &c. Luk. 2. 29. This is a large place and we went into it with Flambeaux. There is ſtill to be ſeen a very high and large Pillar, where 'tis ſuppoſed that Anciently there was an Altar. This was the moſt extraordinary thing that I ſaw at *Jeruſalem*; and if one can ſuppoſe that there is ſtill any Remains of Antiquity in that Place, it muſt needs be ſaid that this Pillar is One, as well becauſe it is after the Antique Faſhion and extraordinary, as alſo becauſe the Place where it is, is nothing elſe but a Rock, and quite filled with pieces of large Stones all worn and hollowed by Age.

Upon this Building the *Turks* have a Moſque. Adjacent to this Place is the Garden where was anciently the Houſe of *Solomon*, ſome of whoſe Ruins with ſeveral Heaps of Stones are ſtill to be ſeen. A little farther was the Temple of *Solomon*. We went thro' the Principal Gate, which, as far as could be diſcern'd, was very large, tho' at preſent there are not any Remains of it. It is called *Porta Superba*, or the Magnificent Gate. *The place where was the Houſe and Temple of Solomon.*

After this we went to ſee the Hoſpital of S. *Helena*, which is wholly ſtanding, and ſerves at preſent for an Hoſpital to the *Turks* for their Poor. *The Hoſpital of S. Helena.*

I there ſaw ſeven large Ciſterns, the biggeſt of which upon meaſuring its Circumference, I found to be above twenty two ſpans about, and it was a great deal Wider at the Bottom; The heighth of them was about four ſpans; formerly there was Eight of theſe Ciſterns.

A little farther we came to the Priſon of S. *Peter the Apoſtle*, where they ſtill ſhew a hole in the Wall in which the Iron was faſtned that held him by the Neck. 'Tis a very dark place, where one cannot enter without a Candle, and through a little Door which one cannot paſs without ſtooping. It was here we finiſhed our firſt days Pilgrimage, after which we return'd to the Monaſtery. *S. Peter's Priſon.*

The next day we took another Jaunt, beginning with the *Mourners Street*, otherwiſe call'd *the Street of the Croſs*. There they ſhewed me at firſt the place where *Jeſus Chriſt* was Scourged, which anciently was part of *Pilate*'s houſe. I likewiſe ſaw the Hall wherein he was condemned, which is at preſent inhabited by the *Turks*. 'Tis at this houſe where were the Stairs that are at preſent to be ſeen at *Rome* at S. *John* of *Lateran*. *The Author's ſecond going out of the Monaſtery.*

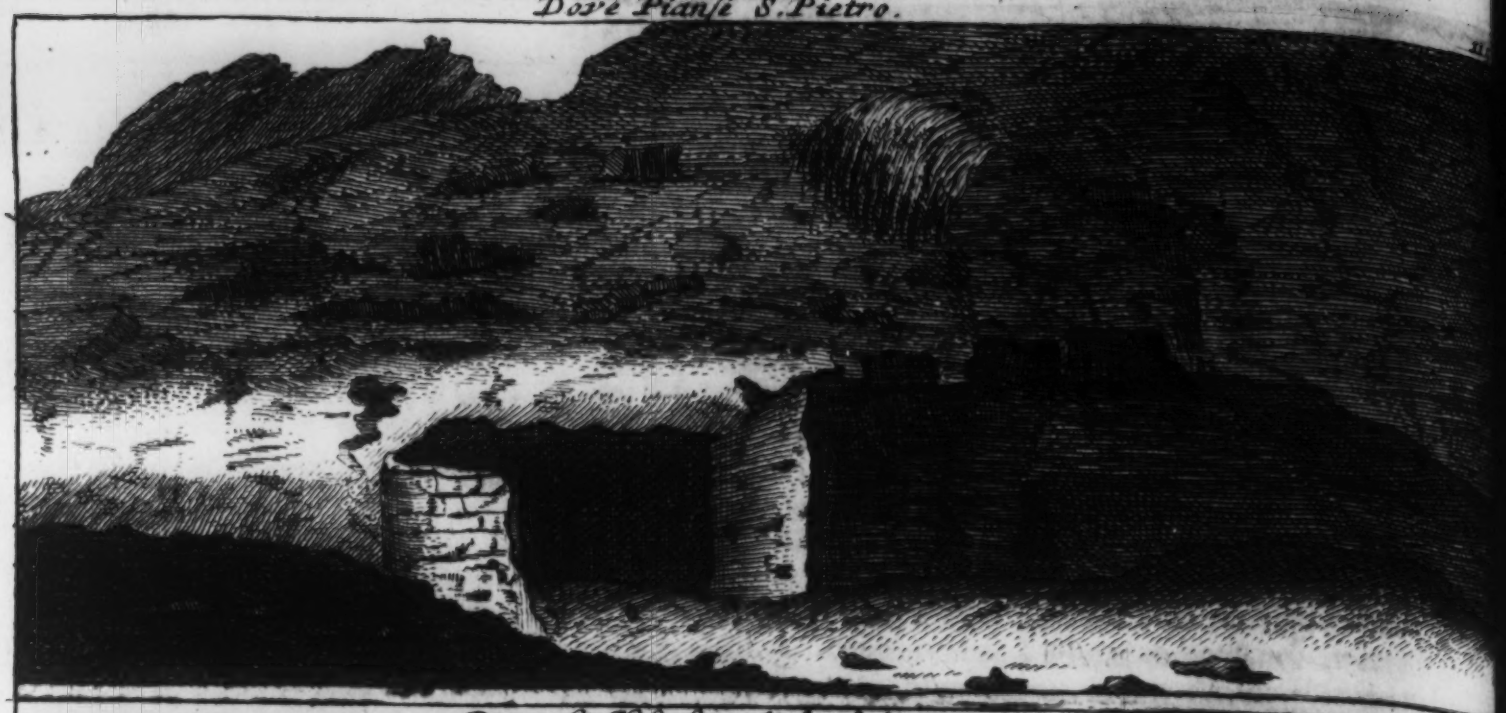
There are ſtill very large Ruins remaining, and down below they ſhew the place where the Crown of Thorns was placed on the head of our Saviour; at preſent it ſerves for a Stable.

After this we came to *Herod*'s Palace, whither *Jeſus Chriſt* was ſent and examin'd after he had been Scourged. But ſince he return'd no Anſwer, he was ſent back to *Pilate* with Scorn and Deriſion, in a white Robe, with a Wand in his hand that ſerv'd him as a Sceptre. There the Soldiers ſtruck him on the Face, ſaying, *Prophecy who ſmote thee*. *Herod's Palace.*

Near to this is the Arch, where *Pilate*, who had found no fault in *Jeſus Chriſt* brought him out before the People, having his Body all torn, and ſaid *Ecce homo, behold the Man*. This Arch reaches from one ſide of the Street to the other, and it has two Windows which look upon the Street, below which are written theſe Words, which denoted the Animoſity of the *Jews*, *Tolle, tolle, crucifige eum*, i. e. *The Arch of Ecce Homo.*



Dove Pianse S. Pietro.



Dove si Nascosero l'Apostoli







i. e. *Away with him, Away with him, crucifie him.*

ber Remarkable laces.

Hard by one meets with a ſmall Door from whence the Virgin *Mary* beheld her Son when he carry'd his Croſs. A little farther is the place where *Jeſus Chriſt* fell down under the preſſure of his Croſs, on which account *Symon* the *Cyrenian* bore it before him. After this we met with the place where was the houſe of poor *Lazarus*, and a little farther the Palace of the Wicked Rich Man. After this we ſaw the houſe of *Veronica*, upon whoſe handkerchief 'tis ſaid the Print of the Picture of *Jeſus Chriſt* remain'd, when ſhe wiped off the Sweat from his Face; and laſtly, the Gate of Condemnation. It is at preſent ſhut up, but anciently it was one of the Gates of the City, through which our Saviour was led forth to Mount *Calvary* to be crucified. In the midſt is ſtill ſtanding the Pillar to which the Sentence was affixed.

Having paſs'd by this Gate, one ſees the Place where the three Women wept, when *Jeſus Chriſt* ſaid to them, *Weep not for me, but weep for your Children.* Here ends the Street of the Mourners, or the Street of the Croſs, reckon'd to be about a thouſand Paces from the Houſe of *Pilate* to *Calvary*.

After this in turning to the other ſide of the City we ſaw the *Phariſee's* houſe where the Woman that was a Sinner waſh'd our Saviour's feet with her Tears, and then wiped them with the Hairs of her Head. We went afterwards to the Houſe of S. *Ann* the Mother of the Virgin *Mary*, wherein that bleſſed Virgin was born. At preſent the Room wherein ſhe was born is under-ground, and the Chriſtians have erected a Church upon it; but in proceſs of time it is fallen into the hands of the *Turks*, who have turn'd it into a Moſque.

S. Steven's Gate.

After this we came to the Foundations of the Tower *Antonia*, which was anciently join'd by ſome Steps to the South Gallery of the Temple. In going a little farther we came to S. *Stephen*'s Gate, call'd in Scripture the *Sheep-Gate*, where was that Bathing Pool which had five Porches, and where *Jeſus Chriſt* heal'd the Impotent Man, who had an Infirmity upon him for thirty eight Years: *Joh.* 5. 2. Here we finiſh'd our ſecond Pilgrimage.

The third going out of the Monaſtery.

On the 21ſt in the Morning, we went a third time out of the Monaſtery, and croſs'd through the Town in order to viſit the Out-Parts. After we had gon about an hundred Paces turning towards the Foot of Mount *Sion*, we ſaw firſt of all the place where *Judas* betray'd his Maſter for the thirty Pieces of Silver with which they bought the Place to bury Strangers in; and which was call'd *the Field of Blood.* Of this Field they report, that the Bodies interr'd therein are entirely conſumed in four and twenty hours time, ſo that nothing remains thereof beſides the Bones; at preſent they interr Malefactors in it. This Place has no Doors to enter in, but there are five Holes at the Top through which they let down the Corpſes.

The place where Judas betray'd his Maſter.

A little farther we came to the Grott where Eight of the Apoſtles hid themſelves when our Lord was crucified; It is a very large One, into which we entred by a Door that was in the Rock. We met with at the Entrance ſeveral Stones heaped one upon the other in the Nature of an Altar; whither the Monks come from time to time to ſay Maſs. The Repreſentation of it is to be ſeen N. 116. There are ſtill ſome Pieces of Painting upon the Walls.

The Grott of the Apoſtles.

Afterwards we went to *Nehemiah*'s Well, where the fire of the Altar was laid to be kept: But at the End of 78 Years, when they were return'd from the *Babyloniſh* Captivity, they found this Well full of thick Water, with which having ſprinkled the Wood that was upon the Altar, the fire was kindled, 2 *Macc.* 1. 22. This Well is about fifty Fathom Deep, and cut out of the Rock. At preſent there is no Water to be ſeen, and yet at *Eaſter* it overflows.

Nehemiah's *Well.*

From thence we came to the Place, where the Prophet *Iſaiah* was ſawn aſunder, and afterwards to the Pool of *Siloam*, whither our Saviour ſent the blind Man after he had anointed his Eyes with Clay made of his ſpittle mix'd with Earth, *Joh.* 9. 6. This Pool is repreſented N. 117.

The Pool of Siloam.

After this we came to *Marie*'s Fountain, from whence, as thoſe Fathers ſay, ſhe drew Water upon her return from Mount *Sion*. It has a commodious and pleaſant Deſcent with ſeveral Steps, as may be ſeen N. 118. When we were at the Bottom we met with a large Paſſage. Juſt over againſt it we ſaw the Town of *Siloam*, which ſtill conſiſts of a Conſiderable Number of Houſes, and ſeveral Grotts, all of them cut out in the Rock. 'Tis there that the Concubines of *Solomon* reſided, and were interr'd, if any credit can be given to Tradition.

Mary's *Fountain.*

They likewiſe ſhew you in that place *the Shameful* or *Scandalous Mount*, ſo call'd becauſe it was there that thoſe Concubines worſhip'd their Idols and ſeduced that King to do the ſame. Without this Town is the Place where they bury the *Jews*.

The Scandalous Mount.

Over

The Sepulcher of Zacharias.

Over againſt *Jeruſalem* in the Valley of *Jehoſhaphat*, is to be ſeen the Sepulcher of *Zacharias* the Son of *Barachias*, mention'd by our Saviour in theſe Words, *Mat.* 23. 35. *That upon you may come all the righteous bloud ſhed upon the Earth, from the Bloud of Righteous Abel, unto the Bloud of Zacharias the Son of Barachias, whom ye ſlew between the Temple and the Altar.* This Sepulcher is cut out of the ſolid Rock on the ſide of the *Mount of Olives*, and is well worth a very careful Survey. The Paſſage that leads to it is of the ſame Nature and wrought after the ſame Manner. The four Columns on each ſide of the Sepulcher bear upon their Chapiters the Timber-Work which riſes up into a Point, and forms a ſort of a Pyramid. On the Back-part of it is a Window or Hole through which we ſaw a great many Pieces of Stones laid one upon another. This whole Pile is cut out of one Entire Stone, and by proceſs of time is quite cover'd with Earth, as may be ſeen N. 119. It takes up a large Space of Ground, ſince each of its Sides is Eight of my Strides, which makes fourſcore foot in the whole Circumference.

The Grott of S. James

Hard by this Sepulcher, on the left hand, about forty Paces diſtant, is to be ſeen a Grott, which is likewiſe cut in the *Mount of Olives*; it is mark'd here with the Letter *A*, and is in the form of an Open Portal or Gate-Way with three Pillars in the Front. It is about ten Paces long, and five Broad. This is ſuppoſed to be the Place where S. *James* the Apoſtle hid himſelf when *Jeſus Chriſt* was apprehended by the *Jews*. They ſay that he was there likewiſe when he was crucified, and ſtaid there for three days together till *Jeſus Chriſt* was riſen agen from the Dead. In memory of this the *Chriſtians* have ſince built a Chapell over that Grott which is cut out of the Rock.

The Letter *B*. ſhews the Bridge which is over the Brook *Cedron*, where the Monks ſay that *Jeſus Chriſt* fell under the Croſs, and at the ſame Place they ſhew the form of his Body and one of his feet imprinted on the Stone. But by this ſingle Circumſtance 'tis eaſie to perceive how eaſily they are deceived, by taking that for a Truth which is not ſo: for when they laid the Croſs on *Jeſus Chriſt* to be carried by him, he was not then in *Gethſemané* at the *Mount of Olives*, from whence having been brought to *Jeruſalem* on the Eaſt-ſide of it, he muſt have been forc'd to croſs the Brook *Cedron*; but he was in the Judgment Hall, from whence he muſt have went Weſtward through the City to go to *Golgotha*, which lies on the Weſt-ſide of *Jeruſalem*. 'Tis a miſtake therefore to ſay that when our Lord bore the Croſs, he fell down under it near the Brook *Cedron*.

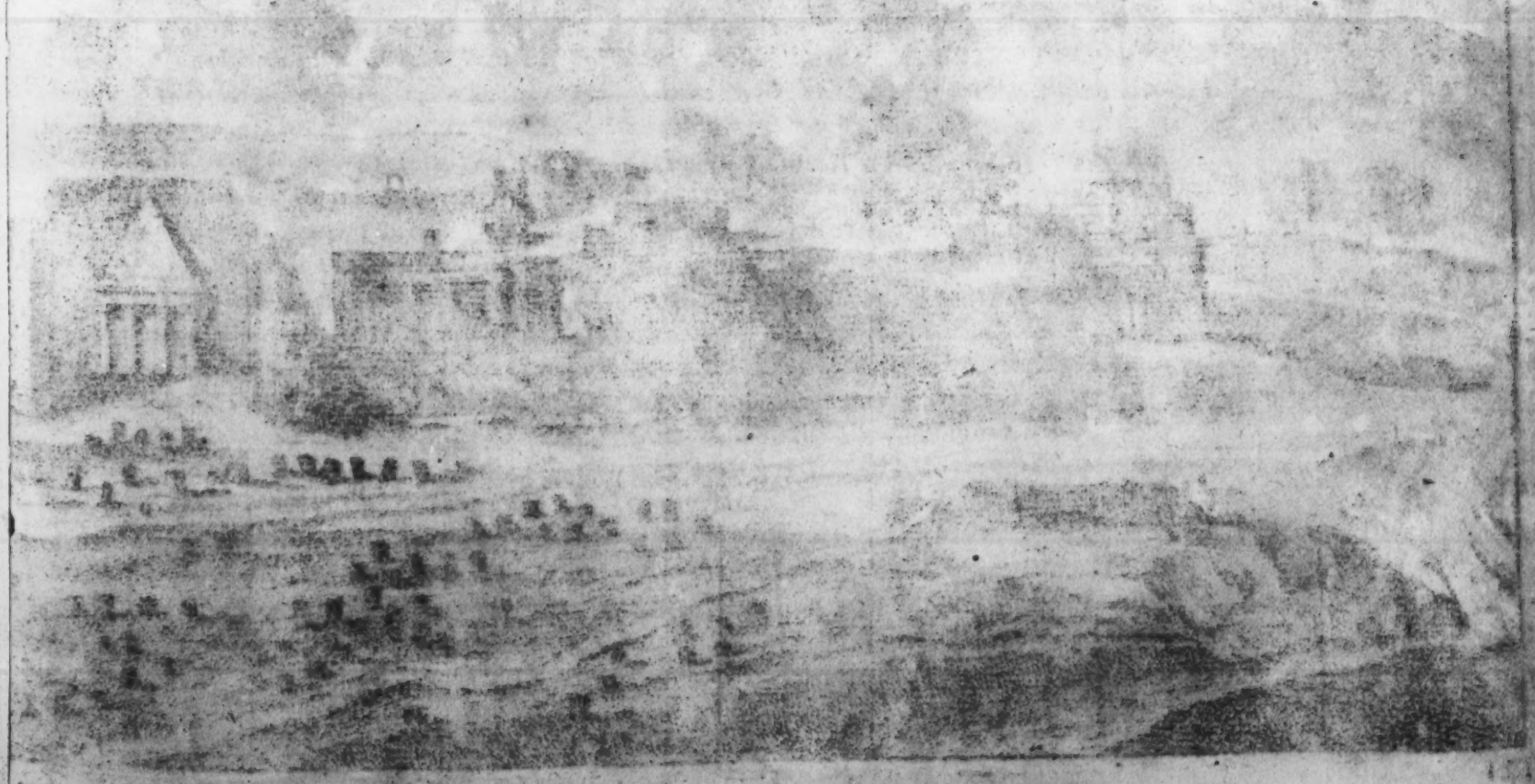
The Brook Cedron

This noted Rivulet or Brook *Cedron* is at preſent dried up; it runs along the Valley of *Jehoſhaphat*, and is not above three Paces broad. It has no other but Rain Water, which flows from the adjacent Hills. Its head is a little below the Tomb of the Virgin *Mary*, and running towards the Eaſt about three hundred Paces from *Jeruſalem* between the *Mount of Olives* and that of *Moriah*, it throws it ſelf into the *Dead Sea*. Anciently a great many Trees were planted on its Banks, but now there is not one to be ſeen.

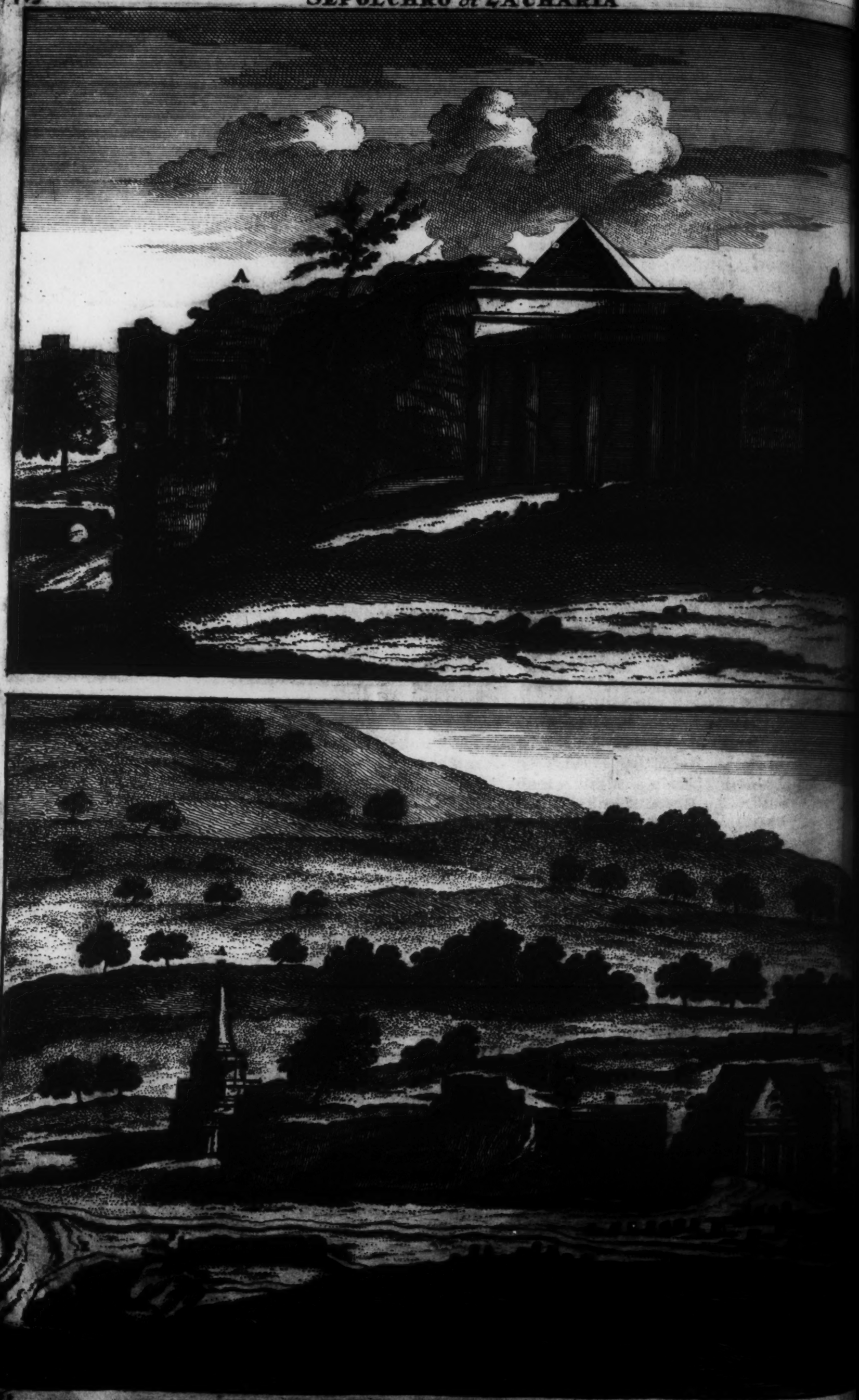
Abſalom's Sepulcher.

About ſixty Paces diſtant from the Sepulcher of *Zacharias* Eaſtward of *Jeruſalem* is to be ſeen *the Sepulcher of Abſalom*; At leaſt the Natives give out ſo, as well as they who have given a Deſcription of it; and for the maintenance of their Opinion they cite theſe Words out of 2 *Sam.* 18. 18. *Now* Abſalom *in his Life-time had taken and reared up for himſelf a Pillar, which is in the King's Dale; for he ſaid, I have no Son to keep my Name in Remembrance, and he called the Pillar after his own Name, and it is called unto this Day* Abſalom's Place. It is true, that in the foregoing Verſe it is ſaid, *And they took* Abſalom, *and caſt him into a great Pit in the Wood, and laid a very great heap of Stones upon him*, &c. But it cannot from thence be inferred, that his Body was left there; and 'tis more probable that *David*, who lamented over him with a great Lamentation, cauſed him to be removed and laid in his own Sepulcher; if by this Pillar we are to underſtand that Sepulcher which he erected for himſelf. But let this be as it will, it is certain that it is called *Abſalom's Sepulcher*, and is ſo well contrived, that there is not a finer Piece of Workmanſhip to be met with in all thoſe Parts. It takes up a Compaſs of Ground of fourſcore two foot and a half Square. Beſides it is more lofty than the Sepulcher of *Zacharias*, but 'tis not all of it cut out of the Solid Rock, for the Top of it conſiſts of ſeveral Pieces. The Body which is ſquare with its Moulding is one Entire Piece, and the Coping which is an Ornament to it, and runs up into a Point, taken with the reſt of the Work is above thirty foot high. Twenty Columns cut out of the ſame Rock add to the Beauty of this Pile. One ſees through a Broken Window a great many Pieces of Antiquity that hang up in a Chamber. The Frontiſpiece of this Sepulcher, which faces the Road looks like a Mountain of Stones, which have been thrown there by the *Arabs* and *Turks* who every day paſs by it. For in Abhorrence of the Diſobedience and Rebellion of that Prince againſt his Father, they endeavour to take that revenge upon his Sepulcher, which they could not do

30 SEP 30



SEPOLCHRO di ZACHARIA



SEPOLCHRO d'ABSALONE



GROTTA di GIEREMIA



PRIGIONE di GIEREMIA





do upon his Perſon. You have the Repreſentation of this Sepulcher, N. 120.

Jehoſhaphat's Sepulcher.

Behind this Sepulcher, is to be ſeen the Sepulcher of King *Jehoſhaphat* mark'd with the Letter *C.* which is likewiſe cut out of the Rock of the *Mount of Olives*; but there is nothing that appears to the Eye but only the Top of the Door or Paſſage, all the reſt being buried under Ground through Proceſs of time; and that part of the Paſſage which is ſtill to be ſeen is in a great meaſure ſtop'd up. Having meaſured the Entablature below the Frontiſpiece, I found it to be ſeventeen Spans long, which make about eleven foot eight Inches. 'Tis pretended that *Jehoſhaphat* was buried there, and they undertake to prove it from 1 *Kings* 22.50. and 2 *Chron.* 21. 1. Where it is ſaid, that *Jehoſhaphat ſlept with his Fathers, and was buried with his Fathers in the City of David his Father*, &c. 'Tis very probable alſo that this Opinion came from hence, that *Jehoſhaphat* caus'd this Sepulcher as well as ſeveral other Works to be built in this Valley which goes under his Name. Others aſſert that this is the Sepulcher of *Manaſſes*, becauſe 2 *Kings* 21. 26. it is ſaid, that *he was buried in his Sepulcher, in the Garden of* Uzzah, which they ſuppoſe to have been in this place.

The Bridge which is caſt over the Brook *Cedron*, mention'd before, is likewiſe here mark'd with *D.*

The Burying place of the Jews.

We alſo in this Valley met with the Burying-place of the *Jews*, where are to be ſeen abundance of Stones which mark out the Places where they are interr'd. For the obtaining of this Liberty they are bound to give a *Zechin* every day, which they pay out of their Common-Stock, and beſides this, each Perſon is bound to pay for his Ground. The Reaſon why they pay ſo dear for their Burial, is becauſe they believe that the laſt Judgment will be kept in this place, from whence they conclude, that thoſe who are interr'd in that Place will be judg'd firſt. This Burying-place is mark'd with the Letter *E.*

Gethſemané and the Garden of Olives.

From thence we went to the Foundations of the Houſe where *Jeſus Chriſt* left eight of his Diſciples, when he went to the Garden of *Gethſemané* to Pray, and afterwards we went into the Garden it ſelf (for 'tis to be noted that at preſent the Garden of *Gethſemané*, and the Garden of *Olives* is all one,) This is the Place where our Lord was apprehended by the *Jews*, and betray'd by *Judas* with a Kiſs. Here likewiſe it was that S. *Peter* cut off *Malchus*'s Ear, and *Jeſus Chriſt* cured it. Here we met with a great many Olive-Trees of an extraordinary bigneſs, from whence 'tis ſuppoſed that they are very old.

There they ſhewed me a great Stone on which they ſay the Apoſtles *Peter*, *James* and *John* were aſleep when our Saviour ſaid to them, *What, cannot you watch with me one hour?*

From thence we went to the Place where the V. *Mary* was when S. *Stephen* was ſtoned; and a little farther to another Stone on which ſhe drop'd her Girdle for S. *Thomas* when ſhe aſcended into Heaven.

In the ſame Garden is likewiſe to be ſeen the Grott, or Cave, wherein *Jeſus Chriſt* did Sweat drops of Blood, when he preſented to God this Pathetical Petition; *O my Father, if it be poſſible let this Cup paſs from me*, &c.

Marie's Sepulcher.

Coming out of this Grott, we went to *Marie's* Sepulcher, which is a Church under-ground. It is built at the Enrance into the Valley, not far from S. *Stephen*'s Gate. In order to ſee it one muſt firſt of all go down ſix Steps, at the bottom of which going through a Porch one meets with on the Right-hand a Door-Caſe Brick'd up, and on one Side a Stair-Caſe of fifty fine large Steps; about half way down which, one enters on the Right hand into a Chapel, where are the Tombs of S. *Joſeph* and S. *Simeon.*

A little lower and almoſt beneath it, on the left hand is a Place, but for what uſe and deſign it was made no body can tell; and yet the Floor of it is *Moſaick* Work, which looks ſo freſh and new, that one has reaſon to ſuſpect that 'tis of Modern date.

At the very bottom and on the right hand of the Stairs is to be ſeen an Altar belonging to the *Armenians*, on the left hand a fine Ciſtern, and behind it an Altar belonging to the *Abyſſines*. After this one enters into the Church, and turning to the right you come to the Sepulcher of the Bleſſed Virgin. It is not altogether in the middle of the Church, but in a Chappel about four Paces ſquare, Into which one Enters by two ſmall Doors. The place where her Body lies is cover'd with a piece of grey Marble, which is broke in ſeveral places: it is rais'd about three foot above the Ground. The *Latin* Monks are in Poſſeſſion of this Chappel, and no body elſe has the Privilege of ſaying Maſs therein. But behind this Chappel there is another which belongs to the *Greeks.* On the right ſide of the Sepulcher of the Bleſſed Virgin there is a Moſque, and on the left another Chappel belonging to the *Jacobites.* In this Church are hung up one and twenty Lamps; for receiving no light but what comes in at the Door, and by a Window that is over the Altar in the *Greeks* Chappel, it is very dark.

The Place where S. Stephen *was ſton'd.*

When we were come up again from the Church, we croſs'd the Brook *Cedron*, and went to ſee the Place where S. *Stephen* was ſtoned. They ſhew'd me a large Stone, on which they pretend was the Print of part of his Body. They likewiſe ſhew'd me the Well into which the *Jews* threw him.

I have endeavour'd to repreſent all theſe Antiquities in a ſingle Copper Plate for the Reader's Satisfaction, as may be ſeen N. 121. The Sepulchers and other Pieces of Antiquity are diſtinguiſh'd by Letters, which ſhew how they are ſituated with reſpect to one another, as they are view'd from a place hard by *Jeruſalem*. The Letter *A.* points out to us *Abſalom*'s *Sepulcher*, *B.* the Grott of S. *James*, *C.* the Sepulcher of *Zacharias*, *D.* the Burying-place of the *Jews* in the Vale of *Jehoſhaphat*, *E.* the Bridge over the Brook *Cedron*, and *F.* the Place where *Jeſus Chriſt* fell down under the Croſs.

His fourth going out of the Monaſtery.

Here we finiſh'd our third Pilgrimage and return'd to the Monaſtery to Dinner. In the Afternoon we went out a fourth Time, to viſit more of the holy Places; and going through the Gate of *Damaſcus* we went in the firſt place to ſee the Cave or Grott of the Prophet *Jeremiah*, where they ſtill ſhew the place where he lay.

The Grott of Jeremiah.

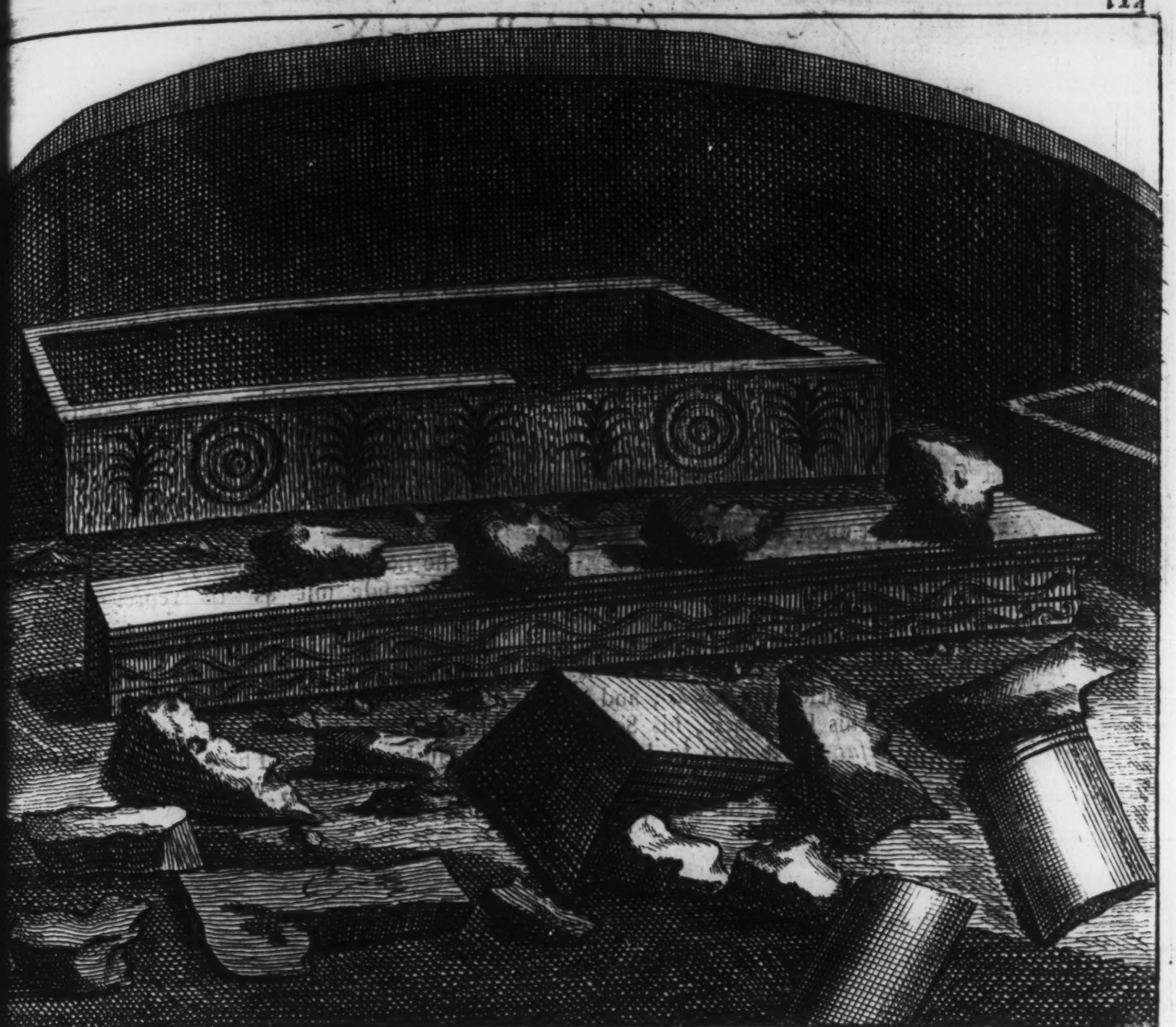
'Tis a very neat and lightſome Cave cut out of the Rock, ſupported about the Midſt with a Pillar cut out of the ſame Rock, as may be ſeen in the Copper-Plate mark'd N. 122. 'Tis in this Cave that he compos'd his Lamentations.

After this we went to that Prophet's Priſon wherein he was ſet up to the Neck in Water. There is at preſent a Bridge over this place with two Arches, and there is ſtill a little Water to be ſeen in that Well, as is mark'd N. 123.

The Sepulchers of the Kings of Jeruſalem.

About an *Italian* Mile out of *Jeruſalem*, there is towards the North the Place noted for the Sepulchers of the Kings of *Jeruſalem*, whither when we arrived we entred firſt of all through an Arch cut out of the Rock, and came into a large ſquare Room, of a reaſonable Height, and and to which the Rock it ſelf ſerv'd for Walls. When we had paſs'd through it, we met on the left hand a Gallery ſupported by ſeveral Pillars, and which is adorned in ſeveral places with Branch-Works cut out of the Rock. At the End of the Gallery by ſtooping a little there is a ſmall Entrance which one cannot go through without bending. This ſerves for an Entrance into a pretty large ſquare Room, which has ſeveral ſmall Doors that lead out into five or ſix other Apartments, each of them forty or fifty Paces ſquare, and round which there are ſeveral other leſs Rooms, ſome of which are made in the faſhion of Ovens. 'Tis in theſe Rooms that they laid the Dead Bodies upon Benches raiſed about two or three foot from the Ground, and which are cut out of the very Rock; and ſome they laid upon the Ground. I there met with thirty five Sepulchers, and ſome there are in the other Rooms, amounting in all to about fifty. In one of thoſe Rooms, which ſeem'd likewiſe to be more lofty than the Reſt, we ſaw ſtill three Coffins, one Broken and the other two Whole. They were all open, upon the front of the Chief of which were engraven two Rounds in the Nature of Circles, each of them having ſeveral Lines drawn cloſe to one another. Between theſe two are three Pieces of Branch-work like Palm-trees, and one at each End being five in all; the Cover of this Coffin which lies upon the Ground is likewiſe adorn'd with Branch-work. The pieces of the Coffin that is broken lie upon the Ground juſt by, and had formerly ſome Decoration. I took a Draught of theſe Coffins as faſt as I could by Candle-light, as they are repreſented N. 124.

'Tis



'Tis ſuppoſed that theſe were the three Sepulchers of *Manaſſes*, his Son *Amon*, and his Grandſon *Joſiah*, Kings of *Judah*. This Room is very ſmall and its Roof low. What I met with there moſt remarkable was the Door of its Paſſage, ſuppoſed to be cut out of the Rock, juſt as it now turns upon its hinges. 'Tis a Wonder when one thinks of it, how it was poſſible to cut all this Machine under a Hill, out of a ſingle Rock, and without any other help but by Candle-light, ſince there is no manner of opening to let in any other Light.

I muſt not here forget taking notice by the Way, that after I had ſtaid ſome days in the Monaſtery, they came one night to tell me, that they muſt waſh my Feet the next day, according to the ſtated Cuſtom of the Monaſtery to do it to all who come to *Jeruſalem*. They likewiſe waſh'd the feet of three Monks who were lately arrived. This Ceremony is perform'd in a high Gallery over againſt the Church Porch, in the Preſence of all the Monks of the Monaſtery. They place you in a fine Elbow-Chair before which ſtands a Tub of warm-water, in which are Roſe-leaves and other Flowers, with ſome ſweet Herbs. They put into this Water one of your Feet which has been very well clean'd before. After this, One of the Monks kneels down and waſhes you. It was the *Father Vicar* that did this Office to Me, becauſe the Father Guardian was then at *Bethlehem*. When he has done waſhing your foot, he firſt, and all the Monks after him Kiſs it, and you as an Acknowledgment Kiſs his hands who has been at the trouble of waſhing you. This done, they go with lighted Tapers in Proceſſion round the Gallery of the Monaſtery, and afterwards into the Church, where they Say their Uſual Prayers, and thus the whole Ceremony ends.

The Waſhing of the Pilgrims Feet in the Monaſtery.

CHAP.

CHAP. XLIX.

The Author's Journey to Bethany, *and to ſeveral other holy Places which are between* Jeruſalem *and the Parts about* Bethany.

The Author's Journey to Bethany.

AFter we had taken a View of all that was to be ſeen in *Jeruſalem* and the Parts about it, we ſet out *Octob.* 22. betimes in the Morning for *Bethany*; and the firſt place we met with in the Road was, that where *Judas* hang'd himſelf, after he had betray'd his Maſter. Next we ſaw the Place where *Jeſus Chriſt* curſed the Fig-Tree.

The Place where Judas *hang'd himſelf.*

The Houſe of Simon *the Leper.*

Then as we drew near to *Bethany* we ſaw the Houſe of *Simon the Leper*, where *Mary Magdelene* pour'd out the Precious Oyntment upon our Saviour's feet, as is mention'd *Mar.* 14. 3.

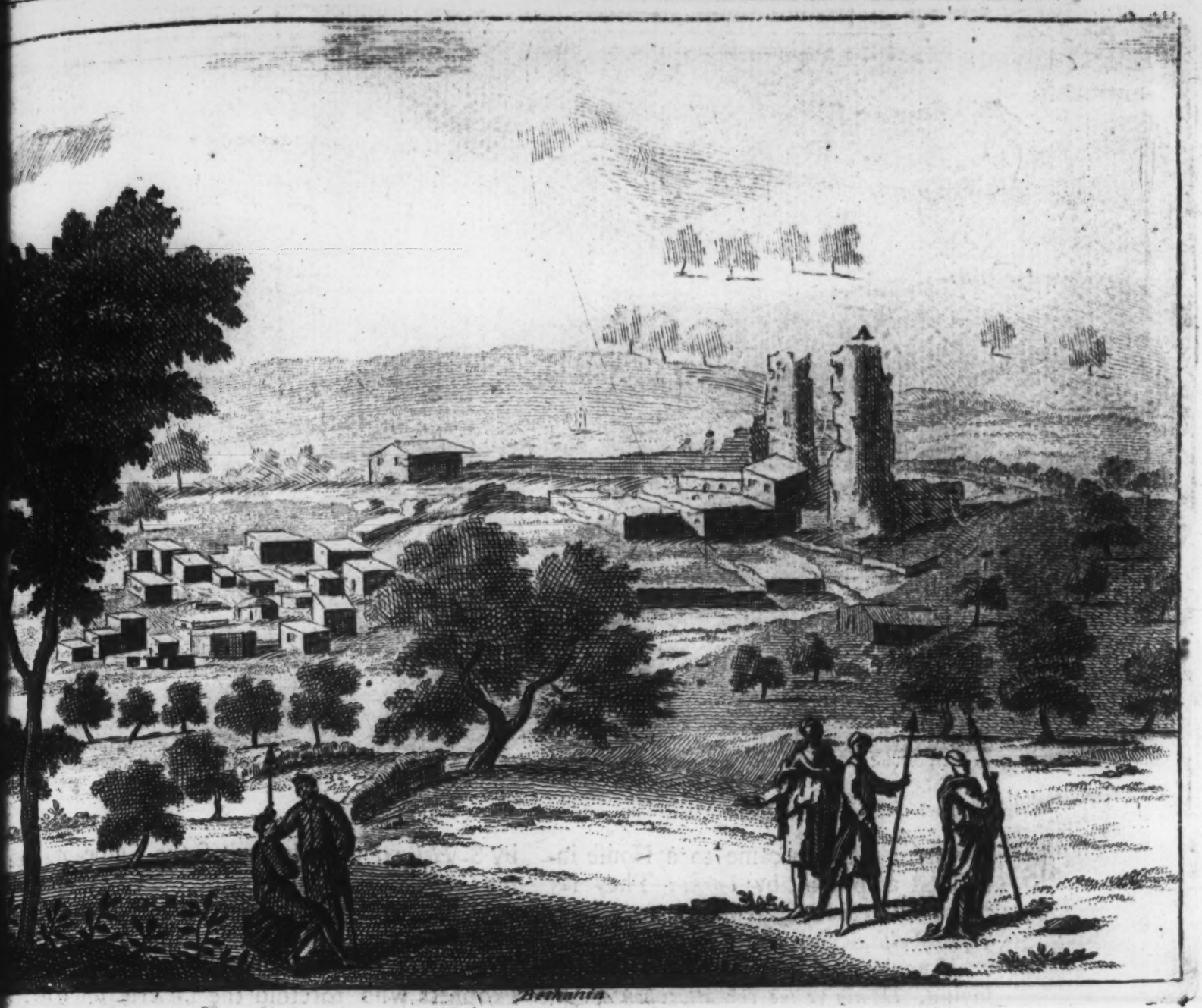
Afterwards we came to *Bethany*, which is not above three *Italian* Miles from *Jeruſalem.* There we ſaw firſt of all on a little Riſing Ground the Ruins of the Houſe or Caſtle of *Lazarus*; and at the foot of this Eminence, his Sepulcher where *Jeſus* rais'd him to Life again, after he had been Four days Dead; There we likewiſe ſaw the Stone which cover'd the Sepulcher: You go down into it by twenty Steps which are cut out of the Rock, but are not very commodious. At the bottom of the Deſcent is a wooden Stair-caſe of ſix Steps, by which one Enters into a ſmall Chappel, from thence turning to the left you go into the Sepulcher. 'Tis a little Grott with a Table on which the Body of *Lazarus* was laid, and upon which at preſent all the Prieſts who come to *Jeruſalem* have an equal Privilege of Saying Maſs.

The Caſtle of Lazarus.

The Borough of *Bethany* appears on the Out-ſide juſt as 'tis repreſented N. 125. *A.* where the Ruins of the Houſe of *Lazarus* are mark'd with the Letter *A.* This Borough conſiſts only of a few ſmall Houſes, like ſo many Hutts. The *Arabs* who reſide there are all Husbandmen. There are likewiſe ſome Olive Trees, which bear a very good Fruit. Bethany.

Beth-
phage

Out

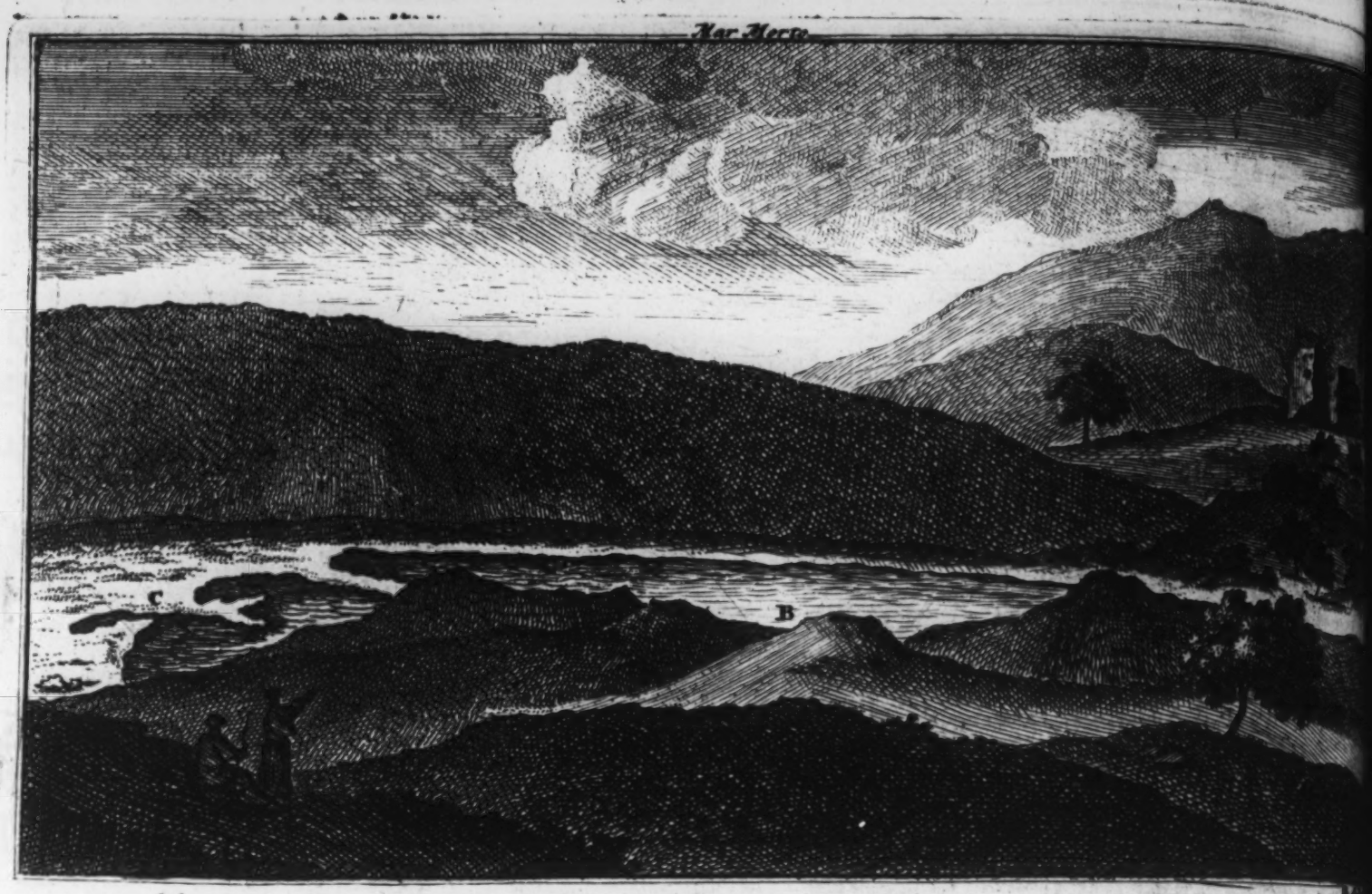


Bethania

Out of *Bethany* we ſaw the Foundations of the Houſes of *Mary* and *Martha*, the two Siſters of *Lazarus*; and hard by, the Well, where *Martha* ſaid to *Jeſus Chriſt*, *Lord if thou hadſt been here my Brother had not dyed*, Joh. 11. 21. I drank a good draught of this Water, which I found to be very good; near to the Well is a large Stone on which our Saviour ſat when he came from *Jericho*, and diſcourſed with *Martha* about her Brother's Death. In going towards the Mount of *Olives*, we came to *Bethphage*, where *Jeſus Chriſt* was when he ſent to ſeek for the foſe of an Aſs, on which he made his Entrance into *Jeruſalem*, on *Palm-Sunday*.

Beth-phage.

'Tis there that the Mount of *Olives* begins, and from thence is to be ſeen the *Dead Sea*, famous for the four Cities that were ſwallowed up by it. You have the Proſpect of this Mount in the Copper-Plate N. 125. *B*. The Dead Sea is mark'd at the Letter *B*. and the River *Jordan* which throws it ſelf into it, with the Letter *C*. It is eaſie to perceive on the Left-hand ſide of the Plate, which is the place from whence I took the Draught, how it diſcharges its Waters by one ſingle Mouth.



Afterwards we came to a Houſe inhabited at preſent by *Turks:* They ſay there it was that the Apoſtles were when *Jeſus Chriſt* aſcended into Heaven, which an Angel came to inform them of, by ſaying, *Do not ye ſee the Aſcenſion of Jeſus Chriſt?* And tho' theſe Circumſtances differ very much from the Account that S. *Luke* in his Goſpel, Ch. 24. V. 50, 51. and in the *Acts*, Ch. 1. V. 9, 10, 11. has given of it; Yet theſe Good Fathers would by no means have this their Tradition call'd in Queſtion. Next we came to the Place where they ſay our Lord did aſcend into Heaven. At preſent there is a *Turkiſh* Moſque, which has in the middle a ſmall Chappel, into which they freely admit the *Chriſtians* to enter.

The place where Jeſus Chriſt aſcended into Heaven.

They ſhew'd us after this a Pillar that is ſtill ſtanding, which they ſay is the place where the Angel came to tell the Virgin *Mary* that ſhe ſhould dye in three days time.

Hard by it they ſhewed us the Cave of S. *Pelagia* the famous Courtezan, who repenting of her Lewdneſs, came *incognito* in a Man's Habit to mourn for her Sins in this Cave, where ſhe alſo died.

The Cave of S. Pelagia.

A little farther is the place where our Lord taught his Diſciples to pray, and alſo that wherein he preach'd to them of the future Judgment, in memory of which they have erected a piece of a Pillar.

In going a little farther, we met with a large Cave with twelve Arches, built by S. *Helena*, the Mother of the Emperor *Conſtantine*, in memory of the twelve Apoſtles, who there drew up the form of Faith.

The Cave of the Twelve Apoſtles.

Afterwards we ſaw the Cave of the Prophets who foretold the Deſtruction of *Jeruſalem.* It is very large and cut out of the Rock. At the Entrance, or firſt Room, is a Round hole on the top, through which the Light is let in. But when we entred with Torches into the Second which is very large, we there ſaw their Sepulchers to the number of Fifty, as alſo ſix Columns of an extraordinary bigneſs; which are likewiſe cut out of the Rock. I meaſured One, and found it to be fourſcore and eight Spans about. As one enters it on the left hand there was a large Paſſage thro' which we went ſtouping. I found there ſeveral Rooms, but which were moſt of them ſtop'd up by the Stones that fell down from the Roof. If one may believe what is ſaid of it, thoſe Rooms reach as far as the place where the Apoſtles compos'd the Creed, tho' it be a great diſtance betwixt one and the other.

The Cave of the Prophets.

This Grott has ſomething in it extraordinary which is worth the Sight, but the Sepulchers are not ſo beautiful as thoſe in the King's Grott, becauſe for each Body there is only a Hole cut out of the Rock, big enough for the Body to ly. They are all in rows on each

ſide


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SEP



ſide of the Rock, two or three foot off the Ground, as ſeveral are to be ſeen in the Ancient Grotts of *Italy*.

After this we came to the Mount of *Olives*, to the place where *Jeſus Chriſt* wept over the City of *Jeruſalem*. Anciently there was a fine *Chriſtian* Church, but at preſent 'tis turn'd into a *Turkiſh* Moſque.

From thence we return'd back into the City through S. *Stephen*'s Gate, and arrived at the Monaſtery about Noon.

CHAP. L.

The Author's Journey to Bethlehem. *A Deſcription of the holy Places both there and in the Parts Adjacent.*

The Author's journey to Bethlehem.

ON the next day *Octob.* 23. by eight in the Morning I went again out of the Monaſtery, in company with two Monks and a Drogeman to go to *Bethlehem*. We took our Road through the Wilderneſs, that we might have an Oportunity of ſeeing every thing.

Solomon's Fiſh-Pond.

Near to *Jeruſalem* we came to a Fiſh-Pond ſaid to have been made by King *David*, or rather by his Son *Solomon*, who went often thither for Diverſion. It is a hundred and fifty Paces long, and ſixty broad, but at preſent it is without Water. Juſt by this Fiſh-Pond is the place where *Solomon* was crowned.

The Monaſtery of the Georgians.

A little farther in the Valley is a Monaſtery of *Georgians*, which is painted after the *Greek* Faſhion from the Top to the Bottom. Near to the high Altar there is a Hole cover'd with Silver, where are always hanging ten Silver Lamps, always burning. The Natives ſay, that here was the place where the Cypreſs Tree ſtood, of which the Croſs of *Jeſus Chriſt* was made.

The Church of the Holy Croſs.

When we were about an hours Journey from *Jeruſalem*, we met with the Church of the Holy Croſs, which is a very neat One, and in poſſeſſion of the *Greeks*. They there likewiſe ſhew the place where the Wood of the Croſs of *Jeſus Chriſt* was cut, as alſo a ſmall Croſs made of the ſame Wood.

The Houſe and Sepulcher of the Maccabees.

At a little diſtance from thence we ſaw upon a very high Hill the place where the *Maccabees* ly buried, and the Ruins of their Houſe. Of theſe Burying Places, there are ſtill ſeven Arches remaining, under which the Bodies were laid. If you have a Mind to know how magnificent they were, you need only read *Macc. Book* 1. *Ch.* 13. *V.* 25,26,&c. where it is ſaid, *Then ſent* Simon, *and took the Bones of his Brother* Jonathan, *and buried them in* Modin *the City of his Fathers. And all* Iſrael *made great Lamentation for him, and bewaild him many days.* Simon *alſo built a Monument upon the Sepulcher of his Father and his Brethren, and rais'd it aloft to the ſight, with hewn Stone behind and before. Moreover he ſet up ſeven Pyramids, one againſt another, for his Father and his Mother and his four Brethren. And in theſe he made cunning Devices, about the which he ſet great Pillars, and upon the Pillars he made all their Armour for a perpetual Memory, and by the Armour Ships carved, that they might be ſeen of all that ſail on the Sea. This is the Sepulcher which he made at* Modin, *and it ſtandeth yet unto this day.*

S. John's Village.

Then we reach'd to S. *John*'s Village. In the place where that holy Man was born is a Cave cut out of the Rock, upon which a Church was built, call'd S. *Johns*, belonging to the *Franciſcans*. This Village is inhabited by the *Arabs*, and appears juſt as it is repreſented N. 126. The little Dome to be ſeen there, belongs to the Church abovemention'd, and the Ruins on the top of the Hill are thoſe of the Sepulchers of the *Maccabees*. All about this Mountain of *Judea* is very ſtony and difficult of acceſs.

The Place where the Virg. Mary went to viſit her Couſen Elizabeth.

As we went on our Journey we arrived to the place where the Virgin *Mary* went to viſit her Couſen *Elizabeth*. There are ſtill to be ſeen the Remains of a large Edifice, repreſented N. 127. Suppoſed to have been a Church built by *Helena* the Mother of *Conſtantine*, to eternize her Memory.

Deſcending ſome Hundreds of Paces on the right hand we came to a very fine Well, whoſe Waters fall from the Neighbouring Hills.

After this we turn'd towards *Modin*, which is ſituated upon a very high Hill. It was anciently a Conſiderable place, but at preſent is no more than a Village, as are almoſt all the places mention'd in holy Writ. This is repreſented N. 128.

Afterwards



The Deſert of S. John the Baptiſt.

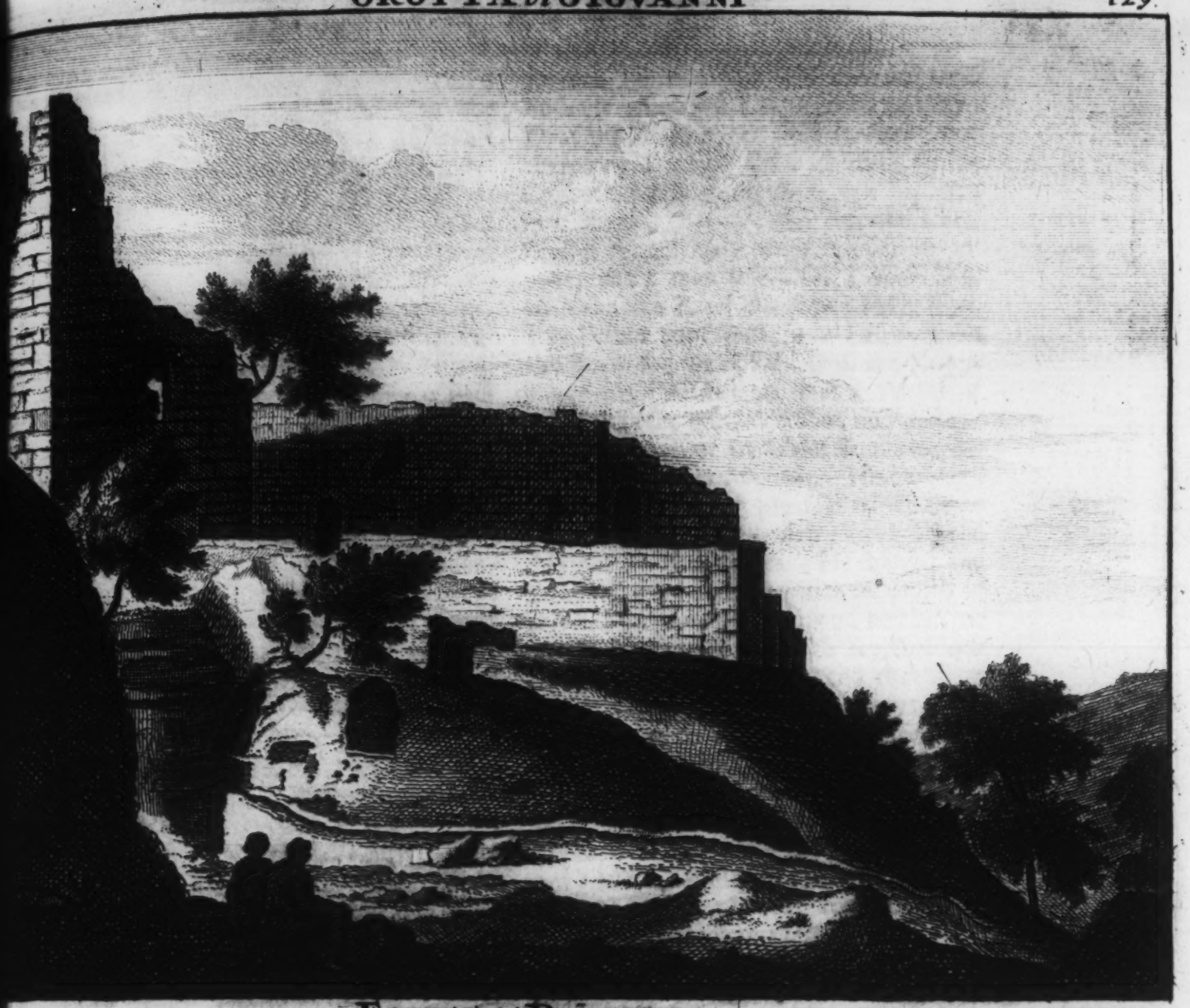
Afterwards we came to the Wilderneſs of S. *John the Baptiſt*, and from thence to a Cave whither they ſay, tho' contrary to the Teſtimony of Scripture, that *Elizabeth* carry'd her Son to protect him from the fury of *Herod*. This Cave or Grott is cut out of the Rock upon the Brow of a Hill, below which is a very ſtony Valley. It has two holes like Windows on each ſide, one under a Tree that Grows in the Wall, as may be ſeen in the Copper-Plate N. 129. There is to be ſeen in one place, a ſort of a Bed cut out of the Rock, on which they ſay that this holy Man repoſed himſelf. On one ſide of the Cave runs a Rivulet whoſe Water is received into a Round Baſin cut out of the Rock, and rais'd a little above the Ground, from whence it runs to the foot of the Hill. Above the Cave there are ſtill ſome Remains of a large Building, which ſeems to have been a Monaſtery. Since it was Dinner time we made a Halt juſt by this Stream the Water whereof is very Good : It was at the place where you ſee two Monks repreſented.

After this we came to the Plain where *David* ſlew the Giant *Goliath*. 'Tis a place which is to be ſeen from afar, and runs between two Hills.

Near to this at the bottom of the Mountain of *Judea* we came to the Fountain near which *Philip* baptized the Eunuch who belong'd to Queen *Candace*. It is repreſented N. 130. The Water was excellent, and we drank of it very heartily. It flows about half way up the Wall through a half Oval like a Niche, falling afterwards upon a Semicircular Stone in the Nature of a Ciſtern, and from thence upon the ground. The Baſin of the Fountain is compos'd of ſeveral large Stones. Behind it are ſtill to be ſeen large Ruins of a Church built by the Empreſs *Helena*. When the Children of *Iſrael* were encamped in the Wilderneſs of *Paran*, as it is related *Numbers* 13. *Moſes* was order'd by God to take a Man out of each Tribe, and to ſend them into the Promiſed Land in order to ſpy and diſcover what was the Nature and Quality of the Country. Where after they had cut down a Cluſter of Grapes in the Valley of *Eſhcol*, they carried it between two into the Camp. To ſay whereabouts the Valley of *Eſchol* is, all others have found to be very difficult, but 'tis no ſuch difficulty to thoſe Good Fathers, who can tell you not only where this Valley is, but point out hard by this Fountain the very place where this wonderful Cluſter of Grapes was cut off.

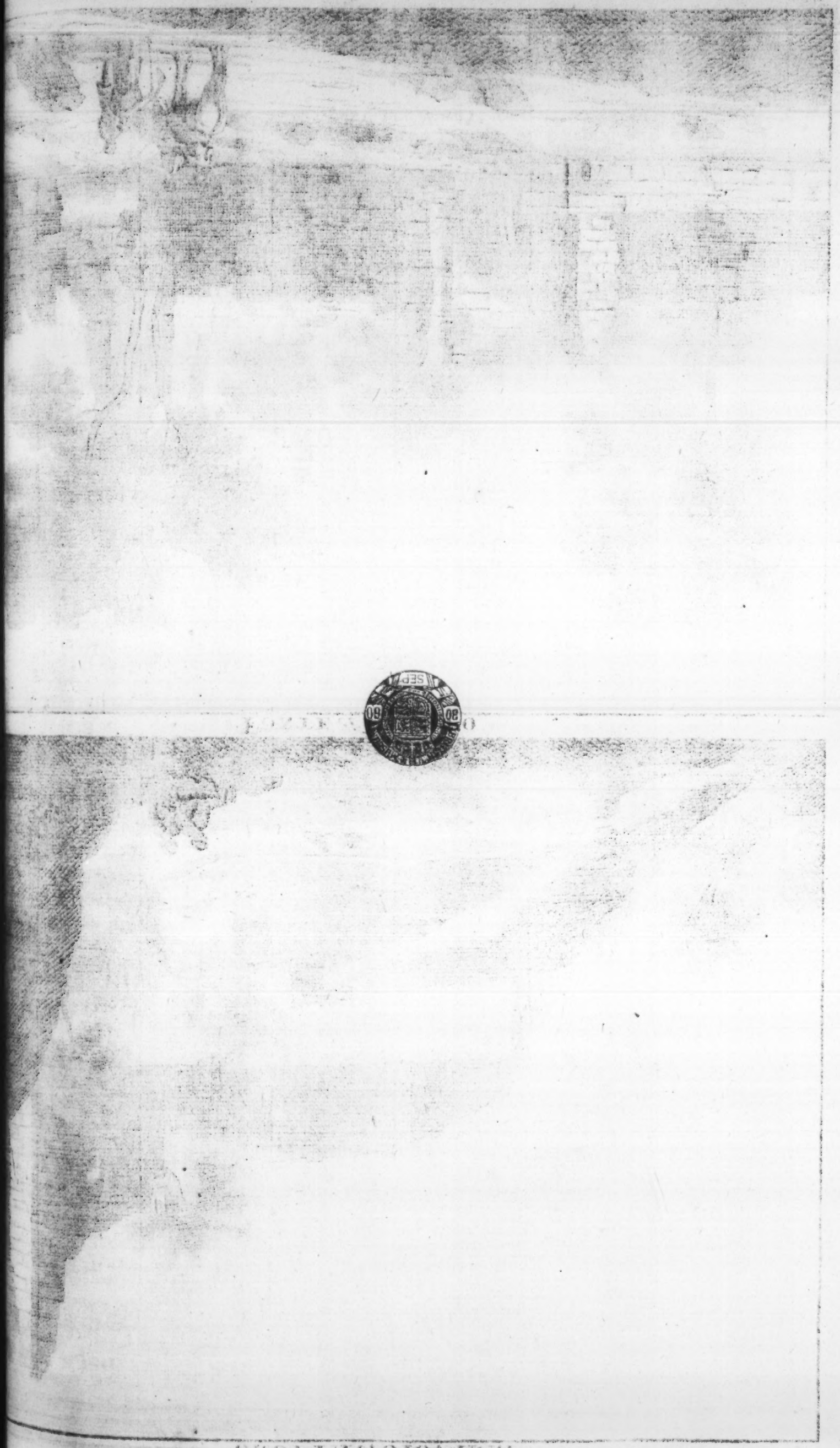
Afterwards we paſs'd by the place where were the fifty Pillars that are to be ſeen in the Church at *Bethlehem*, and which were cut out of the Mountain. The Prints of them are ſtill to be ſeen in the Rock from whence they were cut out of the ſolid Stone with a Hammer and Chizel.

Next



FONTE di PHILIPPO





Plain nna-

Next we came to the Borough call'd *Berrieta*, near which is to be ſeen the Plain of *Sennacherib*, deriving its Name from the Army of *Sennacherib*'s being defeated in one Night by an Angel, as 'tis related *Iſa.* 37. 36. where the Prophet tells us, *That the Angel of the Lord went forth, and ſmote in the Camp of the Aſſyrians an hundred and fourſcore and five thouſand, and when they aroſe early in the morning, behold they were all dead Corpſes. So* Sennacherib *King of* Aſſyria *departed, and went and returned*, &c.

Au- Ar- at le-

When we had got a little farther we arrived at *Bethlehem* about an Hour before Sun-ſet. I went firſt of all to S. *Catherines* Church in poſſeſſion of the *Greeks*, where I ſaw the fifty Pillars abovementioned. In going down Eighteen Steps under the Church we came into a Grott or Cave, where they ſhew'd us (at leaſt they pretended to ſhew us) the place where *Jeſus Chriſt* was Born, the place where the Virgin *Mary* laid him in a Manger, and that where the three Kings worſhipped him. I ſaid they pretend this, for the *Greeks* who have a Chappel by, pretend to have the true place where theſe things happened. There is alſo to be ſeen a Stone on which the Virgin *Mary* ſat when the Kings worſhipped her Son *Jeſus* at his Birth. This Cave is cut out of the ſolid Rock, and is ſo large and high, that one can eaſily walk in it. There did we likewiſe ſee an Altar which they call S. *Joſeph*'s, and the Sepulcher of the Innocents, ſo called becauſe ſeveral little Infants with their Mothers, who were hid there, were put to Death and buried in that Place.

lace e Je- Chriſt born.

Au- s Ci- Recep- in the naſtery Beth- m.

After this I went to the Monaſtery, where I was received very Civilly and Kindly by the moſt Reverend Father, upon the Account of a Letter of Recommendation which I had from Monſieur *Lub*, for whom this Father Superiour as well as the Father Sollicitor *Paulus à Mulonico* who was at *Jeruſalem*, had a great eſteem; becauſe Monſieur *Lub* had for ſeveral Years perform'd the Office of Sollicitor for the Monaſtery of *Rama*. There were likewiſe ſeveral Monks with whom I had been acquainted in *Egypt*, and to whom I had been ſerviceable, who endeavour'd to make their Acknowledgments to me there as well as at *Jeruſalem*. Nay, the Father Superiour was ſo Civil as to offer me a Lodging in the Monaſtery for ſix Months together without coſting me a Farthing, becauſe before I arrived he was inform'd that my chief buſineſs wherever I went, was to take a Draught of what was moſt Curious, and therefore I might do a pleaſure to the Convent by ſhewing them my Deſigns. In a word, they treated me there as a Perſon whom they were willing to honour, and I may ſafely ſay I never met with the like Kind Uſage in a Monaſtery. The Father Superiour, who had as great an Eſteem for me as for any of the Monks under his Juriſdiction, was a Perſon of great Worth, born at *Milan*, and deſcended from one of its Chief Families, his Name was *Petrus Marinus*. His Converſation was grave and pleaſant which made him eſteem'd by all Men, even by the *Mahometans* themſelves. He ſhewed me three ſmall Chambers which he cauſed to be built for the Pilgrims, and he told me that he was very ſorry to ſee that our Lodging was ſo ſcanty, and that ſince, he was to go away within a ſhort time, he would very willingly have ſeen this Work finiſh'd, on which he had beſtow'd ſo much Coſt. And in truth Building is very Chargeable in this Place, for the *Turks* will not allow of it, unleſs they can have a Golden Preſent for leave, without which not the leaſt favour is to be expected from them as to Building and Repairs.

The caſe is the ſame with reſpect to the Permiſſion they give of reſiding at *Jeruſalem* and in the *Holy Land*, and for the Liberty they allow of going to viſit the holy Places. This coſts the Monks larger Sums than can be imagin'd; and 'tis certain that if the King of *Spain* did not furniſh them with Money, they could not live long in this Place. Some Years ago, that Prince ſent a Solicitor from *Jeruſalem* to *Conſtantinople*, whom I ſaw the time I was there. He had orders, in caſe he could procure the Keeping of the Holy Sepulcher to be in the hands of the *Latin* Monks, to offer Three hundred thouſand Crowns, and if there was any likelihood of ſucceeding, not to ſtick at the other Hundred thouſand. But this could not be obtain'd, becauſe the *Greeks* who are the Natural Subjects of the Grand Signior obſtructed the Deſign, by means of a Certain Summ of Money which they laid down, and which they had much ado to get up by reaſon of their great Poverty. Thus they ſupplanted the *Latins*, and ſucceeded ſo well, that at preſent none but they can ſay Maſs in that Place.

CHAP. LI.

The Author's Journey to the Sealed Fountain. *A Deſcription of ſeveral other holy Places as well at* Bethlehem *as the Parts thereabouts. The Manner of making the* Jeruſalem *Mark on the Arm.*

S. *George's* Church.

ON the 24th of *October* by ſeven in the morning I went out of the Monaſtery of *Bethlehem*, in the Company of two Monks and two Drogemans in order to go ſee the *Fons Signatus*, or *Sealed Fountain*. After one hours travel we came to *S. George's* Church, where I ſaw two Iron Chains, with which that Saint was anciently tied, from whence they have ever ſince retain'd ſuch a Virtue (if the Natives as well *Turks*, *Arabs*, and *Chriſtians* be to be credited therein) as infallibly to cure all thoſe who are diſturb'd in their Minds, or labour under any other Diſtemper, provided they only ſuffer themſelves to be tyed with them. When I went to ſee them, there was an *Arabian* faſtned to One of thoſe Chains. I ask'd him what Diſtemper it was he was troubled with, he anſwer'd, with the Gravel in the Kidneys. This Church ſtands in a fine Open Country where a great deal of Wheat grows.

Fons ſignatus, *or the* Sealed Fountain.

Leaving it on the Right hand, we travel'd a great way, and at laſt came to the *Sealed Fountain*. Hard by is a Caſtle built by the *Turks* a great while ago, where the Caravans which come from *Hebron* are obliged to pay the *Caffares* or Cuſtomary Tribute. The pilgrims muſt likewiſe give each man his penny to ſee the Fountain. I was let down into it through a very Narrow paſſage, which One of a greater Bulk could never have been able to have went through. When we were at the Bottom, we found our ſelves in a Grott, on the right ſide of which we ſaw three Large Holes, which receive the Water that falls from the Mountain acroſs the Rocks. From thence it runs through the Grott into a Canal or little River cut out of the Rock to convey it into the Water-houſes. We found no Water in the place, which gave me an Oportunity of entring the Canal, where I advanced ſeveral Paces Stouping a little, for 'tis broad and high enough for a Man to Walk in.

After I was got out thence and had reaſcended I went to ſee the Water-houſes which are about an hundred Paces from thence: They are three in Number, being all cut out of the Rock. I took the Pains to meaſure them all, and found the firſt which receives the Water from the aboveſaid Canal, to be three hundred and forty foot long, and a hundred ninety ſix foot broad. I could not take the meaſure of the Depth, becauſe there was too much Water in it, and by misfortune I had not taken any String along with me. They told me that it was the Deepeſt of all the Three. When this Water-houſe is almoſt full, the Water runs to the Second by a Canal much like the former. This Second Water-houſe is a little lower than the firſt, the Ground gradually declining; It is an hundred and Ninety Paces Long, an hundred and fifteen Broad, and ſixty Deep. When we deſcended directly on one ſide, we met with ſome Steps cut out of the Rock to go down by. This Water-houſe was dry, and had likewiſe a Canal at the End of it, by which the Water diſcharges it ſelf into the third Water-Houſe; which was two hundred and thirty eight Paces long, and ninety four Paces broad, and forty eight Paces deep, comprehending the Water, which was of about four foot depth. The Proſpect of theſe Water-houſes is repreſented N. 131. ſuch as I deſign'd it from the Top of a high hill, which is near to the Place. The Caſtle is markd with the Letter *A.* the firſt Water-houſe with the Letter *B*, the Second with *C.* and the Third with *D.*

I likewiſe took another draught of it from another Place; it repreſents the Hills, and Trees, and one of thoſe Water-houſes, markd with the Letter *E.* ſuch as they appeard when I viewd them from that Place. This is repreſented N. 132. The third Water-houſe diſcharges its water in a Canal or Aqueduct, which is level with the ground, and runs as far as *Jeruſalem.* Tis ſuppoſed that this Work was done by *Solomon*, and ſome are of Opinion, that he alludes to this, when he ſays in the Canticles, Ch. 4. v. 12. *Thou art a Garden incloſed, a ſpring ſhut up, a fountain ſealed.* But I cannot tell how to be of their Mind, ſince I do not perceive the leaſt probability for it.

The Aqueduct of Sealed Fountain.

After we had taken a View of theſe Water-houſes, we got again on Horſe-back, and travelled along the Aqueduct, which, as we ſaid before, reaches as far as *Jeruſalem.* I perceiv'd it to be broken in ſeveral Places, which is done by the *Arabs*, who travelling that road make holes







FONTE SIGNATO



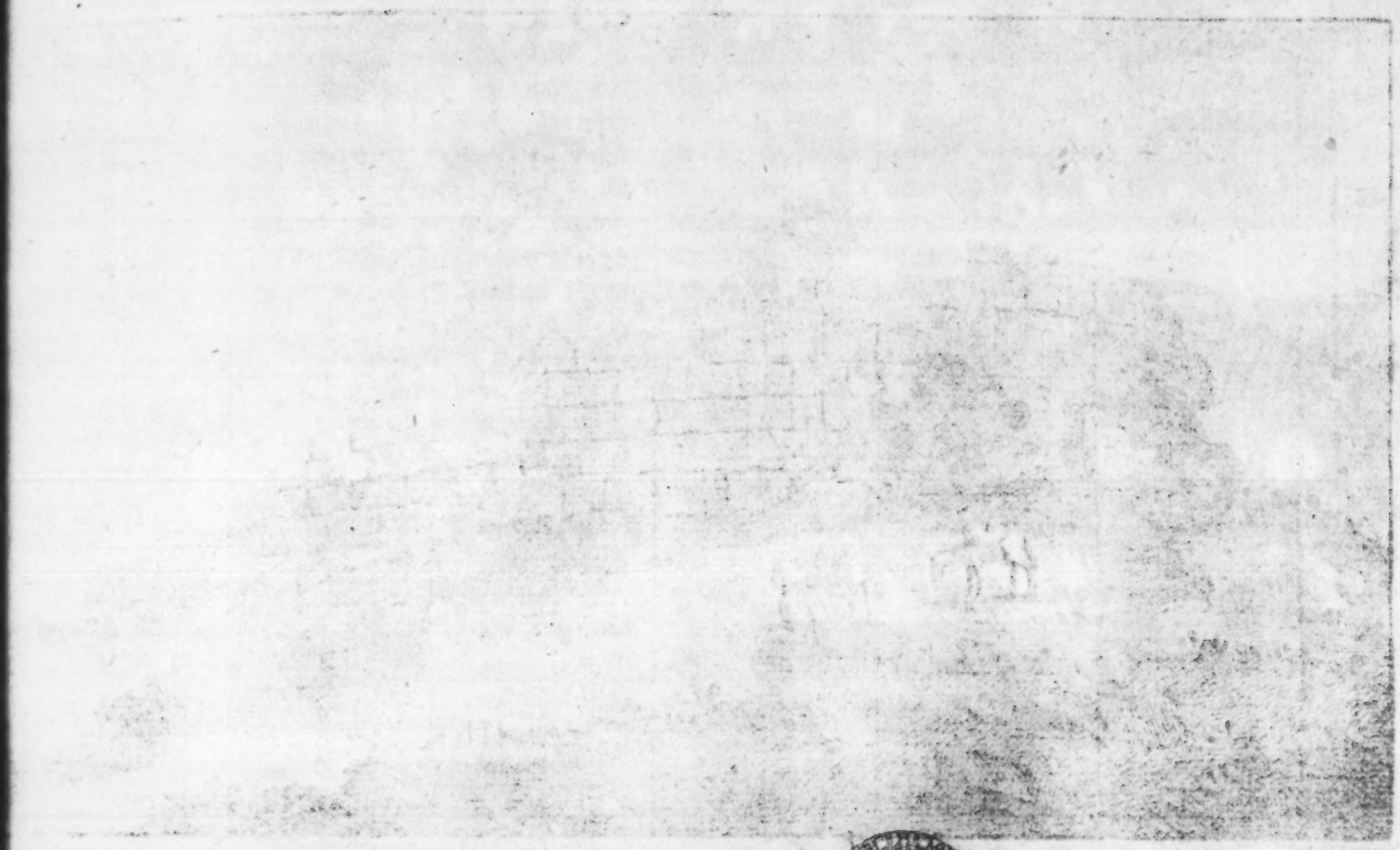
GROTTA di DAVIDI 133



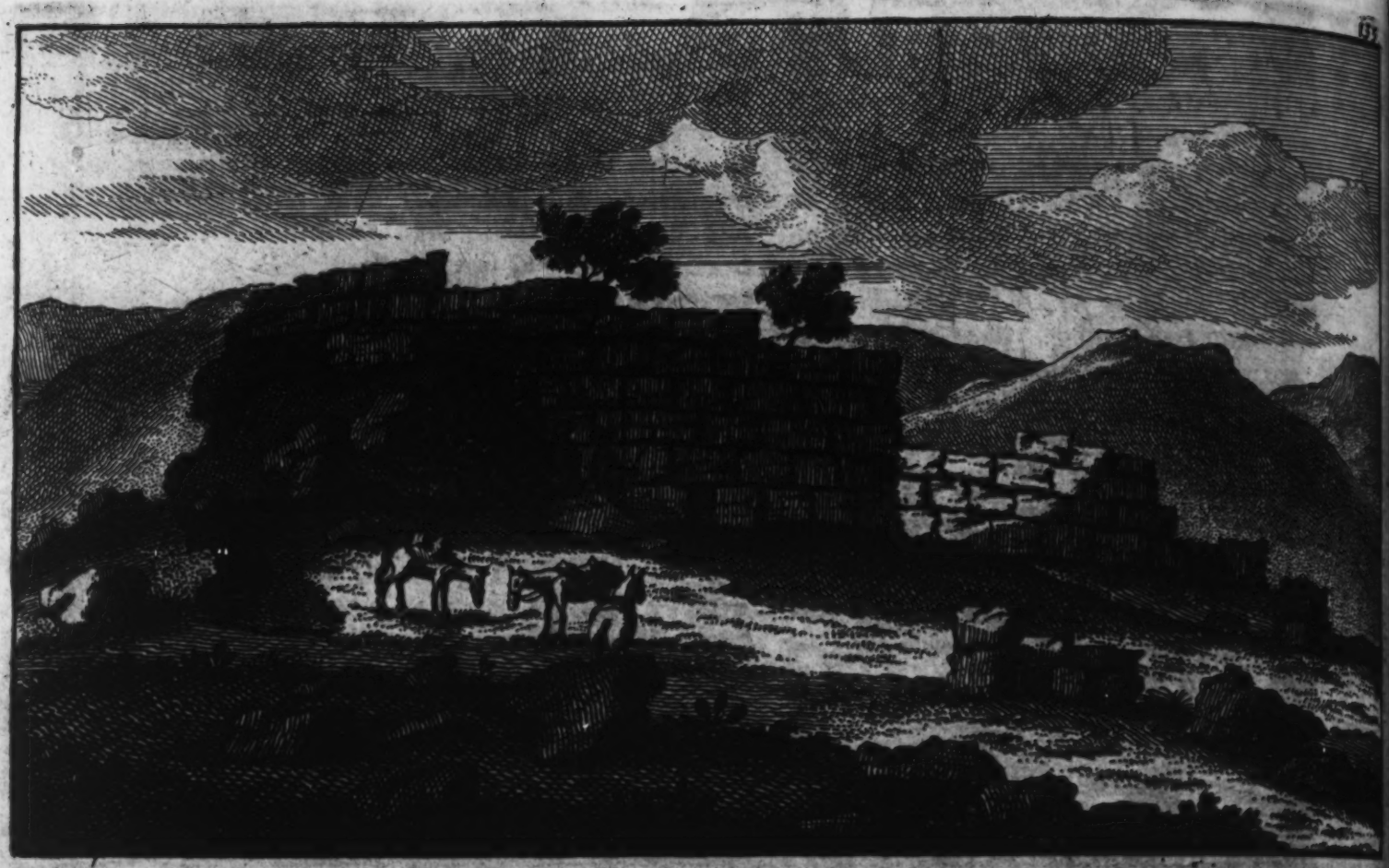


ROVINE d'ENGADDI 134





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holes to come at the Water. This doubtleſs will one day be a means of damming it up, by the Stones which they break, and which fall into it by degrees.

His Return to Bethlehem. The Proceſſion in S. Catherine's Church.

Continuing our Journey along the Hill, we return'd to *Bethlehem* where we arriv'd at two in the Afternoon. In the Evening I aſſiſted, according to the Cuſtom of *Pilgrims*, at the Service which was perform'd in S. *Catherine*'s Church; after which we went in Proceſſion each with a lighted Taper in his hand, into the Church which is in the Cave abovementioned. The firſt Ceremonies were made at the Altar which is erected there in memory of the Birth of our Lord; afterwards at S. *Joſeph*'s Altar, then at the Sepulcher of the holy Innocents, at the Tomb of S. *Euſebius* Abbot of *Bethlehem*, and Diſciple to S. *Jerome*; after this at the Tomb of *Paula* and her Daughter *Euſtochium*, two *Roman* Ladies; then at the Sepulcher of S. *Jerom*, and laſtly at the Altar, which is in the place, where 'tis ſaid that holy Father tranſlated the Bible out of *Hebrew* into *Latin*. When all was over, we reaſcended into the Church, and return'd to the Convent.

The Cave of David and Saul.

The next day by ſeven a clock in the Morning, I went again out of the Monaſtery in the ſame Company, as the day before, in order to viſit ſome other Places which lay without *Bethlehem*. The firſt Place I came to, after I had travelled a pretty Way, was the Cave where *David* cut off the Skirt of *Saul*'s Robe, as 'tis related 1 *Sam.* 24. 1, 2, &c. *Behold*, David *is in the Wilderneſs of* Engedi. *Then* Saul *took three thouſand choſen men out of all* Iſrael, *and went to ſeek* David *and his Men upon the Rocks of the Wild Goats. And he came to the Sheep-coats by the Way, where was a Cave, and* Saul *went in to cover his feet: and* David *and his Men remained in the Sides of the Cave. And the Men of* David *ſaid unto him, Behold, the day of which the Lord ſaid unto thee, Behold, I will deliver thine Enemy into thine hand, that thou may'ſt do unto him as it ſhall ſeem good unto thee. Then* David *aroſe, and cut off the Skirt of* Saul's *Robe privily*, &c. This Cave is on the Top of a very high Hill, and is extreamly dark. I brake off a Piece of it to keep by me; There are a great many Flint-ſtones, as are moſt of thoſe that are to be met with in that Hill. The Proſpect of this place is is repreſented N. 133. I drew it in great haſte, becauſe we perceived at the bottom of the Hill ſome *Arabs*, who had made a halt, and were pitching their Tents in that place. This put us upon making all the Speed we could, for fear they ſhould diſcover us, and got again upon our Horſes which we left at the Cave's Mouth.

The Ruins of Engedi.

There are ſtill to be ſeen on this Hill the Foundations of the City of *Engedi*, ſo famous for its being often Mention'd in holy Writ. There is nothing remaining but the Ruins, and ſome Pieces of Stones and Rubbiſh. This is repreſented N. 134. Where is likewiſe to be ſeen at a Diſtance through the Hills, part of the Dead Sea.

The Mountain of the French.

From thence I had a deſire of going to ſee *the Mountain of the French*, which is at ſome diſtance from it, and which is ſcarce ever Viſited by the Pilgrims. 'Tis the higheſt of any in thoſe Parts. In going thither I met with ſome Ruins upon a Hill that is hard by it; which they ſay are the Remains of the City of *Tekoah*, where the Father of the Prophet *Habakkuk*, and the Prophet *Amos* were born. As to the Mountain of the *French*, it is very rugged and ſteep, and one can hardly get up it, but by Climbing. I found on the Top ſome Ruins of the Caſtle or Fort where the *French* defended themſelves for forty Years againſt the Infidels, after they had loſt the City of *Jeruſalem*. Theſe Remains are of very large Stones, ſuch as you may ſee them Repreſented with ſome Caves N. 135. Below on one ſide of the Hill is ſtill to be ſeen their Fiſh-Pond with a Fountain in the Middle, but at that time there was no Water in it.

The Place where the Birth of J. Chriſt was proclaim'd to the Shepherds.

After this we return'd with all ſpeed, and being come near to *Bethlehem*, we went to ſee the Place where the Angels inform'd the Shepherds of our Saviour's Birth, according to that of S. *Luke* Ch. 2. V. 8, &c. *And there were in the ſame Country Shepherds abiding in the Field, keeping watch over their Flock by night. And lo the Angel of the Lord came upon them, and the Glory of the Lord ſhone round about them, and they were ſore afraid. And the Angel ſaid unto them, fear not; for behold I bring you good tidings of great joy, which ſhall be to all People. For unto you is born this day, in the City of* David, *a Saviour which is* Chriſt *the Lord*, &c. There is nothing to be ſeen at preſent but a Heap of Stones piled upon one another in the Nature of a Wall, in the midſt of which is a Paſſage or ſort of Hole thro' which the Monks ſometimes go to pay their Devotions. The Place is an Open Field, where there are a great many Olive Trees, as is to be ſeen N. 136.

The Village of the Shepherds.

Near to this Place of the Annunciation of our Saviour's Birth, is a ſmall Village, call'd *the Village of the Shepherds*, beſides it is hardly inhabited by any other Perſons, becauſe this Country is very fertile. They ſtill ſhew you a Water-houſe, where the Virgin *Mary* (as they ſay) ſpending one day, was a-thirſt, and there-

therefore ask'd leave of the Country-men to drink ſome of the Water; and that the Peaſants anſwering that there was no water within, the Water immediately roſe to the very Top, and fell down again to the Bottom, when the Virgin had quench'd her thirſt.

Joſeph's Houſe. In theſe Parts about *Bethlehem*, we likewiſe ſaw the Ruins of the Houſe where *Joſeph* dwelt, when the Angel came to admoniſh him to flee into *Egypt* with the Child *Jeſus* and his Mother, as 'tis related *Matt.* 2. 13. *Behold the Angel of the Lord appeared to* Joſeph *in a Dream, ſaying, Ariſe, and take the young Child and his Mother, and flee into* Egypt, *and be thou there until I bring thee Word: for* Herod *will ſeek the Young Child to deſtroy him*, &c.

The Virgin Mary's Cave. Afterwards we entred into a Cave, which is near to *Bethlehem*, where they ſay, tho' no mention is made thereof in Scripture, the Virgin *Mary* hid her ſelf with her Son *Jeſus*, to avoid the Cruelty of *Herod*, whilſt *Joſeph* was taken up in making Proviſions for the Journey. 'Tis reported upon the Credit of Tradition, and many there are who believe it as a manifeſt Truth, that the Virgin being there and much concern'd how ſhe ſhould Suckle her Son, the Milk came in ſuch Plenty from her Breaſts, that ſome Drops of it fell upon the Ground: from whence it came to paſs that the Stone which was whitened therewith (the Colour which it keeps to this day, tho' I dare not ſay it proceeded from thence) retains the Virtue of reſtoring to Women the Power of Suckling their Children, when they have loſt it, by only taking a little of this Stone after it has been ground to Powder. For this reaſon it is, that at *Jeruſalem* they waſh a great many Pieces of that Stone, and afterwards clap the Seal of that City upon them, to ſend them over all *Europe*, and to ſeveral other Parts. For not only the *Chriſtians* are of that Opinion, but likewiſe the *Turks* and *Arabs*. When I was at *Venice*, A Phyſician, one of my Friends, beg'd a little of me to give to a certain Young Woman. I gave him ſome of that which I had brought along with me from that Cave, but cannot tell what the Event of it was. However, If any one will try the Experiment, I have ſtill ſome of it by me at their Service, if they think fit to make uſe of it, and have Faith enough to believe that it will work a Cure. This Grott or Cave is very large, and almoſt Circular, cut out of the Rock, and furniſh'd with an Altar, on which the *Latin* Prieſts come ſometimes to ſay Maſs.

St. Jerome's School. When we came out of this Grott, we return'd to *Bethlehem* at about two in the Afternoon, where I went to ſee S. *Jerome's School*. 'Tis a large place ſupported with ſeveral Pillars, within the Incloſure of the Convent, and before the Church.

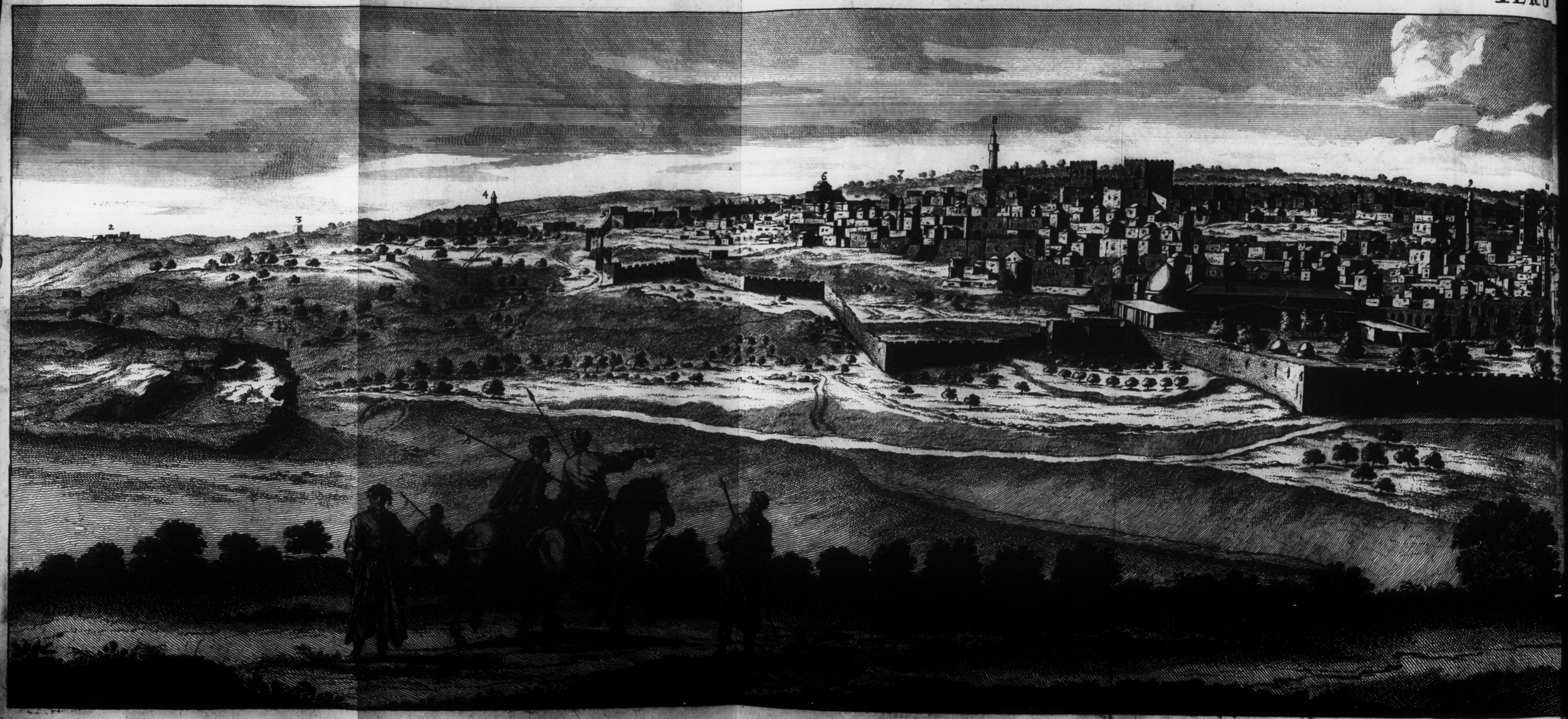
The Author's Draught of Bethlehem. Whereas I was not willing to loſe the oportunity of taking a Draught of this Place ſo noted in Scripture, I ſet about it *Octob.* 26. placing my ſelf for that purpoſe in a very advantageous Place. The ſame day I viſited a ſecond time the Place of our Saviour's Birth, and on the Morrow I made an End of my Draught of *Bethlehem*. 'Tis at preſent only a pitiful Town, which is here mark'd with the Letter *L*. Its Houſes are ſmall and ill-built, inhabited by *Arabs*, *Greeks* and ſome few other *Chriſtians*. Anciently it was a City of the Tribe of *Judah*, but yet of no great Importance, as may eaſily be perceived by thoſe Words of *Micah*, Ch. 5. V. 2. *But thou*, Bethlehem Ephratah, *though thou be little among the Thouſands of* Judah, *yet out of thee ſhall he come forth unto me, that is to be Ruler in* Iſrael: *whoſe goings forth have been from old, from everlaſting.* And in the Goſpel according to S. *John*, it is call'd only a Town; *Hath not the Scripture ſaid, That Chriſt cometh of the Seed of* David, *and out of the Town of* Bethlehem, *where* David *was?* Ch. 7. V. 42. It was call'd *Bethlehem* of *Judah* to diſtinguiſh it from another *Bethlehem*, which was in the Tribe of *Zabulon* in the lower *Galilee*, as may be ſeen *Joſh.* 19. 15. And in the Goſpel of S. *Matthew*, Ch. 2. 6. *And thou* Bethlehem *in the Land of* Juda, *art not the leaſt among the Princes of* Juda, *for out of thee ſhall come a Governour, that ſhall rule my People* Iſrael. What theſe Words ſeem to ſay of the greatneſs of *Bethlehem* is applied by the Evangeliſt only to our Saviour's Birth, as is evident from the latter part of the Verſe. The *Chriſtians* who reſide there get their Living for the moſt part by making of ſmall Sepulchers, Croſſes, Beads, *&c.* which they ſell to Pilgrims. They likewiſe ſometimes ſell the Model of the Church of the Holy Sepulcher all entire, to thoſe who have Money enough to be at the Charge of it. This is a piece of Workmanſhip which they are very dexterous at, and they can tell how to repreſent this Church very nicely, to which their being continually employ'd about it contributes very much. Some of them are Husbandmen, becauſe the Country is very fruitful. There are likewiſe, as is to be ſeen in the Copper-Plate, a great many Olive-Trees and Vines. The Hill on which it is ſeated is pretty High, and ſtretches out in length from Eaſt to Weſt. The *Latin* Monks have a neat Convent there Mark'd with the

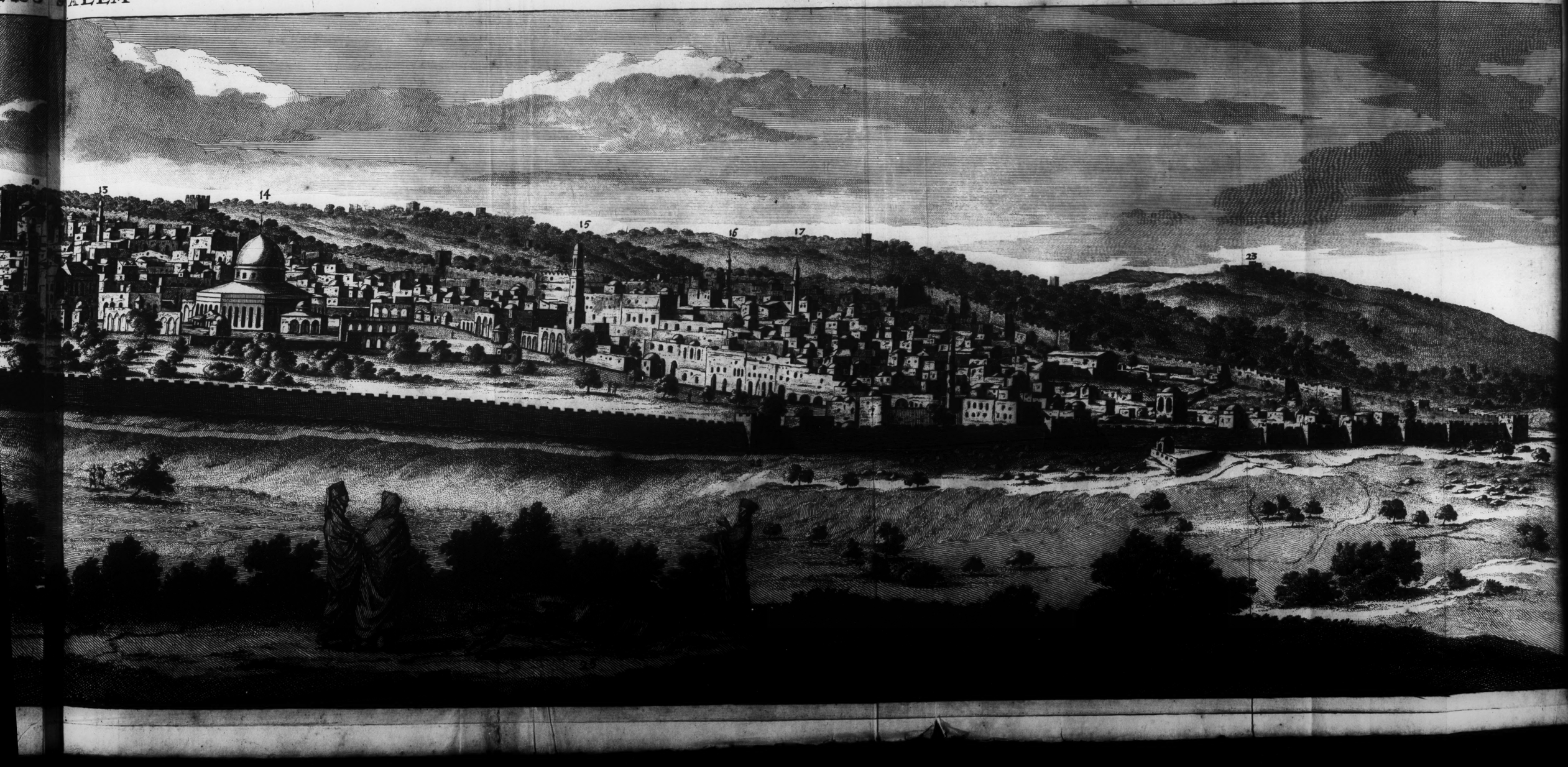
The Preſent State thereof.

The Convent of the Latin Monks.

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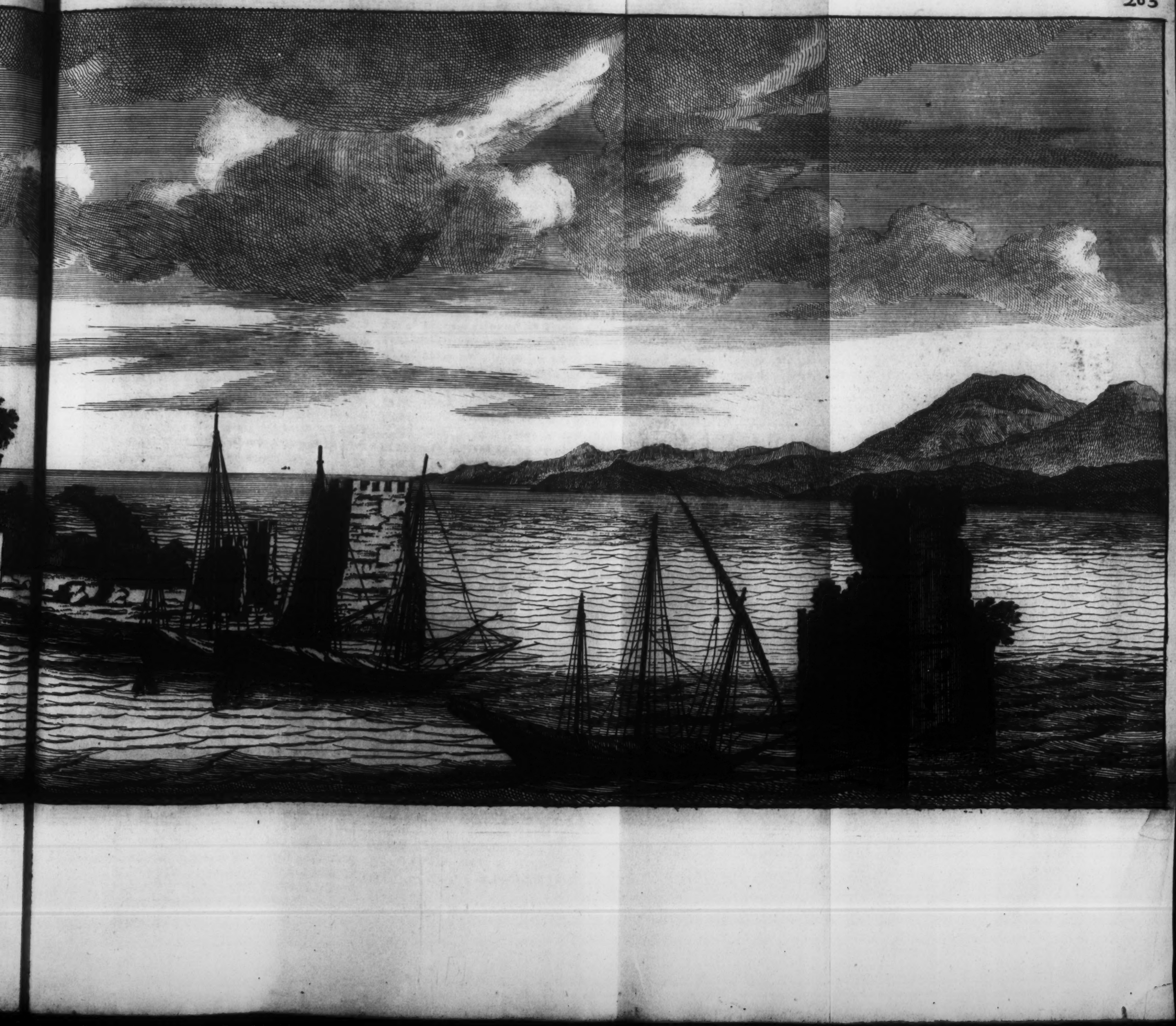


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the ſmart to be inſupportable, and it ſeems to me as if Cupping were more Painful; which I do not ſay of my own Knowledge, having never made uſe of Cupping-Glaſſes; but only from what I have perceived in Others. However this I will add, that if the Impreſſion of theſe Marks be made in any other Part than the Arm, or where the Fleſh is more Tender, and the Senſe more quick, this Operation would not be ſo eaſie. For having the Curioſity of making ſome upon my Breſt, I found that it was no Laughing Matter. Yet I have ſeen ſome Perſons, whether out of pure Devotion, or out of Hypocriſy, I cannot tell, who had thoſe Marks clap'd all over their Breſt, but then a Fever might very well follow, and I queſtion not but that this is the undoubted Conſequence of ſuch a Practice.

CHAP. LII.

The Author's Return from Bethlehem *to* Jeruſalem, *with a Deſcription of the Places and Things which lay in the Road between them.*

The Author Returns to Jeruſalem.

ON the Thirty firſt of *October*, after I had viſited at Pleaſure what was worth ſeeing at *Bethlehem* and the Parts thereabouts; I prepar'd for my return to *Jeruſalem*, and in the Evening took my leave of the moſt Reverend Father, who teſtified a great deal of Affection towards me, and wiſh'd me Succeſs in all my future Undertakings.

Novemb. 1. We ſet out of the Convent by Eight in the Morning, and took our direct Road towards *Jeruſalem*. The firſt thing we met with upon leaving *Bethlehem*, was *David*'s Well, which retains that Name among the Natives to this Day. It is a very large Well with three Mouths, and lies a little out of the Road. 'Tis ſuppos'd that this was the Well, the Water whereof *David* deſir'd to Drink, but would not drink of it after it was brought to him, when he reflected upon the Danger they were expos'd to, who went to fetch it, as it is related, 2 *Sam.* 23. 14, &c. *And David was then in a hold, and the Gariſon of the Philiſtines was then in Bethlehem. And David longed and ſaid, Oh that one would give me drink of the Water of the Well of Bethlehem which is by the Gate! And the three mighty Men broke through the hoſt of the Philiſtines, and drew water out of the Well of Bethlehem, that was by the Gate, and took it, and brought it to David: Nevertheleſs he would not drink thereof, but poured it out unto the Lord. And he ſaid, Be it far from me, O Lord, that I ſhould do this: is not this the Blood of them who went in Jeopardy of their Lives? therefore he would not drink it.* Now according to this Paſſage, this Well is repreſented as being at the Gate of *Bethlehem*; from whence it appears, that tho' the Scripture ſpeaks of *Bethlehem*, as a ſmall Town, yet it was of a greater Extent than 'tis at preſent.

David's *Well.*

After this, hard by the Road, we met with, about a Quarter of a League from *Bethlehem*, the Sepulcher of *Rachel*, mention'd *Gen.* 35. 19, 20. *And Rachel died, and was buried in the Way of Ephrath, which is Bethlehem; and Jacob ſet a Pillar upon her Grave, that is the Pillar of Rachel's Grave unto this day.* This Sepulcher is cut out of the Vault of a Rock, and cover'd with a Dome ſupported with four ſquare Pillars, or Pieces of Wall, which give a Proſpect into the Sepulcher, as may be ſeen N. 138. There is round about it a little ſquare Wall about three foot high, the Entrance of which is aſcended by three ſmall Steps.

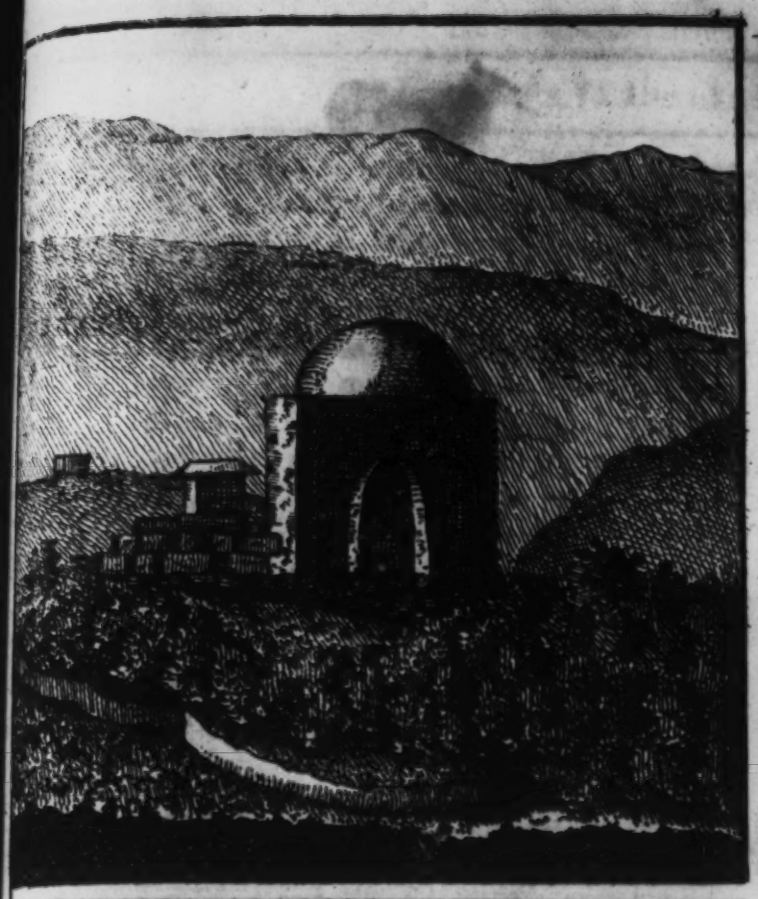
Rachel's *Sepulcher.*

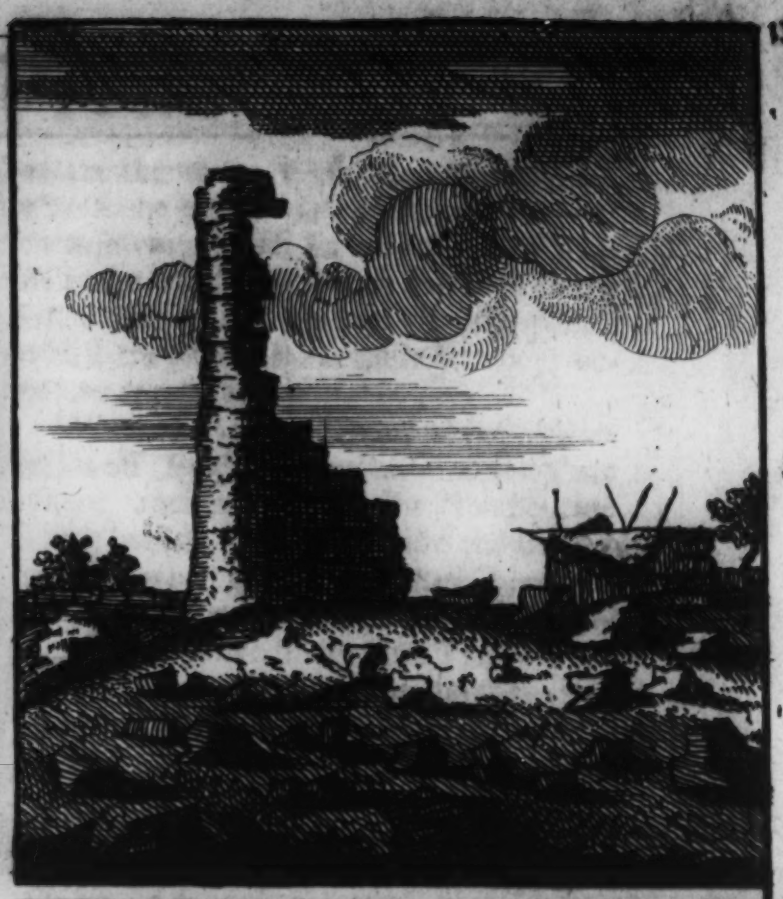
Northward of this Sepulcher, is a piece of Ground call'd by the Natives the *Peaſe Field*, becauſe there are ſmall Stones in it, much like to Peaſe. It is above 200 Pearches in Compaſs, and produces nothing at all. Upon this Subject they tell us the Story of a Miracle, *viz.* That the Virgin *Mary* going one day from *Bethlehem* to *Jeruſalem*, ſaw a Husbandman buſie in ſowing of ſomething in this Field, and ſhe asking him, What he ſowed there? He anſwer'd her, Stones: But this Ruſtical Reply coſt him very dearly, for by the Permiſſion of God, This Seed, which was Peaſe, produced nothing but Stones, which were like to Peaſe, and ever ſince, ſay they, this Field has yielded nothing at all.

The Peaſe Field.

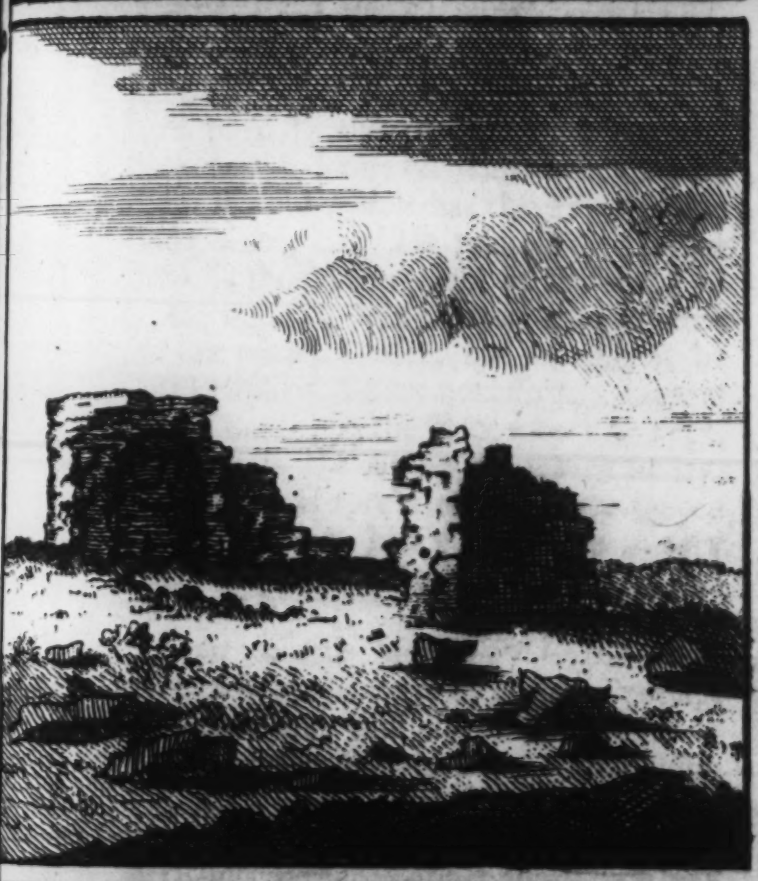
From thence we came to the Patriarch *Jacob*'s Tower, ſaid to be built by him when he return'd out of *Meſopotamia*, where he dwelt three and twenty Years, looking after his Flocks that ranged about in this place. Here it was that his Wife *Rachel* died. This Tower ſtands on an Eminence over againſt the *Peaſe-Field*, towards *Bethlehem*, from whence 'tis counted to be about a Mile diſtant. But at preſent

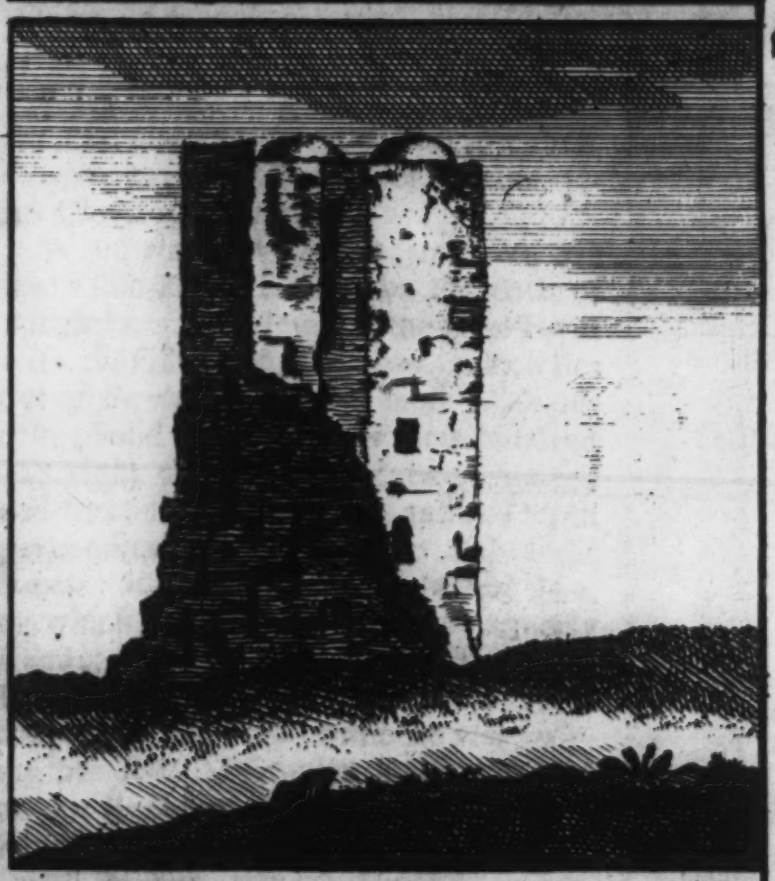
Jacob's *Tower.*





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ſent there is ſo little of it remaining, that one can hardly perceive that there was any Tower, as may be ſeen by the Repreſentation of it in the Copper-Plate, N. 139.

The Ruins of Rama. Round about this Tower are a great many large Stones, and the Foundations of Houſes which were there formerly. The Natives ſay they are the Ruins of the Ancient City of *Rama*, mentioned *Jerem.* 31. 15. *Thus ſaith the Lord, A voice was heard in Ramah, Lamentation and bitter Weeping; Rachel weeping for her Children, refuſed to be Comforted for her Children, becauſe they were not.* The Natives very improperly confound this *Rama* with *Ramatha*, which lies on the Road from *Joppa* to *Jeruſalem*, and which without any Reaſon they call *Rama*.

After this we came half-way between *Bethlehem* and *Jeruſalem*, the *Greeks* have there a Monaſtery dedicated to the Prophet *Elijah*, whom they pretend to have been born in this place. They likewiſe ſhew you a Stone on which they ſay he repos'd, and which has the Print of his Body upon it. 'Tis true indeed, that there is the Reſemblance of the Body of a Man upon it, which looks as if it were cut out with a Chiſel; but whether it be that Prophets, I dare not affirm. Others ſay, That this is the Place where he kept, and this is the Stone on which he lay, when he was forc'd to flee from Queen *Jezebel*. From hence you have a very neat Proſpect both towards *Jeruſalem* and *Bethlehem*.

The Houſe of Habakkuk. Near to this Monaſtery is the place from whence they pretend the Prophet *Habakkuk* was carried by an Angel to *Babylon*, with Proviſion for *Daniel* who was in the Lion's Den. This is a Story taken out of the Supplement to the true Writings of that Prophet, and which may be met with in the *Apocrypha*. There are ſtill ſtanding two pieces of a Wall, the Remains no queſtion of ſome Conſiderable Building, where, if they of the *Romiſh* Church be to be credited, the Prophet *Habakkuk* dwelt formerly, the Repreſentation you have N. 140.

The Well of the 3 Kings. Afterwards upon the Road, we met with a Well which had a ſort of a Mouth, where the three Wiſe Men of the Eaſt, who came to *Jeruſalem* entered to reſt themſelves a little, in which place likewiſe the Star, which they had ſeen in the Eaſt, and which afterwards diſappear'd whilſt they were upon their Journey, began to appear again.

When we were about three *Italian* Miles off *Jeruſalem*, we came to the place where anciently ſtood the Turpentine Tree, which ſtoop'd to ſhade the Bleſſed Virgin, when going from *Bethlehem* into *Jeruſalem* to preſent her Son in the Temple, ſhe ſat down under that Tree.

The Houſe of Simeon. A quarter of a League farther, we came to the Houſe of *Simeon* the Juſt, who holding our Saviour in his Arms, cried out, *Lord, now letteſt thou thy Servant depart in Peace according to thy Word, for mine Eyes have ſeen thy Salvation*, &c. Part of this Houſe is ſtill ſtanding, and appears as 'tis repreſented N. 141.

The Village of the Evil Counſel. From thence we came to the Village of the *Evil Counſel*; ſo called, becauſe there *Caiaphas* gave his Counſel for putting Jeſus Chriſt to Death.

Bathſheba's *Bath.* When we drew near to *Jeruſalem*, we ſaw a Fiſh-Pond, ſaid to be the Bath of *Bathſheba*. 'Tis almoſt of the ſame Form with the Fiſh-Pond of *Solomon*, which lies out of *Bethlehem*, and cut moſt of it out of the Solid Rock. It was three hundred and eight foot long, and two hundred and forty four foot broad, and its Depth perpendicularly is fourſcore and eight Paces. It is at the foot of Mount *Sion*, on which the Houſe of *David* formerly ſtood, exactly over againſt this Fiſh-Pond; ſo that he might eaſily from thence ſee *Bathſheba* whilſt ſhe was waſhing her ſelf. They ſtill ſhew you part of the Rock, to which the Houſe of that King adjoyned; which I have repreſented N. 142.

The Valley of Giants. Juſt by *Bathſheba*'s Bath is to be ſeen the Valley of the *Giants*, who lived in the time of *David*.

Continuing our Journey we return'd to *Jeruſalem* about Noon, ſo that we were four Hours in travelling it, that is as long again as we need, for 'tis reckon'd but two Hours Riding between *Jeruſalem* and *Bethlehem*.

CHAP.

CHAP LIII.

The Author goes to the Mount of Olives, *to take a Draught of* Jeruſalem, *as it appeared on the Out-ſide.*

THE next Day after my Return, being *Sunday*, I reſted my ſelf a little, and went no where at all, but on *Monday* I went to the Mount of *Olives* to take a Draught of the City. The Place I pitch'd upon, was not that where Jeſus Chriſt ſtood when he wept over it; becauſe others who had been there before me had repreſented it from thence. I went therefore a little farther towards the middle of the Mount, that I might take the Draught of the City as much as poſſible on the South-Eaſt. I was in Company with two Monks and a Drogeman, who always attended and took care of me, that I might not be ſeen by any whilſt I was doing it. And to colour the Matter the better, we had always by us a Basket of Proviſions, and we made as though we eat and drank whenever we ſaw any one near us; which frequently happened. I was often forc'd to break off my deſign from time to time, and to adjourn to another day, for fear of any Danger that might have happen'd from the Suſpicion of the *Turks*. The Father Superi ur earneſtly beg'd of me not to take a Draught of the Place, telling me how prejudicial it might prove to the Monaſtery, if the *Turks* were apprehenſive of any ſuch thing. But it was to no purpoſe; I was reſolved upon it, and nothing could deter me. I only promis'd him that I would take care not to be taken in the Fact, and that he might depend upon my Diſcretion, becauſe I knew well enough where I was, and had learn'd Enough to beware of the *Turks*. In ſhort, on the Sixth of *November*, the third of my Work, I made an End of the Draught of *Jeruſalem*.

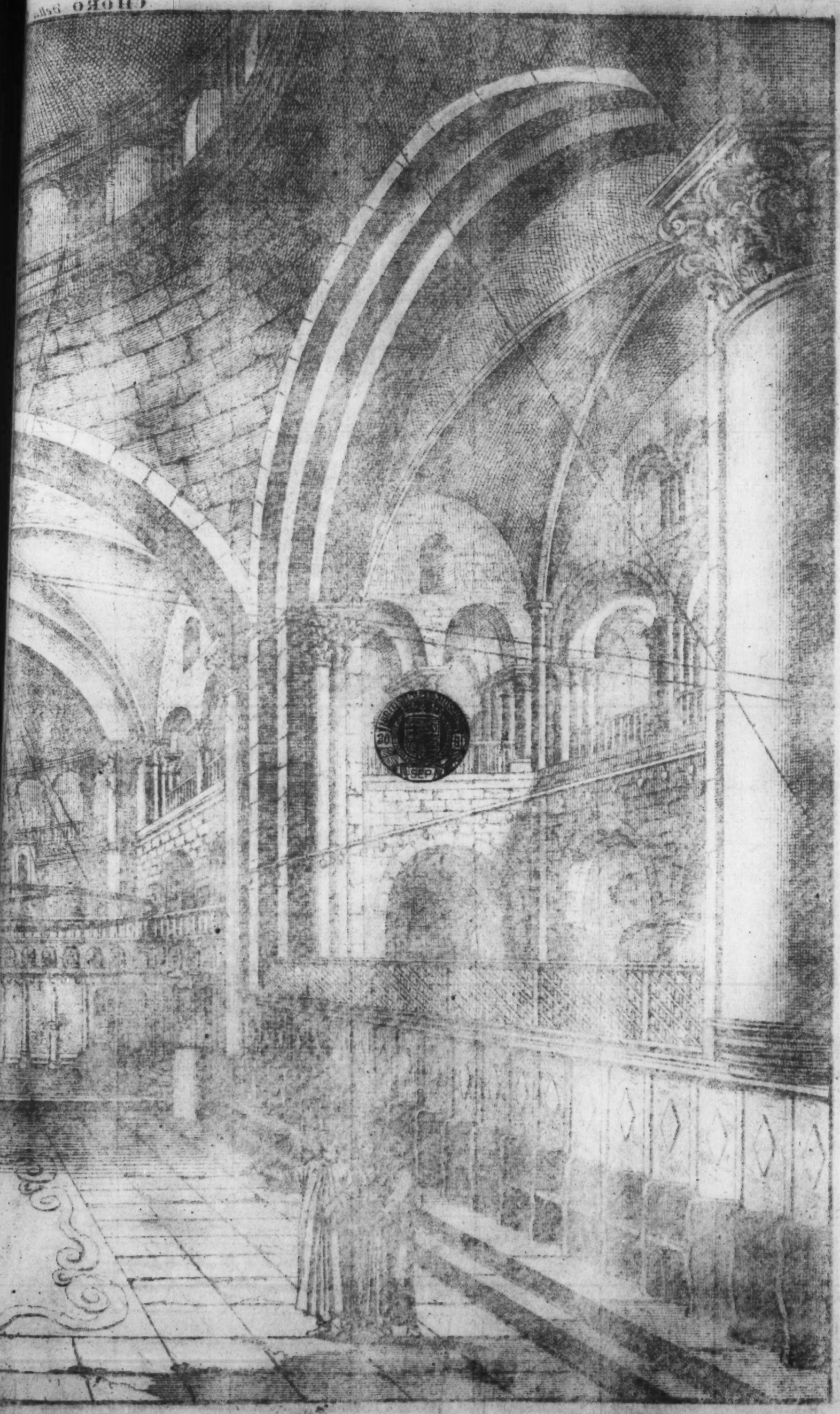
This City appears very Beautiful from that part of the Mount of *Olives*, becauſe there is no other Object to intercept the View, and 'tis ſeen at once with all its Decorations, among which the Moſque which the *Turks* call *Solomon*'s *Temple* makes the Greateſt Show. It appears ſo beautiful, becauſe it is moſt of it lined with Varniſh'd Bricks, which make a great glittering, eſpecially when the Sun ſhines upon it; for then the Top of the Walls, which is of green and blew Bricks, ſhines ſo bright, that one can hardly look upon them. The Moſque is cover'd over with Lead, and ſo is the Dome, on the top of which is a Golden Creſcent. All round are ſeveral Buildings with Piazza's, as are to be ſeen in the Copper-Plate; and the Square in the midſt of which it is Built, is planted with a great many Trees. As for the places to be ſeen from the Part where I took the Draught of the City, they lie in the ſame order I have repreſented them with Figures in the Copper-Plate.

N. 1. repreſents the Borough of *Siloam*.
2. The Borough of the *Evil Counſel*.
3. The Houſe, or Tower of *Simeon*.
4. The Church of the Holy Ghoſt on the Top of Mount *Sion*.
5. *David*'s Gate.
6. The Church of S. *James*.
7. S. *John*'s Church, at preſent a *Turkiſh* Moſque.
8. The Citadel.
9. S. *Peter*'s Church.
10. The Church of the Holy Sepulcher.
11. The Tower of the Cady, juſt by the Judgment Hall.
12. The Church of the Preſentation.
13. The Tower of the Saints of the Holy Sepulcher.
14. *Solomon*'s Temple.
15. The Tower of *Pilate*'s Palace.
16. The Church of S. *John* upon the Hill, at preſent a *Turkiſh* Moſque.
17. The Tower of *Simon* the Phariſee.
18. The Houſe of S. *Ann*.
19. The Tower of *Betheſda*, or the Sheep-Pool.
20. The gilded Gate.
21. St. *Stephen*'s Gate.
22. *Herod*'s Gate.
23. S. *Samuel*'s Church.
24. The Gate of *Damaſcus*.
25. The Mount of *Olives*.



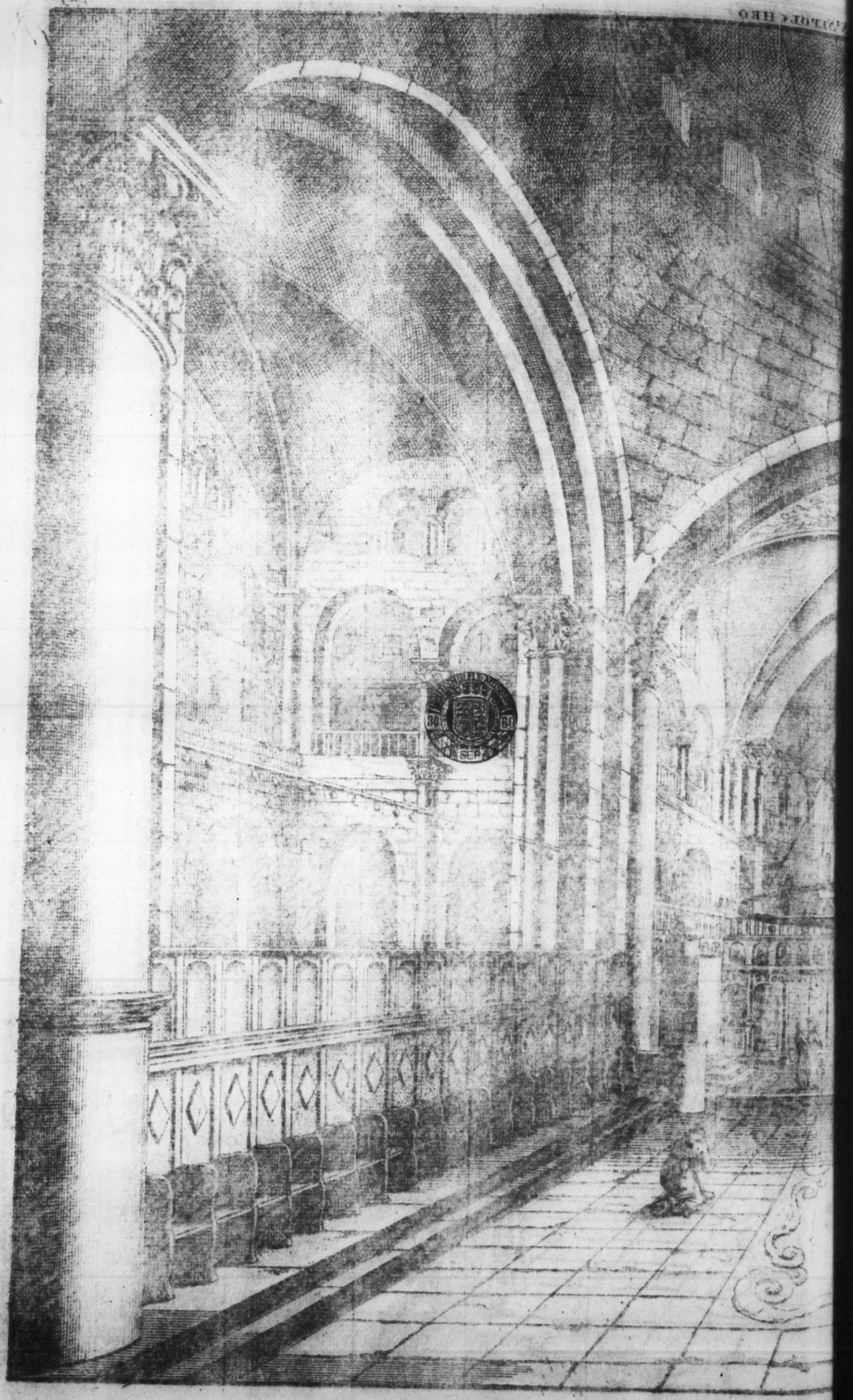


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CHOIR





CHAP. LIV.

The Deſcription of the Church of the holy Sepulcher, with ſome other Paſſages relating thereto.

The Author enters into the Church of the Holy Sepulcher.

ON the 8*th* of *November* they inform'd me, that the Church of the Holy Sepulcher was open, upon which I got my ſelf ready to go in before Night. This happen'd about Four in the Afternoon. The *Greek* Pilgrims then at *Jeruſalem*, were got already into the Church, with their Wives and Children, which occaſion'd a great Confuſion, and this was the greater by reaſon of that little Reſpect which they ſhew in their Exerciſes of Piety. In the Evening the Proceſſion was made according to Cuſtom, at which I was preſent, but ſhall give no deſcription thereof, ſince they who have travell'd into thoſe Parts, have given the World a ſufficient Intimation of thoſe Matters. All the *Greeks* abovementioned, ſpent the whole Night in the Church, and committed ſo many Extravagancies, that it look'd more like a Market or Fair, than a place of Devotion. At Break of Day, as ſoon as thoſe Britiſh Men were gone out, the Noiſe and Hurry ceaſed, ſo that being left all alone as a Stranger and Pilgrim, I had an opportunity of taking a full View, and deſigning what I pleas'd. I began with the Church, which is repreſented N. 144. The Building in general is of the *Gothick* Order, but the Chapiters of the Pillars ſeem to be of the *Corinthian*, though all the Proportions are not duly obſerved, as may be ſeen by the Draught I have given of it. The Church is two Hundred and twenty Foot long, and an hundred and ſixty eight broad. The greateſt part, or at leaſt the one half of it is under the Power of the *Latins*, who are in ample poſſeſſion thereof, both above and below Stairs. As ſoon as you enter the Porch, after the Aſcent of ſome ſteps, you come into their Church or Chappel, call'd the *High Altar*, where as they ſay was formerly the Garden of *Joſeph* of *Arimathea*. The Dome of the Church, that is, all beſide the Quire, is ſupported by twenty Pillars, ſix of them ſquare made of large Stones laid upon one another, and fourteen round, which are of Marble. Above theſe there are eighteen other Pillars which run round the Gallery, ten of them ſquare, the other eight round, all of them of Marble. They are about fifteen Spans girth, and nineteen in height, upon a Pedeſtal of about ſeven, and the Chapiters of the ſame Height, as far as could be diſcern'd by the Eye. In the middle of the Church, directly under the Dome (which is open at the top, having an iron-grated Window to let in the light, as in the *Rotundo*, which is at *Rome*) there is a ſmall Temple where is the Sepulcher of *Jeſus Chriſt*, of which we ſhall ſpeak more at large by and by. In the Upper Gallery there are hung in the Windows round about a great many ſmall Lamps, and in ſome Niches are to be ſeen ſeveral little Statues of *Moſaick* Work, but moſt of them ſo defac'd, that one cannot tell what to make of them.

The Quire.

The Quire which I have drawn N. 145. is in the Power of the *Greeks*, encompaſs'd, beſide the Wall that runs round it, with ſeven round Pillars, and twenty ſeven as well *Grouped* as ſingle ones, upon which the Body of the Church about the Quire is ſupported. By *Grouped Pillars* are to be underſtood thoſe large ones compoſed of ſeveral other ſmall ones, which are united to each other, or rather one Maſſy Pillar, which in appearance ſeems to have the others faſtned to it. Theſe Complicated Pillars are Alternatively the one Square, the other round, and 'tis to be obſerved that thoſe Grouped Pillars are ſo large, that ſome of them have ten, others ſixteen of the leſſer Pillars annexed to them. The Quire is a very fine piece of Architecture, and looks noble; Above it on each ſide are ſeveral Apartments, made each of them in a particular Faſhion, as the Draught here annexed fully ſhews. In theſe Apartments or Chambers, which run round the Quire in the nature of a Gallery, I reckon'd twenty ſeven Pillars as well Grouped or Compounded, as ſingle. The Dome is made in the faſhion of a Lantern, but which lets in no light. There are above, in the whole Compaſs of the Dome, forty eight Pillars. All the Roof is done in *Moſaick* Work, but moſt of it defac'd. There are likewiſe ſeveral Angels done after the ſame manner, ſounding their Trumpets as it were over the Image of *Jeſus Chriſt*, which is on a great Croſs over the High Altar; but this is likewiſe very much damag'd and defac'd. Before the Altar hangs a large Braſs Branch-Candleſtick, and round about it ſeveral Lamps of Chryſtal. This Branch is drawn up and let down by ſeveral Ropes and Pullies, which are at the Top of the Dome; which Ropes are faſten'd on one ſide of the Quire to

the Gallery. Two other Ropes are faſtned to the two ſides to keep the Branch from turning round. Directly under the Dome, on the Pavement, is to be ſeen a round Stone, in the middle of which is a ſmall hole, which the *Greeks*, and all the *Oriental Chriſtians*, look upon to be the Centre of the World. I ask'd a *Greek* Prieſt, with whom I diſcours'd upon that occaſion, whether he believed that there was ever a Circle without a Centre, to which he only anſwer'd me with a ſmile. On both ſides of the Quire are wooden Seats, call'd commonly *the Prieſts Seats.*

The Quire is ſituated juſt before the Entrance into the holy Sepulcher. It has three Doors, one over againſt the ſaid Entrance, and one on each ſide about the High Altar. It is about a hundred foot long, and thirty four foot broad.

The *Greeks* here are in poſſeſſion of ſeveral Relicks, and among the reſt of a piece of St. *John Baptiſt*'s Head, which they keep in a Purſe of great value. One day, as I was alone with them, they honour'd me ſo far as to take it out of the Purſe, and put it into my hands.

The Chappel of the Holy Sepulcher.

Over againſt the Quire, as was hinted before, is the Entrance of the holy Sepulcher. This little Church, or Chappel, as they chuſe rather to term it, is repreſented N. 146. juſt as it is, even to that Nicety as to take notice of the Broken as well as whole Stones in it.

On the two ſides is a Marble Bench, and on each Bench a large Candleſtick with a Wax Taper, and over the Portal a ſmall Picture, before which there is always a Lamp of Silver Burning, which belongs to the *Armenians*. The *Greek* Eccleſiaſticks ſit down on theſe Benches, when Maſs is ſaid in the holy Sepulcher. This little Church is likewiſe all of Marble, and has on each ſide three Pillars, and behind them four. But one cannot ſee thoſe Latter, becauſe they are ſhut up in the Chappel of the *Coptic Greeks*.

The *Latin* and *Greek* Eccleſiaſticks have given themſelves a great deal of trouble to recover the Chappel from them, being only a wooden Shed, which very much incommodes their marching in Proceſſion, though hitherto their indeavours therein have prov'd ineffectual.

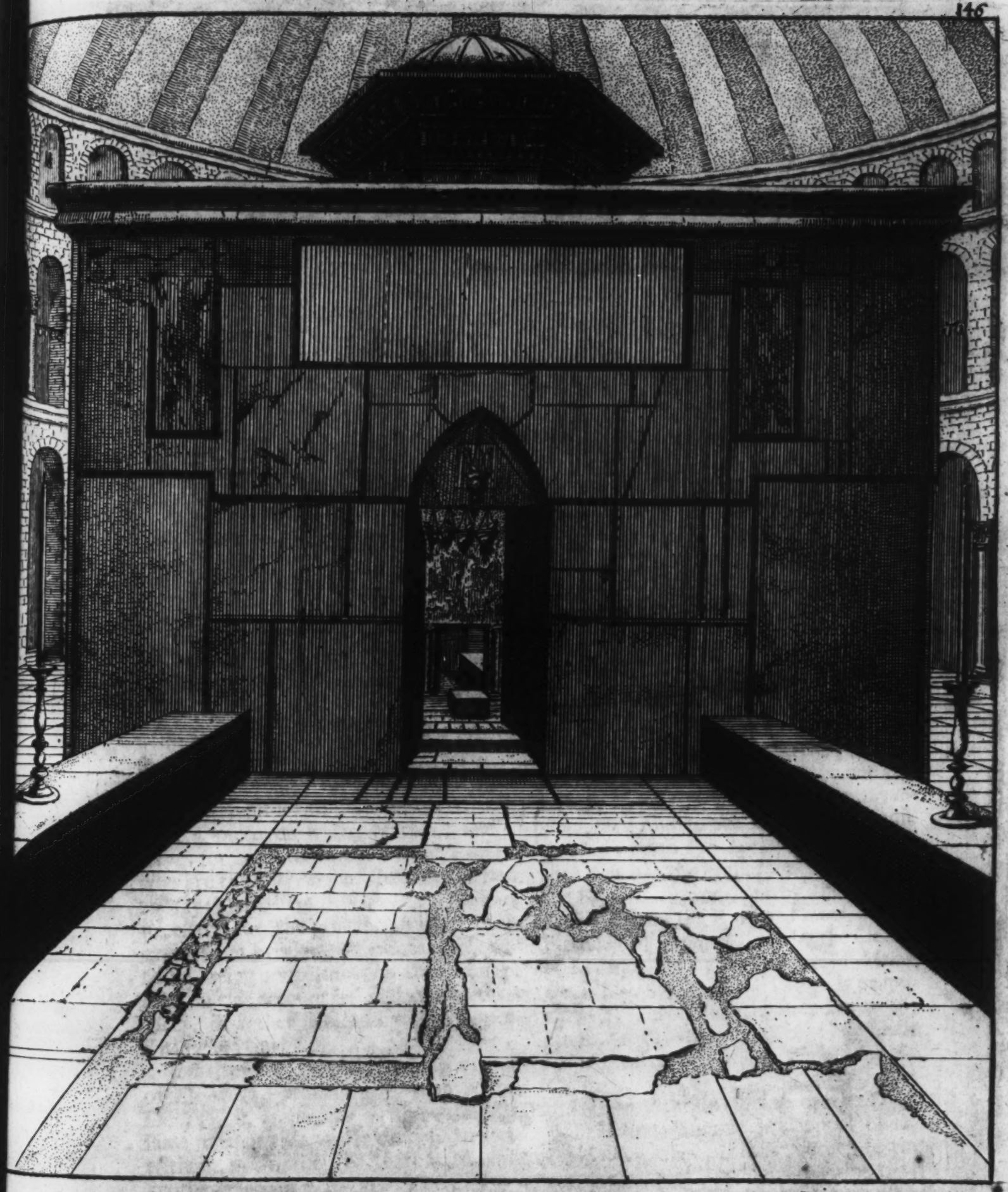
This little Temple is five and thirty Spans long, twenty four broad, and twenty two high. Over it is a little Dome cover'd with Lead, fix'd upon twelve Pillars, as is to be ſeen in the draught mark'd 144.

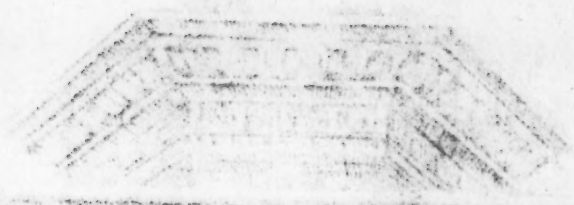
At the very Entrance the Pavement is a little higher than that of the Church; and therein are likewiſe two Apartments or Chappels; the firſt of which is call'd *the Angel's Chappel.*

In the middle is a ſquare Stone, whereon they ſay the Angel ſat when the three *Maries* came to ſeek the Body of our Lord in the Sepulcher. In this Chappel are hung four and twenty Lamps of Silver, the Gifts of ſeveral Nations, as tokens of the Veneration they have for this holy Place. Four of them were given by the *Latins*, among theſe one of an extraordinary bigneſs given by the Knights of *Malta*; fifteen given by the *Greeks*; four by the *Armenians*; and one by the *Egyptians.*

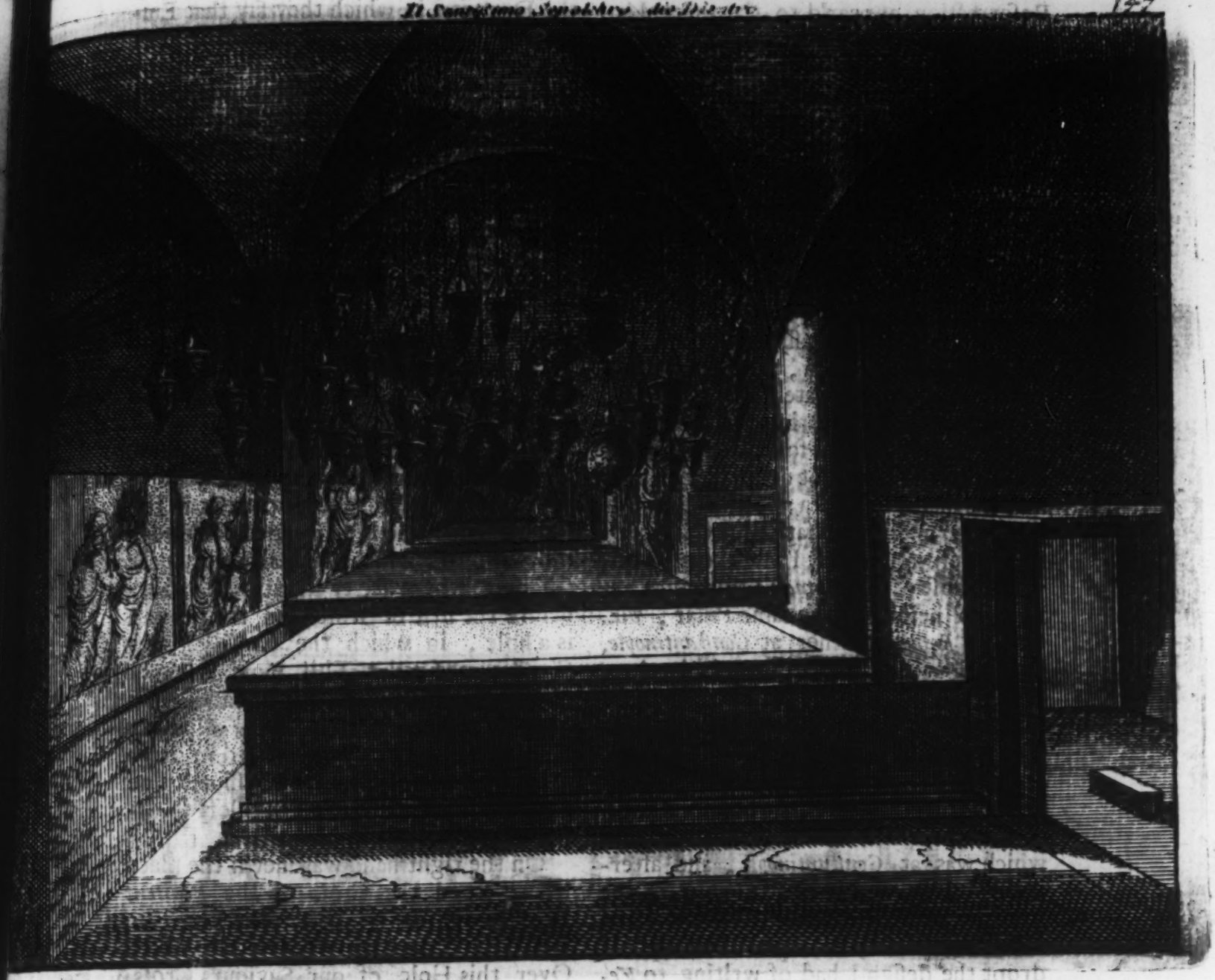
At the End of the *Veſtibulum* of the Chappel is a little Door, through which one cannot paſs without ſtooping, and 'tis through this that one goes into the Chappel of the holy Sepulcher. 'Tis on the right ſide, as it were in a Corner, where the Lamps that hang above give Light. I have given a very exact draught thereof, as I ſtood upright, juſt before the Entrance into this little Temple, that ſo I might look into the other Apartment, and as far as our Saviour's Tomb. I drew the latter alſo as ſoon as I was entred through the little Gate, placing my ſelf exactly in the Front, as is to be ſeen, N. 147.

This





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This Chappel is ſo ſmall that hardly four can kneel before the Sepulcher. It is ſeven foot long, three foot wide, and about two and a half high, and is cover'd with a piece of white Marble, which ſerves for an Altar to the *Greek* Prieſts, who are the only Perſons that are allowed to ſay Maſs there. This Precaution is neceſſary for the preventing of the Pilgrims from breaking off pieces of it, nothing being more common than to have Men on this account be miſtaken in their Piety, or rather ſeduced by their Superſtition and Curioſity.

Juſt over the Tomb is a wooden Cheſt of Drawers, which opens with folden Doors, it is painted within after the ſame manner that the folding Doors are without. On the ſide there is likewiſe another piece of Painting. The Chappel is illuminated with forty four Silver Lamps, which are continually burning Night and Day, but very much damp'd by reaſon of the ſtraitneſs of the place. There are Cords which run through the Rings on the Roof, to raiſe the Lamps up or let them down, for to put freſh Oyl in them. I have drawn all this ſo nicely, that I preſume none ever did the like before me. Of theſe Lamps, which were ſent thither by different Nations, thirteen belong to the *Latins*, one and twenty to the *Greeks*, four to the *Armenians*, and four to the *Egyptians*. Thoſe that belong to the *Latins* were ſent thither one by the Emperour, another by the King of *France*, one by the King of *Spain*, one by the King of *Poland*, one by the King of *Portugal*, one by the Elector of *Bavaria*, one by the Knights of *Malta*, *&c.* The Smoke of the Lamps is evaporated by three Funnels that are at the Roof; for there is no other Hole for it to paſs through, beſides theſe, and the Door.

Having hitherto ſpoken of the Quire and the little Temple or Chappel of the Holy Sepulcher, I ſhall proceed to the other Chappels, and ſhall deſcribe them in the ſame Order as I viſited them when I was preſent at the Proceſſion.

We began with the Church or Chappel of the *Latins*, called *the Great or High Altar*, of which I have already made mention, where they gave each of us a lighted Taper in our hands.

The Chappel of the Apparition.

This Chappel (as they ſay) was anciently the Garden of *Joſeph* of *Arimathea*, where

where *Jeſus Chriſt* immediately after his Reſurrection appear'd to the three *Maries*; for which reaſon 'tis called *the Chappel of the Apparition.* Near to the Altar in the Wall there is a Niche cloſed with an Iron Grate, wherein is kept a piece of the Pillar to which *Jeſus Chriſt* was tyed when he was Scourged in the Houſe of *Pilate*, before he was delivered by him to the Soldiers to be Crucified. My Curioſity carry'd me ſo far as to meaſure the bigneſs of this Pillar, which I could the more eaſily do, having one of the Monks that was ſo civil as to aſſiſt me in it. This Niche is very deep in, and the Pillar a pretty way off the Grate. I took therefore a ſtick with a nooſed ſtring, which I put round the Pillar, and found it upon meaſuring to be three foot and a half round, and the height about a foot leſs. I was the rather induc'd to ſatisfie my Curioſity in this reſpect, becauſe I ſaw three pieces, which thoſe of the *Roman Communion* believe to belong to the ſame Pillar, *viz.* One at *Rome*, another at *Conſtantinople*, in the Church of the *Grecian* Patriarch, as I obſerved in another place; and the third here at *Jeruſalem*. My deſign therefore was to confront theſe three pieces; and that I might do it with the greateſt certainty imaginable, when I return'd to *Smyrna*, I ſent for the meaſure of that which was at *Conſtantinople*, and afterwards intending to write to *Venice* for the meaſure of that at *Rome*, I found I had loſt that of *Conſtantinople*. Hereupon I dropt the deſign I had of writing to *Venice*, which I ſhould have done, and of which I have ſeverely repented ſince. But I hope ſome other Traveller which comes after me, will have the Curioſity of comparing theſe Meaſures one with the other, and by this means diſcover whether the Monks, who boaſt ſo much of their Relicks, are ſo faithful in this matter as the importance of it requires.

...pel of our Lord's Priſon.

From this Chappel we entred into the Church, where turning to the left, we went down three ſteps into the *Priſon of our Lord.* This formerly was a Dungeon, but at preſent is turn'd into a Chappel, belonging to the *Greeks*. Thither they ſay he was carry'd, whilſt they were getting ready on Mount *Calvary* a place to ſet up the Croſs. This is a ſmall and dark Chappel.

...pel of S. Longinus; of pag the Veſtments; of the Invention of the Croſs, &c.

After this we went to the place, where 'tis ſaid that the Soldier who pierced the ſide of *Jeſus Chriſt*, came to weep and mourn for his Sin, 'tis call'd *the Chappel of St. Longinus.* A little farther is that where the Soldiers caſt Lots upon our Saviour's Raiments; and is at preſent call'd *the Chappel of parting the Veſtments.* After this we came to the place where the Croſs was found, and then to the Chappel of St. *Helena*, where is a Window facing the Dungeon, in which they ſay that Empreſs ſat, whilſt they were looking after our Saviour's Croſs.

The Altar of the Penitent Thief.

Next we went on the other ſide of the Church to an Altar rais'd in Memory of the Penitent Thief. Near to this Altar is a Chappel, and in it through an Iron Grate may be ſeen the Pillar on which *Jeſus Chriſt* was plac'd when the Crown of Thorns was put upon his Head. It belongs to the *Abyſſins*, and is call'd *the Chappel of Mockery*, becauſe the Soldiers, after they had abus'd our Saviour, and put a Crown of Thorns upon his Head, cry'd to him by way of Mockery, *Hail King of the Jews.*

The Chappel of Mockery.

After this we went up eighteen ſteps, ſome of which towards the Bottom were of Wood, and the other cut out in the Rock, by which we aſcended to Mount *Calvary*, on which ſtands a very neat Chappel, where are two or three Altars; before the firſt of which on the ground is a hole, in which the Croſs of *Jeſus Chriſt* was fixed. This Hole is about two foot deep in the Rock, and half a foot Diameter. Round it is a Silver Plate, on which are deſcribed in *Baſſo Relievo* all the Parts of the Paſſion. The Bottom is leaded, but a ſpace left to diſcern the Rock.

On the right hand was ſhewn the place where ſtood the Croſs of the *Penitent Thief*, and on the left, the place on which ſtood the Croſs of the other Thief. Over this Hole of our Saviours Croſs, there are always ſeven Lamps burning. Hard by is a round Stone, to denote the place where the Virgin *Mary* was when *Jeſus Chriſt* was nailed to the Croſs. There are likewiſe five other Stones, and they ſay that the middle one was that on which our Saviour ſat, when the *Jews* ſtript him of his Cloaths. In this place they likewiſe ſhew us the Cleft that was made in the Rock, at the time when *Jeſus Chriſt* gave up the Ghoſt. This Chappel is call'd *the Chappel of the Crucifixion*; it is eighteen paces long, and ſixteen broad, in the midſt whereof is a ſquare Pillar that ſupports the Roof. Others divide it into two Chappels, and reckon this Pillar as the Partition: The firſt they call *the Chappel of the Erection of the Croſs*, which belongs to the *Greeks*; and the other belonging to the *Latins*, *the Chappel of the Crucifixion.* The Pavement as well as the reſt of the Chappel is very fine, being the neateſt *Moſaick* Work I ever ſaw.

The Chappel of the Crucifixion.

The Chappel of Magdalene, *and* S. John.

Near to it is to be ſeen through a Grate the Chappel built in Memory of *Mary Magdalene* and St. *John*, who diſcours'd together in that place when *Jeſus Chriſt* was Crucified, it belongs to the *Latins*,

Latins, and has no entrance into it at preſent, but on the outſide of the Church.

Afterwards returning down again we came to the Chappel of *Adam*. 'Tis ſo call'd, ſay they, becauſe there was found the Head, or rather Scull of that firſt Man: from whence, according to them, it was, that *Calvary* was called *Golgotha*, or *the place of a Scull*.

There is likewiſe to be ſeen the Cleft of the Rock, as well as in the Chappel of the Crucifixion, and there they ſhew the Hole wherein the foremention'd Scull was found. Laſtly there are three Monuments, one of fine Porphyry, pretended by the *Greeks* to be the Tomb of the High Prieſt *Melchiſedech*. The other two are the Tombs of *Godfrey* of *Bullion*, and of *Baldwin* his Brother, Kings of *Jeruſalem*. Upon *Baldwin*'s Tomb which is on the left hand as you go in, is the following *Latin* Epitaph in honour of that Wiſe and Valiant Prince.

Rex Baldewinus, Judas alter Machabæus,
Spes Patriæ, vigor Eccleſiæ, virtus utriuſque;
Quem formidabant, cui dona tributa ferebant,
Cedar & Ægyptus, Dan, ac homicida Damaſcus,
Prob dolor! in modico clauditur hoc Tumulo.

I did not put my ſelf to the trouble of deſigning this Tomb, it being to be ſuppoſed, that ſince the Draughts and Deſcription which others have given of it are ſo conformable to one another, they cannot be miſtaken in the Repreſentation they have made of it.

On *Godfrey*'s Tomb is to be ſeen the Epitaph which we have here inſerted N. 1. It is cut in Marble juſt in ſuch Characters as are here to be ſeen, and which are to be met with in the Relations of thoſe who have been upon the ſpot, and who have tranſcribed them as follows:

1

‡ HIC : IACET INCLITVS : DVX :
CODE FRIDVS : DE BVLLON · QVI
TOTAM · ISTAM TERRAM AQVI,
SLVIT CVLTVI X PIANO : CVI'
ANICDA RECNET CVM XPO :
AMEN —

2

SEP × M° INVMLO : PER : ISTO : REX :
CMLAT° : EST : BALDEVN?' :
RECM : DE : SA?VNE : NAT° QIEM :
FLC : EMV? DO : SPRM : CNDITIONS :
VC : PADVS IACE : LOLA : POSSI,
DEAT : RECIONS —

Hic jacet inclytus Dux Godefridus de Buglion, qui totam iſtam Terram acquiſivit Cultui Chriſtiano, cujus Anima regnet cum Chriſto! Amen.

Theſe two Tombs are of the ſame make, and ſtand each of them upon four Pillars. That of *Baldwin* is about eleven Spans long. In coming out of this Chappel, over againſt the Church Porch, as you go along the Wall towards the Quire, are to be ſeen three Tombs, all of very fine Marble. They told me that the firſt was the Duke of *Florence*'s, the ſecond his Sons, and the third belong'd to an unknown Perſon.

But others ſay that they are the Tombs of King *Baldwin*'s Wife and Children. Upon the ſame Plate whereon is the Epitaph of *Godfrey*, I thought proper to put another, which is upon one of thoſe Tombs, juſt as it is to be ſeen at preſent, becauſe I look'd upon it as a piece of Curioſity, as well for the Antiquity of its *Gothick* Letters, as for its Abbreviations; 'Tis to be ſeen in the ſame Plate N. 2. and ought, according to the Opinion of ſeveral Travellers, to be read thus.

Septimus in tumulo puer iſto Rex tumulatus
Eſt Baldewinus, Regum de ſanguine natus,
Quem tulit è mundo ſors primæ conditionis,
Et Paradiſiacæ loca poſſideat regionis.

After this in coming towards the Church Porch, between that and the Quire we met with a long Stone, whereon the Body of *Jeſus Chriſt* was laid after it had been taken down from the Croſs, by *Joſeph* of *Arimathea*, *Nicodemus*, and ſeveral other Perſons, in order to embalm it, according to the Cuſtom of the *Jews*: For which reaſon it is called *the Stone of Unction.* It is rais'd about a foot above the Pavement, and it is ſurrounded with an Iron Grate, and ſince the Year 1550, it has been cover'd over with Marble, to prevent the Pilgrims from breaking off any piece of it.

The Stone of Unction.

A little farther is to be ſeen, near the *Armenians* Stairs, a round Stone, on which they ſay that the Relations of our Saviour ſat when his Body was laid in the Sepulcher.

The Church of the Armenians.

In going farther along that Stair-Caſe we came to the Church of the *Armenians*, and from thence to the holy Sepulcher; from whence aſcending by ſeveral ſteps, we came to the Reſidence of the *Greeks*.

The Sepulchers of Joſeph *of* Arimathea, *and* Nicodemus.

Behind the Sepulcher of *Jeſus Chriſt*, there are two others cut out of the very Rock, one is *Joſeph* of *Arimathea*'s, and the other *Nicodemus*'s.

Laſtly we viſited the Church of the *Latins*, where are two Stones, upon one of which *Jeſus Chriſt* ſtood, and on the other *Mary Magdalene*, when ſhe ſuppoſing ſhe ſpake to the Gardener, ask'd him whether he had ſeen her Lord, and when *Jeſus Chriſt* made himſelf known unto her.

Here we finiſhed the Proceſſion; but there are ſeveral other places which we did not viſit in the round we took at the Proceſſion. As for inſtance, near the Apartment of the *Latins* is to be ſeen a very fine Waterhouſe, which the Empreſs *Helena*, who beautified this place with many fine Works, caus'd to be made there. It is cut out of the ſolid Rock, and runs a great way under the Church.

Near to the Priſon of *Jeſus Chriſt* is likewiſe another large Stone, on which the *Greeks* tell us, that *Jeſus Chriſt* fell down when he was going to be Crucified, and his Knees made two holes, the impreſſion whereof remains to this day. There are indeed two ſuch hollow places, but how they came there I cannot determine.

On one ſide of the Quire is a Stone Table plac'd on four Pillars. The *Greeks* who are very Credulous, and withal very Superſtitious, do firmly believe, that they who cannot paſs between theſe Pillars, will never enter into Paradiſe. The firſt time I was in the Church, I ſaw abundance both of Men and Women, who were very eager in paſſing and repaſſing under the Table, and ſome were ſo earneſt that they ſweated at the Work; for the Pillars are ſo near to one another, that one of a larger ſize than ordinary can hardly go between them. From whence 'tis eaſie to gueſs how painful ſuch an undertaking muſt be to Women with Child, who to get an Aſſurance, as well of their own Salvation as of that of the fruit of their Womb, are minded to go through with their big Bellies. Therefore fat and groſs Perſons are much to be pitied, if they endeavour to go through theſe Pillars for any other end than their own Diverſion. And I have ſeen ſome who have made no other Account of it, doubtleſs becauſe they very well knew, that they muſt be forced to return without ſucceeding in the Attempt: And yet I could not perceive that thoſe of a leſſer bulk put themſelves to the trouble of encouraging the others therein. But let this be as it will, if there be any Superſtition and miſtaken Devotion in the World, 'tis certainly in the higheſt degree among the *Greeks*.

Hard by the Church is a pretty large place ſeparated from it, where they have built ſeveral neceſſary Houſes for the eaſing of Nature: But when thoſe beaſtly *Greeks*, with their Children, reſorted to the Church, as was ſaid above in the beginning of the Chapter, theſe places of Convenience were in the Morning full of ſuch Naſtineſſes, as were unbecoming the ctity or the Place.

The Partition of the Church among the Religious.

In this Church of the holy Sepulcher there are always Nine *Latin* Prieſts, whoſe conſtant Buſineſs it is to pray to God, and to take care of the holy Places. Theſe are the Chief, and inveſted with the greateſt Authority. Of the *Greeks* there are commonly ſeven; of the *Armenians* five, and of the *Coptes* one. There is not a Perſon that reſides there beſides them. Formerly the *Abyſſines* and *Syrians* were Reſident. The *Maronites* come thither and join with the *Latins* in their publick Offices. The *Latins* are in poſſeſſion of the greateſt part of this Church: The *Greeks* have the Quire and the holy Sepulcher: The *Armenians* have in the Front of the Church a large Court, where they reſide; but the other Chriſtians that are there are crouded into a ſmall Apartment.

The Church has but one Gate, over which is a fine *Baſſo-Relievo* in Marble. In this Gate is a large Hole through which the Religious and Pilgrims receive every day their Proviſions and other Neceſſaries from the Convent. The *Turks* keep this Gate, and every time 'tis open'd

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one muſt give two *Rix-dollars* and a half to go in. But for the firſt Admiſſion each *Frank* muſt pay down fifteen *Rix-dollars*, whereas the Chriſtians of that Country and the Latin Prieſts are excuſed for half that ſum. I ſtaid in the Church three Days, and three Nights, and never ſtir'd out; becauſe I was willing at once to ſee all that was worth ſeeing, without being put to freſh Charges for every time going in.

To conclude, if any one is deſirous to know how a Man is affected the firſt time he kneels down before the Sepulcher of our Lord; as to my own part I will tell him, that I never felt my ſelf more affected in any other place than in this. But one of the Religious who entred with me into the Church, and never was at *Jeruſalem* before, was more moved than I was; for when he kneel'd down before the holy Sepulcher, he ſhed ſo many Tears, and vended ſo many Sighs, that he had much ado after two hours to recover himſelf. However I will not from hence conclude that this was really the Sepulcher of our Lord. But ſince one can hardly approach it without being prepoſſeſs'd with ſuch a thought, and without meditating ſeriouſly on our Saviour's Sufferings for our Sins, it cannot be avoided, but ones Soul muſt be deeply affected at it. And I am of opinion, that though we live in an Age wherein a great many ſeem to glory in believing little or nothing at all, perhaps upon this ſingle account that they may diſtinguiſh themſelves from the common ſort, and paſs for Men of bold Parts; yet, I ſay I am of opinion, that the moſt profeſs'd *Atheiſt* could not with all his Affected Stupidity forbear feeling the ſame Emotion and Grief of Heart upon the ſame occaſion.

CHAP. LV.

A Deſcription of the City of Jeruſalem. *Some particulars concerning the Cloyſter of* S. Saviour, *and the Religious who reſide there. The Extortion of the* Turks *with reſpect to this Monaſtery. The Charges a Man muſt be at who Travels to the Holy Land. The Roſes and Shelled Olives of* Jericho.

AFter theDeſcription we have given of the Holy Places, it is reaſonable we ſhould ſay ſomething of the City of *Jeruſalem*.

The Situation of Jeruſalem. This Capital City of *Judea*, formerly ſo renowned, is ſituated in a Mountainous and dry Country, which produces nothing at all, being very barren for three or four Miles round. It has ſix Gates, viz. *S. Stephens Gate*, *Herods Gate*, *the Gate of Damaſcus*, *the Gate of Hebron*, *David's Gate*, *and the Dung-Gate*.

Of each of theſe we ſhall give a ſhort Account.

St. Stephen's Gate. St. *Stephen*'s Gate, call'd likewiſe in Scripture the *Sheep-Gate*, is on the Eaſt part of the City, and the Ancient *Chriſtians* gave it the Name which it bears at preſent, becauſe St. *Stephen* was ſton'd out of the City, near to this Gate.

Herod's Gate. *Herod*'s Gate, which is likewiſe call'd the Gate of *Jeremiah*, and the Gate of *Ephraim*, lies on the North ſide, and is ſo called, either becauſe *Herod* built it, as ſome ſay; or, according to others, becauſe it is juſt by the Palace of that Prince. The Valley of *Jehoſhaphat* ends at this Gate.

The Gate of Damaſcus. The Gate of *Damaſcus* is likewiſe on the North, and is ſo called becauſe it opens to the Road that goes to *Damaſcus*. 'Tis through this Gate the Pilgrims enter, it lying towards *Rama* and *Joppa*.

The Gate of Hebron. The Gate of *Hebron*, or rather of *Joppa* and *Bethlehem*, is on the Weſt of the City, and takes its Name from its Situation, opening to the Road which leads to *Joppa* and *Bethlehem*. The Valley of *Jehoſhaphat* likewiſe ends at this Gate.

David's Gate. The Gate of *David*, or of Mount *Sion* is on the South, and is ſo called becauſe the way to that Mount lies thorow that Gate.

The Dung-Gate. The *Dung-Gate* is on the Eaſt, and is ſo called, becauſe thorow it Dung and other Excrements are carry'd out of the City. Through this Gate it was that the *Jews* brought our Saviour, when they Apprehended him. 'Tis ſaid to be the Ancienteſt of all the reſt; next to it *David* and *Herod*'s Gates are look'd upon to be of the moſt ancient Date, the reſt are more modern.

The Golden Gate. Beſides theſe Six Gates there is a ſeventh, viz. *Porta Aurea*, or *the Golden Gate*, ſo call'd 'tis probable from the Gilding which is about it, and which renders it more noted than all the reſt. But it has been brick'd up a long time, becauſe of a certain Prophecy (the Accompliſhment of which the *Turks* are minded to prevent) which ſays, that the *Chriſtians* ſhall take *Jeruſalem* through that

that Gate. The *Turks* uſe a far greater precaution upon that account: For every *Friday* at Noon all the other Gates are ſhut, and not open'd till after the Prayers of Noon be over; for they have another Prophecy or Prediction of which they are affraid, which threatens them, that the *Chriſtians* will become Maſters of the City on *Friday* at Noon, whilſt the *Turks* are at their Prayers. It was through this Golden Gate that our Saviour entred *Jeruſalem* when he Rode upon an Aſs. If a Man has a mind to take a Turn about the City, he will next to this Gate meet with the Gate of S. *Stephen*, and afterwards all the reſt, in the ſame Order as we have ſet them down.

The Ramparts or Walls.

The Walls of the City are pretty handſome and built with Free-Stone: Having at convenient diſtances ſeveral ſquare Towers with Port-holes. Theſe Walls are about twelve Yards high, and three Foot thick. It was the Emperour *Solyman* who caſt this Rampart round the City in the Year 1559. though ſome there are of Opinion, that it was begun before by his Father *Selim*, when he had taken *Jeruſalem* from the *Sultans* of *Egypt*, in the Year 1517.

Mount *Sion* is upon the ſame level with the City, and in part incloſ'd within it, only on the North where it is higheſt, it lies without the City. Upon this Account they one Day told me this Story, that the Perſon who mark'd out the Circumference of the Ramparts of the City, was a *Genoeſe* Renegado, and then *Baſſa* of the Place: And that when he had finiſhed this Work, the *Turks* perceiving that this part of the Mount commanded the whole City, they began to miſtruſt that it was left open on purpoſe to give the *Chriſtians* an Opportunity of becoming one day Maſters of the City, upon which he was put to Death; for 'tis a very dangerous thing to give the *Turks* the leaſt grounds of Diſtruſt.

Its Bigneſs.

As to the preſent Bigneſs of the City, I believe 'tis about three Quarters of an Hour's Walk round without the Walls. The Houſes ſtand very cloſe, and 'tis pretty Populous: But almoſt all the Streets are narrow and crooked. Its Inhabitants are partly *Mahometans*, partly Natives of the Country, and partly *Jews*. The firſt are by far the greater Number: The *Jews* reſort often to ſettle there, eſpecially when they are grown Old, and this they do, in order there to end their Days, and to be Interr'd after their Deceaſe in the Vale of *Jehoſhaphat*, or thereabouts, that they may appear firſt at the Univerſal Judgment: for in that Vale they think this Judgment will be. When I left *Jeruſalem*, about two Leagues out of Town, I met ſeveral Perſons who were going thither upon that Deſign, and among the reſt three Women, two of which were very Old, who ſeem'd to expreſs an earneſt Deſire of going to end their Days at *Jeruſalem*.

The Temple of Solomon.

As for the Temple of *Solomon*, viz. The Moſque, which the *Turks* call by that Name, the Natives ſay that it was built upon the Foundations of the Old Temple, and that the Inſide is of the ſame Form, though contain'd in a much narrower compaſs. The Out-ſide appears juſt as I deſcribed it before, and which I have repreſented in the Copper Plate, wherein is the Draught of the City of *Jeruſalem*. As far as I could learn, it is about a Hundred Paces in Compaſs. In ſhort, in this, as well as in other things, one muſt be inform'd by what the Inhabitants ſay about them; for the *Chriſtians* are not permitted to enter, or ſo much as to come nigh it. Nay, they are even prohibited from coming into the Court that is round about it, which is a very large One; and if any ſhould be ſeen in the Court, he muſt certainly either embrace *Mahometiſm*, or be burnt for the Offence. The *Jews* have no more Privilege in this Reſpect than the *Chriſtians* have.

To avoid the falling into this Snare through Ignorance or Surprize, one never ſtirs out of the Monaſtery but in Company with a Monk that is us'd to be the Pilgrim's Guide, and with an Interpreter, who ſhews you the Places which you have the Liberty of Seeing: For ſhould there be any the leaſt fault, or any thing committed which does not pleaſe the *Turks*, 'tis the Monaſtery, and not the Strangers, who are blam'd for it; and the Monks wou'd be obliged to pay very large Fines, a thing that has ſeveral times happen'd, as the Father Guardian, or Superior, and the Father Sollicitor inform'd me.

Some Particulars relating to the Cloyſter, or Monaſtery of Jeruſalem, and the Monks who reſide there.

The Cloyſter, or Monaſtery, where theſe Monks reſide, is Situated between the Gate of *Bethlehem*, and that of *Damaſcus*, in the moſt Weſterly and higheſt part of the City, and is call'd by the Name of S. *Saviour*. The Number of the Religious amounts commonly to thirty or forty, over whom is the *Father Guardian*, or *Moſt Reverend*. He is generally an *Italian*, or a Subject of the King of *Spain*, and has as great an Authority as a Biſhop; and when he Officiates on great Feſtivals, he wears the Mitre and the Croſier. Next to him is the *Father Sollicitor*, who ought to be a *Spaniard* Born. When I was at *Jeruſalem*, the Perſon who bore that Office was no Prieſt, but only a Lay-Brother. His Buſineſs is to maintain a Correſpondence with all the great Perſonages of *Chriſtendom*, to write all the Letters which are ſent

ſent into diverſe Countries, and to anſwer the Letters which they receive, he has likewiſe the management of the Money. The third Perſon in Authority is the *Father Vicar*, who ought to be a *French* Man. The other Monks are for the moſt part *Spaniards* and *Italians*, ſome *French*, but a few *Germans*.

The Temple of Solomon.

All the Monks ſent thither from *Europe* are oblig'd to go and reſide where the Guardian or Superiour appoints them, whether at *Jeruſalem*, or in any other part of the Holy Land, and there they muſt reſide for three Years, at the term of which they may come out, provided it be with the conſent of the Superiour; for if he has reaſons to keep them longer, they muſt obey without oppoſing. However their Way of Living is very frugal, for moſt of the Year they eat no Meat, becauſe of the many Faſts they are obliged to keep; and beſides they have not over plenty of Fiſh, ſince *Jaffa*, or *Joppa*, the neareſt place from which they can have them, is about ten or twelve hours Journey off *Jeruſalem*, and when they are brought thither, they are (as is vulgarly ſaid) *Meat for the Maſter*, and not for the whole Convent. Upon this Account moſt of the Monks are very deſirous of returning to *Europe*, and of reſuming their old Courſe of Life in their own Monaſteries, where they doubtleſs live more at their Eaſe.

Some Particulars relating to the Cloyſter, or Monaſtery of Jeruſalem, and the Monks who reſide there.

All Travellers who come from *Europe*, of whatſoever Religion they be, take up their Quarters with thoſe Monks, not that they are obliged to any ſuch thing, as ſome have given out. For in the Dominions of the Grand Signior, as well as elſewhere, one may lodge where one pleaſes, either with the *Greeks*, or in a private Houſe, and no Body can hinder one. 'Tis therefore only Cuſtom which makes the *European* Chriſtians to lodge with the *Latins*, the *Greeks* with the *Greek* Monks, and the *Armenians*, or other Chriſtians, with thoſe of their own Communion. But it muſt at the ſame time be acknowledg'd, that one cannot make choice of a more Convenient and pleaſant Lodging; for the Reception given by thoſe *Latin* Monks to the Pilgrims, without any regard had to the difference of Religions, is ſuch, that one cannot but ſay they are extremely Civil. Some of them came every Evening to bear me Company for an hour, or an hour and a half, but always ask'd me before hand, whether they did not diſturb me; for knowing that I was conſtantly employ'd in drawing or writing, they were not for hindering me. They were the more civil to me becauſe of the great Care I took in drawing exactly all the Places worthy of Note; which highly pleas'd them, and they were very deſirous that I would tarry a whole Year with them. They often ask'd me what they ſhould help me to, adding, that I need not put my ſelf to the trouble of complying with their Way of Living. They brought me therefore Eggs, and other things which they were not allowed to eat on thoſe days, and when I would have excuſed them from giving themſelves that trouble, telling them that I was very well ſatisfied with their Commons, and that being with them I ought not to concern my ſelf about the choice of Diet, provided I had enough to ſatisfie the Neceſſities of Nature; they reply'd, that they well enough knew, I could with a good Conſcience eat of all ſorts of things, ſince the Church allow'd me to do ſo; and that therefore they would not tie me up to that Auſterity of Life which was preſcribed to them by the Rules of their Order, *&c.* The Superiour likewiſe invited me to ſtay even in the Convent ſix Months, without coſting me a Farthing; of ſo generous a Nature was he, being deſcended from one of the beſt Families in *Milan*, and call'd *Pietro Marino*. Theſe Superiours are generally ſtil'd, *Il Guardiano del Sacro Monte Sion: The Guardian of the holy Mount of Sion.*

The Extortion of the Turks, with reſpect to the Monaſtery.

I have already hinted that the *Turks* exact as much as poſſible from the Convent, and that they never let ſlip an opportunity which may turn to their Advantage. A little before I arriv'd at *Jeruſalem*, there happen'd ſomething extraordinary of this Nature, with relation to an Admiral of a Fleet belonging to the State of *Venice*. The Baſſa underſtanding that this Perſon of Quality was at the Convent, ſent one of his Retinue to the Superiour to know of him whether the Admiral had not the Curioſity of going to viſit *Jordan*. The reply made to this Compliment was, that the Admiral had not leiſure to do it, becauſe he was juſt ready to put out to Sea with his Fleet that lay in the Road, and that therefore he return'd the Baſſa thanks for the kind offer he had made him, *&c.* A few days after the Baſſa ſent again to the Monaſtery to demand an hundred Crowns for the offer he had made to the Admiral of conducting him with his Men to *Jordan*, becauſe it was all one whether he accepted of, or refuſed it, ſince the preparations had been made, and his Men were got ready for the Journey. There was no diſputing the point, they were forc'd to pay fourſcore Crowns to the Baſſa, who had no other Intentions by the Compliment he ſent to the Admiral, but to get ſome Money by the Bargain. The Admiral paid the ſumm, to ſave the Convent from being at that Charge, who

might have an occaſion for the Money at another time.

The Charges of Travelling to the Holy Land.

For the ſatisfaction and information of thoſe that have a mind to travel to the Holy Land, I ſhall here ſet down at once an account of the Charges which the Pilgrims are obliged to be at, let their Quality or condition be what it will, for in this reſpect there is no difference or diſtinction betwixt the Lord and his Foot-Boy, each pays alike; ſo that it may well be call'd, *Capitation Money.*

In the firſt place then upon your Arrival at *Jaffa*, or *Joppa*, the neareſt Sea-Port of the Holy-Land, you muſt give the *Aga* or Governour fourteen Crowns, the one moiety of which the *Drogemans* or Guides belonging to the Cloyſter receive; for which they are obliged to furniſh you with a Horſe, and to carry you to *Jeruſalem*, and when you return to *Jaffa* you muſt pay the ſame ſumm.

When you come to *Jeruſalem* you muſt pay for going through the Gate two Crowns and a half, half a Crown to the Officer, two Crowns and a half to the Chief *Drogeman* of the Monaſtery, and one Crown to the ſecond *Drogeman*. The firſt time you enter into the Church of the Holy Sepulcher, you muſt give fifteen Crowns, and afterwards every time the Door is open'd to you two Crowns and a half, and about thirty *Sols* to a *Turk* who lives hard by the Church, and fifteen *Sols* to the Porter. For viſiting the holy Places which are out of *Jeruſalem*, with what muſt be given to the *Drogeman* it coſts about three Crowns. The *Turks* will likewiſe have of you for viſiting the Sepulcher of *David* two Crowns and a half. The Charges of going to *Bethlehem*, both for Horſe hire, and what is given to the *Drogeman*, amounts to four Crowns; But if you would viſit ſome extraordinary Places, it will coſt you a great deal more, becauſe there is no fixed Price. For making the *Jeruſalem* Mark on the Arm, is commonly given to him who makes it, a Chicken of Gold, amounting to two Crowns and a half. There are ſome who give two Chickens or more, according as they are more or leſs fond of theſe Marks, for the Price is not certain. When one is at *Jeruſalem* at the Feaſt of Paſſover, each Pilgrim is oblig'd to give ten Crowns for going to *Jordan*; 'tis the Baſſa who exacts this ſumm, and who ſends ſome of his Men to convey you thither. And if any one has a mind out of that Seaſon to go thither, it coſts about an hundred Crowns, which the Baſſa demands for the Convoy he ſends along with them. When you depart from *Jeruſalem*, you muſt make a Preſent to the Convent for the kind Entertainment you have received; but there being no fix'd Price, every one gives according to his Ability, or his Generoſity. The *Dutch* and *Engliſh* Merchants uſually give fifty Crowns *per* Man; But to any particular Monk, whether to him who is at the trouble of carrying you about, and ſhewing you all, or to any other, you are to give nothing. In this reſpect ſomething extraordinary one day of this nature happen'd between me and a certain Monk of *Florence* of a very good Family, with whom I was acquainted in *Egypt*. I had deſign'd to have preſented him with fifty ſmall Croſſes enrich'd with Mother of Pearl, which I obſerv'd he had a great fancy for: whereas I knew this could not be done without the Knowledge of the Superiour, I told him I would ſpeak to him about it. My Friend who was acquainted with the kindneſs which that worthy Superiour had for me, did not queſtion but he would very readily grant me my requeſt; but it happen'd quite otherwiſe. For when I diſcours'd the Superiour about it, he told me that if he ſhould grant this, the other Monks might take an occaſion of abuſing this Liberty, by engaging Pilgrims to make them the like Preſents, who out of Civility would be oblig'd to an Expence which they would be gladly excus'd from; and that therefore the ſureſt way was not to give the leaſt encouragement to this bad Cuſtom: That the Journey to *Jeruſalem* was dear enough of it ſelf, and that if a Man had any Money to ſpare, it was better to beſtow it in buying ſome Rarities and Curioſities of the Holy Land to carry home to his own Country; and laſtly, that if he ſhould grant me this favour, I might perhaps give to this Monk ſome thing of more worth than I thought of. I was oblig'd therefore to promiſe him expreſly the contrary, and that I ſhould look upon it as a great favour for the leave he had given me of teſtifying a ſmall Civility to the Perſon with whom I had deſign'd to have left ſome token to remember me.

Roſes of Jericho.

Whereas 'tis Cuſtomary for the Pilgrims to furniſh themſelves with ſeveral things that are Rarities in their own Countries, either to preſent to their Friends, or for ſome other Reaſons: I likewiſe bought ſeveral Rarities, and among the reſt ſome Roſes of *Jericho*: 'Tis a very curious Plant, and I took the pains to draw two of the fineſt of them, as they are repreſented N. 148. In times leſs clear than this is, and when Men were more credulous than at preſent, they might well enough tell Fables of theſe Roſes; for inſtance, that when they were put into Water on Chriſtmaſs Day at Night, they would blow afreſh, which at

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Roſes of Jericho.



at another time they would never do. This happens, ſay they, in Memory of our Saviour's Birth. But I can aſſure them that they have this property at any other time, and in the Day as well as in the Night, provided they are put into the Water, whereas on the contrary when they are taken out, they cloſe again inſenſibly.

Shell'd Olives of Jericho. They furniſh'd me likewiſe with ſome Shell'd Olives of *Jericho*. Their Skin is green like the Olives we eat, but upon taking them off, the Fruit is found to be nothing but Wood. This Shell upon cracking ſeems to be as thick as an Almond Shell, and the Kernel within like to the Kernel of a Pine Apple, or Piſtacho. Even at preſent upon cracking any of them, the Kernel is ſoft, and the inſide of a Brown Cheſnut Colour; but I cannot diſcern any Taſt, doubtleſs becauſe it has loſt it by its Age. I cannot however tell whether they had any Taſt before or no, for I never open'd any of them, till of late I was ſo curious as to do it, upon hearing of ſomething ſhake within.

CHAP. LVI.

Teſtimonial Letters given to the Pilgrims. The Author's Return from Jeruſalem *to* Rama: *Cedars of* Gaza: *His Departure from* Rama *to viſit* Nazareth, *and the Sea of* Galilee. *The Alteration of the Wind cauſes the Author to go to* Tripoli. *The Deſcription of the City*, &c.

The Teſtimonial or Certificate given to the Pilgrims. WHen I was ready to depart from *Jeruſalem*, they gave me a Certificate or Teſtimonial of my having travell'd thither, and viſited the holy Places, a Cuſtom that is practis'd with reſpect to all Pilgrims. It was writ in a very fair hand, tho' the Monk, the then Secretary, was near Fourſcore. The Seal is an Oval whoſe two Extremes end in a point, round which are theſe Words, *SIGILLUM * GUARDIANI * SACRI ** CONVENTUS * MONTIS * SION **.* At the bottom, as far as I could diſcern, was our Saviour waſhing his Diſciples Feet, and on the top, the Apoſtles upon their Knees, and *Jeſus Chriſt* wrapt in a Radiant Cloud, leaving them and aſcending into Heaven. It is Sign'd by the Guardian Father *Petrus Marinus*; and a little lower by the Father Sollicitor *Paulus à Mulonico*. I took my leave of all the Monks, and was highly ſatisfied with all the Civilities I had receiv'd from them, but much troubled that I could make no manner of Acknowledgment for them. *November* 16. about ſeven in the Morning I left *Jeruſalem* after one Month's ſtay. We return'd the ſame way we came, and at our Arrival at *Bon-Ladron*, that is, *the Borough of the Good Thief*, I took a Draught of it juſt as it is repreſented N. 149. It is ſituated on a Hill, but is no more than a ſmall Village inhabited by the *Arabs*. There are ſtill to be ſeen the Ruins of a very large Building. At Noon we Din'd between the Mountains, near to a Fountain, and at Night arrived at *Ramatha*, call'd at preſent *Rama*.

The Author departs from Jeruſalem.

Cedars of Gaza. They brought me two Cedars of *Gaza*, which is a ſort of extraordinary Plant, one of which had ten Suckers, or young Shoots, which at the end terminated in a point. The Fruit it ſelf was very large, being at leaſt fourteen Inches long, and five Inches three quarters Diameter. The other was a little leſs, being hardly thirteen Inches long, and its Diameter ſix Inches and a quarter. Theſe Fruits have but little juice within, and may be eaten like ſweet Lemons; You may ſee the Figure of them N. 150.

His Departure from Rama. I ſtaid at *Rama* till the 8*th* of *January* 1682. when I left it in the Company of two of my Friends, one of which was *Roger Van Cleef*, my old Fellow-Traveller. It was about Noon that we ſet out, with a deſign of going to ſee *Nazareth*, and the Sea of *Galilee*. Monſieur *Henrico Lub* with whom we lodg'd, was ſo kind as to Accompany us as far as *Joppa*. There we Embark'd on a Veſſel which was to carry us to S. *John* of *Akari*, from whence we were to continue the Journy I propos'd to take.

We ſet Sail about Midnight, and on the Morrow Morning, when we did nothing elſe but float within ſight of S. *John* of *Akari*; we were all of a ſudden, toward Evening driven with a fierce Wind that came from Land, ſo that we could by no means Land at that place. On the contrary perceiving that we could go before this Wind, and have a fair Gale if we ſhifted our courſe, it was thought proper to make uſe of it, which we ply'd with ſo much Expedition, that on the Morning, at Ten or Eleven a Clock, we caſt Anchor before *Tripoli*. Along this Coaſt one Sails ſo nigh the Land, that one might eaſily diſcern the Places by

His Arrival at Tripoli.

which

which one paſſes; but we went by the chiefeſt in the Night. We found there in the Road one *Dutch* and another *Engliſh* Ship. The former was call'd the *Suſanna*, Commanded by Captain *Daniel Vander Merckt*. The Sea-Coaſt affords a very pleaſant Proſpect, having ſeveral Houſes ſtanding on it. At convenient diſtances from each other are ſeveral Towers, where they keep Guard, which are encompaſs'd with ſtrong Walls, ſo that they may be look'd upon as ſo many Forts. They are pretty well furniſh'd with Cannon, which they fire off continually in order to keep off the *Chriſtian Corſairs*. This Proſpect is repreſented N. 151.

As ſoon as we were on ſhore we met with ſeveral Store-Houſes, where they lay up all the Merchandiſes which are imported, or which are to be exported. From thence we croſs'd a very pleaſant Plain to go to *Tripoli*, which is about half a League from the Sea, and when we came thither, we went to the *Dutch* Conſul's Houſe, Monſieur *Van Drieſſche*, who received us very civilly, and offered us his Houſe and Board.

The Deſcription of Tripoli.

When I went to take a View of the City I found it very pleaſant, being ſeated at the foot of a Hill. Round about it are a great many Gardens planted with Mulberry Trees; from whence it is that they abound in Silk. There are ſeveral pleaſant Proſpects as well within as without the City, there being a great deal of Water running through it, which falls from Mount *Lebanon*. I took a draught of ſeveral of theſe Proſpects, and being in a place where I could have a full view of the City, I drew that alſo, as you may ſee it N. 152. The Water which appears there like a River, is that which comes from Mount *Lebanon*, which running through the City, turns its Courſe acroſs the Country, and throws it ſelf into the Sea. It is in ſeveral places very ſhallow, as may be ſeen by the two Turks on Horſeback, who are in a poſture of foarding it, which is commonly done to get ſo much onward on the Way. The Great Building to be ſeen in the Middle of the Copper-Plate, is the Houſe or Palace of the Baſſa.

The City in it ſelf is not very conſiderable, tho' the Houſes are built with free Stone, and moſt of them pretty large and ſtately. The principal Quarters of the City are very Populous, but there are ſome others where are no Buildings, and which are uninhabited. The *Baſar*, or Street of Merchants, is in pretty good plight. The *French* and *Italians* have generally their Vice Conſul reſiding there. Moſt of the Merchants are *French*; The *Arabians* bring thither a great deal of Aſhes, with which they make Soap and Glaſs.

CHAP. LVII.

The Author's Journey to Mount Lebanon.

The Author goes to Mount Lebanon.

WHilſt I was at *Tripoli* I was minded to go and ſee Mount *Lebanon*, tho' every body thought ſuch a Journey in that Seaſon of the Year to be impracticable. However I was willing to try, and to this purpoſe I ſet out *January* 12. attended with one of my Fellow-Travellers, who had the ſame Curioſity with my ſelf. We got a Horſeback by break of day, and at firſt we croſs'd a great Plain planted with Olive Trees, of which there are great Quantities round about *Tripoli*. In the middle of theſe Trees I ſaw the Ruins of an old Oyl-Mill, call'd *Cabo*, which tho' at preſent ruinated, yet ſtill ſerves for the ſame uſe: formerly there was a Village in that place. Then we paſs'd by the Borough of *Kiſtin* and *Cafare Cahel*, which is a neat and ancient piece of ruins behind which is to be ſeen the Mountain Covered with Snow. The Repreſentation of this is N. 153.

Cabo.

Kiſtin *and* Cafare Kahel.

The Monaſtery of Madona.

Afterwards we came to the Monaſtery *la Madona*, where the Mountain begins. This Convent is very large, and built juſt by the Mountain. Above it is another call'd *Hantoure*, or S. *Georges* Monaſtery: Both of them are of very ancient ſtanding. Having travell'd a long time through a Mountainous but very pleaſant Country, we came to a certain Water which looks like a little River, where is a curious Caſcade, whoſe Waters falling among the Trees, make but a murmuring Noiſe. Near to this Rivulet we alighted, and Break-faſted, after which getting up on Horſeback, we came to the Borough of *Larel*, where is the Ancient Monaſtery of *Souſa*. All round that place are pleaſant Proſpects to feed the Eyes, ſurveying the Hills, the Water-falls, and other objects on all ſides.

S. Georges Monaſtery.

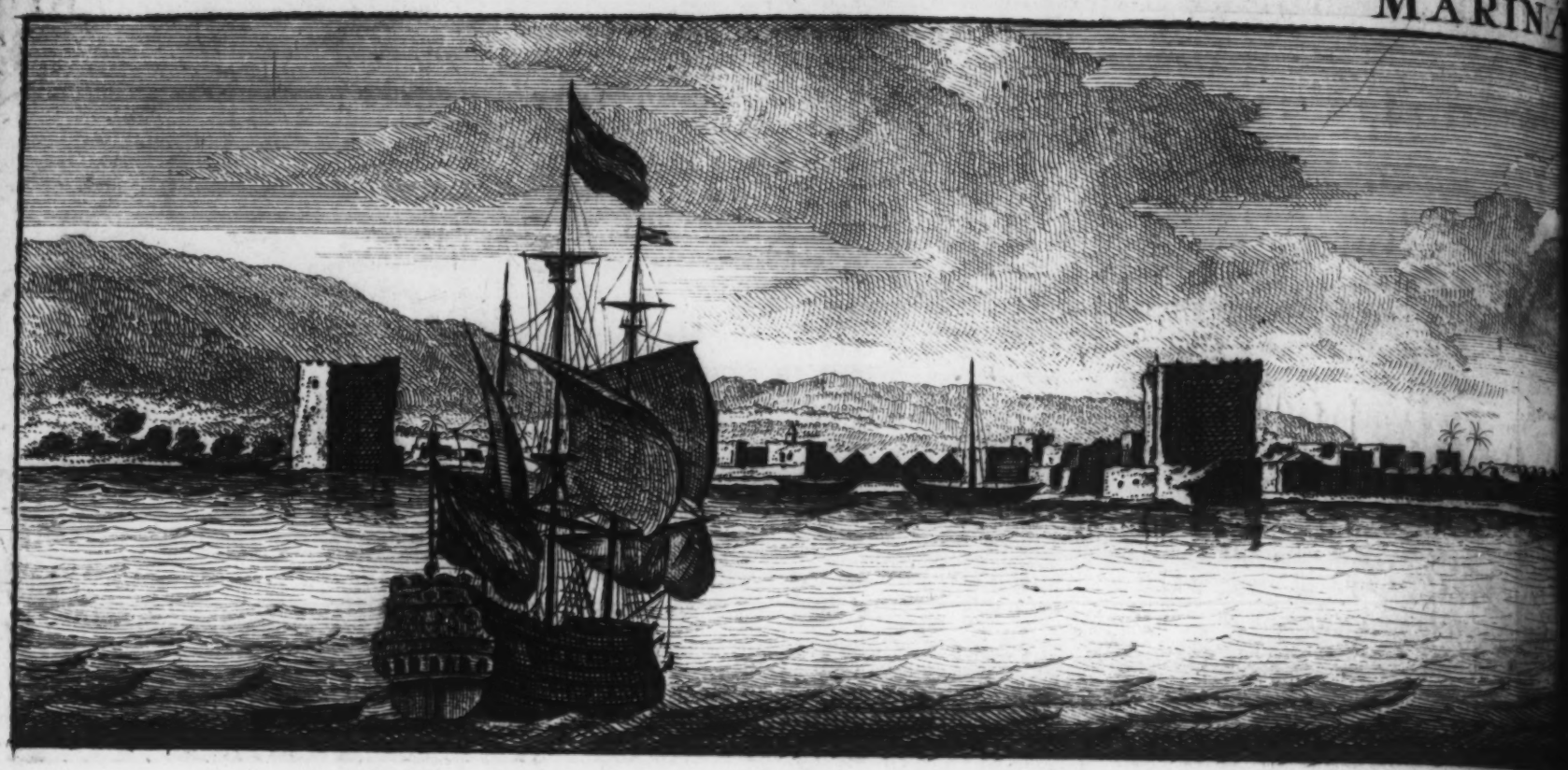
After this we went by S. *Marie's* Grotto, and a little after Noon, arrived at *Canobin*, or *Stinoba*, which ſignifies a Convention of Monks. This Convent is ſeated very pleaſantly on the Hill, with Trees round about it. Behind it is to be ſeen at a diſtance the Mountain of *Lebanon*,

Canobin.

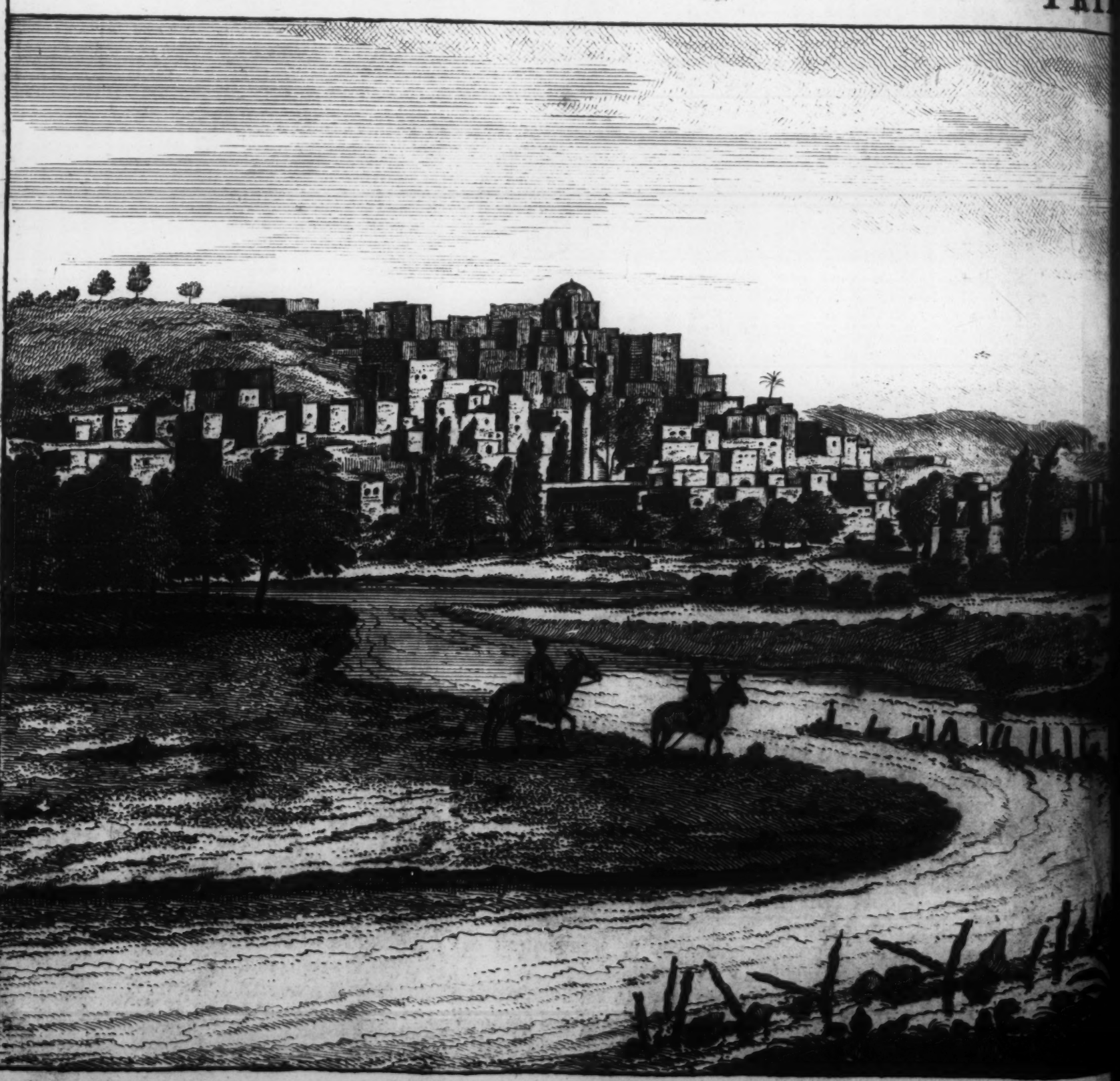
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MARINA



TRI LIS



RINA TRIPOLI

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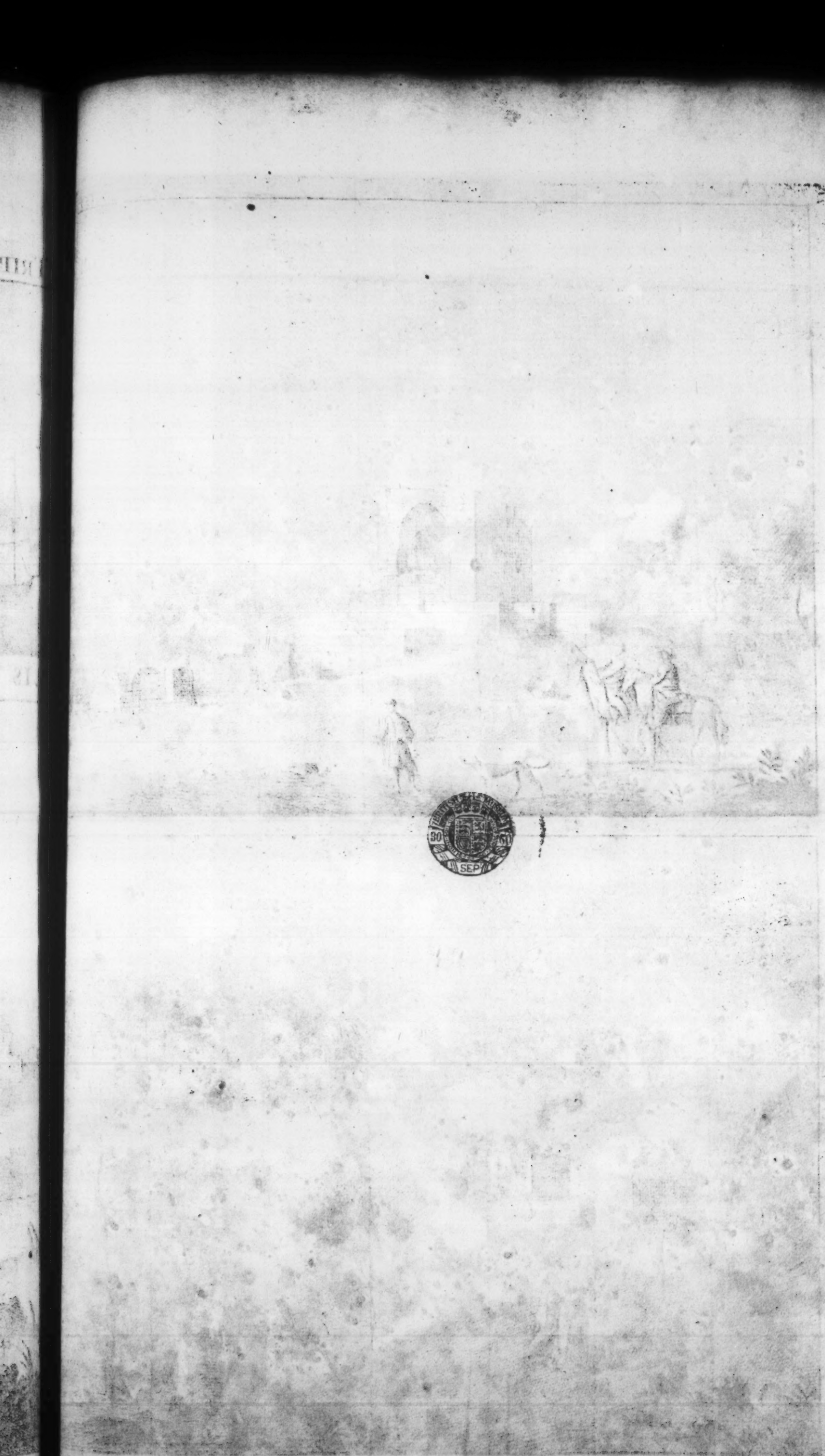


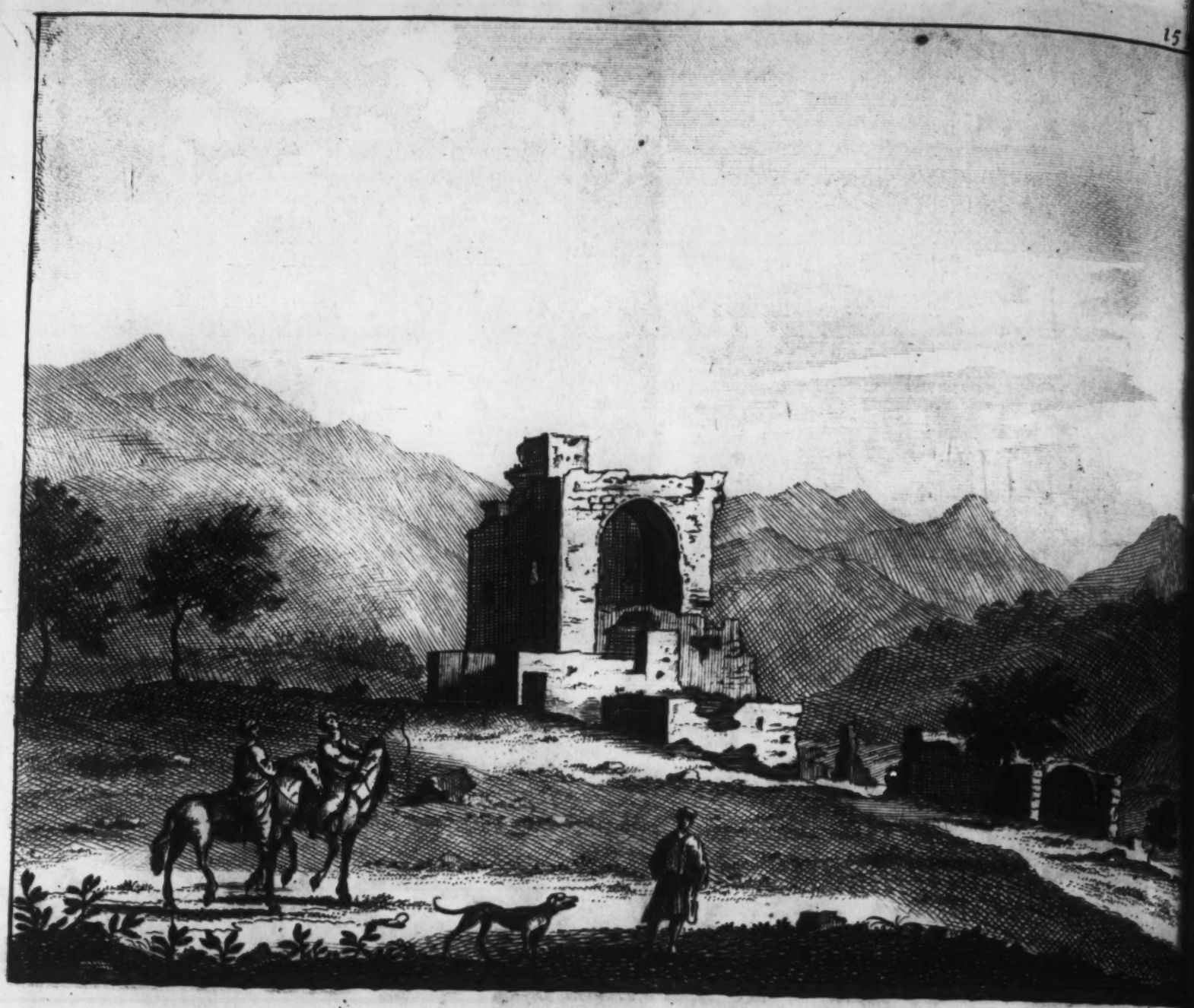
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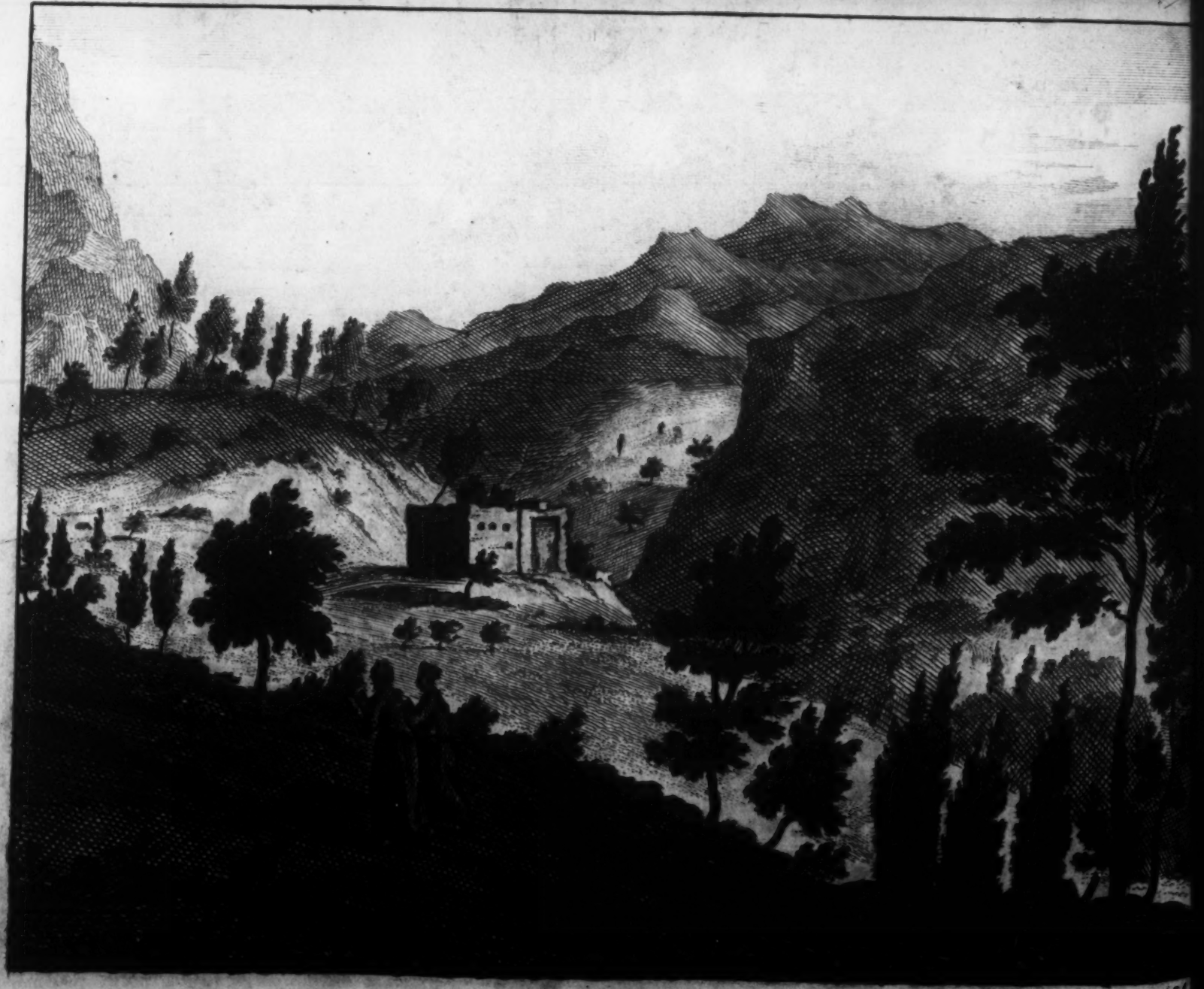
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MONTE LIBANO



MONTE LIBANO



non, with the Snows that always cover it; This Proſpect is repreſented N. 154. 'Tis ſaid the Emperour *Theodoſius* founded this Monaſtery. Here is the Reſidence of the Patriarch of *Antioch*, whoſe Juriſdiction reaches over all the *Maronite Chriſtians* of that Country and Region. The Perſon who held that Dignity when I was there, was one of Worth and very Civil; His Name was *Stephanus Petrus*, he ſpoke very good *Italian*, having ſtudied at *Rome* fourteen Years. He encourag'd us to continue our Journey, and told us, that if no Snow fell that Night, we ſhould certainly arrive the next day at the Cedars.

On the Morrow therefore betimes in the Morning, no Snow having faln, we got on Horſeback, and paſs'd by the Borough of *Brouſa*, ſo call'd from the many Almond-Trees which grow there; *Brouſa* in their Language ſignifying an Almond. This Borough is within the Patriarchs Juriſdiction. Next we came to the Borough of *Haſiel*, which belongs to the *Arabs*, and from thence to *Iſparey*, which is the laſt Borough, and the nigheſt to Mount *Lebanon*. From this place we were conſtrain'd to take along with us ſome People of the Country who knew the Roads acroſs the Snow, for without ſuch Aſſiſtance it would have been impoſſible for us to have reach'd to our Journeys End. About an hour and a half after being arrived at the Cedars, we found our ſelves oblig'd to alight and walk a foot, till at laſt with a great deal of pain we reached to the Cedars. The Snow in the Morning before Sun-Riſing, is almoſt as hard as Ice, which makes the Road very rough and tireſome. We ſat down to reſt our ſelves a little, and to eat a Morſel for refreſhment, but the Weather was ſo very ſharp and cold, that we could not ſtay long, and we had hardly time enough to eat ſufficient to ſatisfie Nature. Beſides we were likewiſe obliged to make all the haſte we could that we might repaſs the Snows before the heat of the Sun had melted them; becauſe when they begin to melt, a Man runs a great risk, and it often happens that the too long ſtay of the Curious coſts them their Lives, being drowned in the Water of the Snows, which are on all ſides like ſo many Mountains. Being therefore Apprehenſive of theſe Dangers I made all the diſpatch I could to take a Draught of the Place where I was. There is nothing elſe to be ſeen as far as the Eye could reach, but the Sky and Mountains of Snow; which is in ſo great plenty, that many of the Cedars are almoſt cover'd with it, and were it not for the Wind they would be all quite buried under it. Whilſt I was upon the Snow I gather'd ſeveral Fruits off the Top of the Cedar Trees, and broke off ſeveral little Branches to preſerve the Leaves of them, but within a little time after they fell off and were quite loſt; they are like to Roſemary Leaves.

Tho' theſe Trees are cover'd almoſt all over with Snow, yet they are always green; the little Leaves of the Branches ſhooting upwards, whilſt the Fruit, much like to a Pine-Apple, hangs downwards. The two Draughts I took of them are N. 155, and 156. The white ſhades to be ſeen on the Trees repreſent the Snow which lies upon the Branches. I did not only content my ſelf with gathering the Fruit, but likewiſe pull'd up a young Tree, there being many ſuch growing there, that I might carry away ſome of the Wood. 'Tis believ'd that *Solomon*'s Temple was built of the Wood of theſe Trees.

'Tis commonly ſaid, and is as it were become a Proverb, that the Cedars of *Lebanon* cannot be numbred: that is, that if after one has reckon'd them once, and find them to be of ſuch a Number, one would tell them over again, one ſhall not find the Number of them to be the ſame with the firſt; and this indeed I found my ſelf by Experience to be true. For in counting the moſt remarkable of them once over, I found them to be thirty five the firſt, and thirty ſix the ſecond time. But I attributed this difference in the Account to nothing elſe but the haſte I was in, in reckoning them, and perhaps likewiſe upon the Account of their being mix'd and confus'd the one with the other, which makes it a very eaſie matter to be miſtaken therein. Bating this I do not look upon it to be any more difficult to count them than 'tis any other Trees. I had the Curioſity of meaſuring the bigneſs of two of the moſt remarkable, and found that one was fifty ſeven Spans about, and the other forty ſeven: Under one of theſe Trees I ſaw a heap of Stones, which the Monks who come thither from time to time make uſe of inſtead of an Altar, whereat to perform their Devotions. The Branches of theſe Trees ſpread themſelves ſo far about, that a great number of People may ſhelter themſelves under the ſhadow therof. 'Tis of this that the Prophet *Hoſea* makes mention, Ch. 14, 5, *&c.* When he ſays; *I will be as the dew unto Iſrael, he ſhall grow as the Lilly, and caſt forth his Roots as Lebanon. His Branches ſhall ſpread, and his Beauty ſhall be as the Olive-Tree, and his ſmell as Lebanon. They that dwell under his ſhadow ſhall return.*

After I had taken as full a view of *Lebanon* as poſſible, I was minded likewiſe to go and ſee *Anti-Lebanon*, which is a

Mountain ſituated behind the former, but a great deal higher, from whence they ſay there is a very fine Proſpect towards *Damaſcus*; but I could not accompliſh my deſign; for theſe Mountains being ſome hours Journey diſtance from one another, it would have been too late to have went thither. It was between ten and eleven aClock before we parted from the Cedars, at which time the Sun began to be at his height, and to be warm, which made our Guides ſeveral times to put us in mind, that it was time to be gone, and that if my Curioſity detain'd me any longer, it might coſt them very dearly. And indeed upon our return we found the Snows ſo much melted in ſeveral places, that ſometimes one, ſometimes another ſunk in them. As for my own part, I ſunk in with one Leg up to the Waſte, which caus'd ſuch a fear in us, that we thought we could not make ſpeed enough to get from thence. And that which rendred our march ſtill the more difficult, and which added to our Burden, was that we were all of us loaded with ſomething or other, one had a Basket full of Cedar Apples, the other half a Tree which we had cut down, and the third our Proviſions, *&c.* For we had divided amongſt us what was to be carried, for fear any one being over-burden'd ſhould ſink into, and be loſt in the Snow. One of our Guides, who according to the Cuſtom of the Country went bare-legg'd, having only Shoes on his Feet, was very much mauled, for by ſinking into the Snow his Legs were ſo mangled, that one could not look upon him without pity.

The danger of returning back from Lebanon.

In ſhort after a great deal of trouble we arrived to the place where we had left our Horſes, and made all the ſpeed we could to the next Village, being glad we had got off ſo well, and when we were come thither, we made our ſelves amends for the fatigues we had endur'd upon the Mountain. After this we ſet forward on our Journey, and by Four in the Afternoon return'd to *Canobin*.

This is a very pleaſant place, and tho' it was Winter when I was there, yet I muſt needs own, that I never ſaw any thing more Charming in my Life. I could have wiſh'd to have ſpent ſome Months there, if the time would have permitted me, but this could not be, for I had more than one reaſon to the contrary. Here are Partridges as tame as our Yard Fowls. They fly about ten Paces, and then alight on the ground again, and ſeem to have no manner of fear of a Man. But beſides this, *Canobin* would be preferable to all other places upon the Account of its Wines, which are the richeſt and fineſt in the World. They are of a very ſweet red Colour, and ſo Oleaginous, that they ſtick to the Glaſs. The Prophet *Hoſea* takes a Compariſon from them, when he ſays, Chap. 14. 7. *They that dwell under his ſhadow ſhall return, they ſhall revive as the Corn, and grow as the Vine, the ſcent thereof ſhall be as the Wine of* Lebanon.

They have theſe Wines ſent thither from all parts, but the Grape of which they are made is very ſcarce. The other Wines are not near ſo good, tho' there is greater plenty of them. Whereas the Patriarch ſeem'd to have a great reſpect for us, he order'd the beſt to be ſerv'd always up to us; I found it ſo good that I think I never taſted a more delicious Liquor in all my Life. Turn your Eyes on which ſide you will, you may ſee great Quantities of Waters falling down from the Top of the Mountains, after a moſt admirable manner. *Solomon* in his Song of Songs ſeems to refer to this, when he ſays, Chap. 4. 15. *A Fountain of Gardens, A Well of Living Waters, and ſtreams from* Lebanon. Some there are who believe that here it was where *Noah* lived; and the Patriarch in his Diſcourſe with us gave us to underſtand that he was of that Opinion. For proof thereof he alledged, that there are two Mountains adjacent to *Anti-Lebanon*, which at this very day are call'd, the one *Cain*, the other *Abel*.

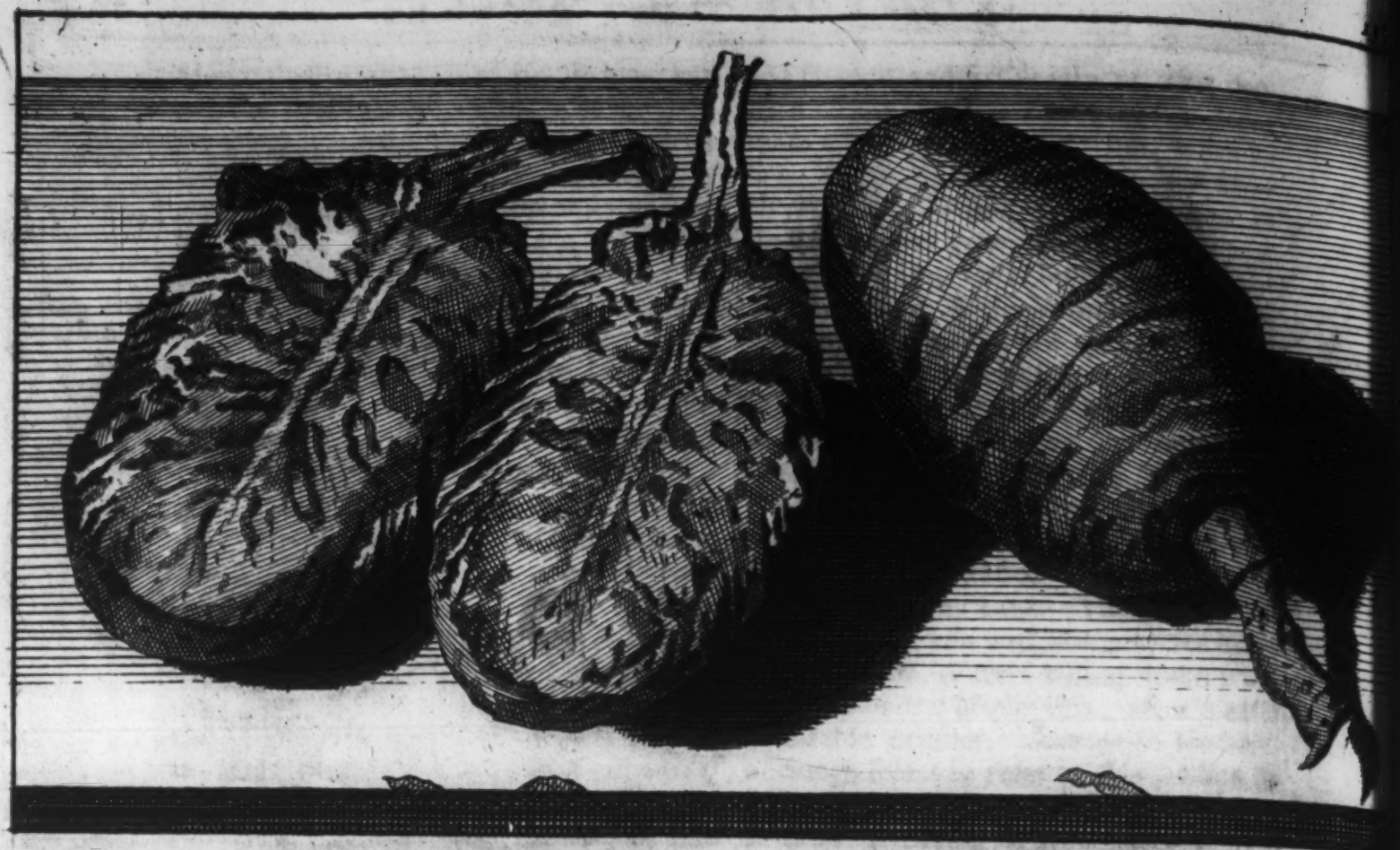
In the ſame place is likewiſe a Town with a very fine Lake, and the Natives believe it to have been built by *Cain*, and to be the moſt ancient City in the World. To this they add, that in Proceſs of time it was called *Heliopolis*, that is, *the City of the Sun*.

Five Leagues from *Canobin* is another little Town, inhabited by *Chriſtians*, and call'd at preſent *Eden:* It is ſituated between the Mountains in a Plain, and has in the middle a Hill, on which formerly ſtood a Caſtle, which they ſay held out forty days againſt the Emperor of the *Turks*, there is likewiſe a little River which runs through it.

In the Neighbourhood of this Monaſtery of *Canobin*, upon the Hill lives a Hermit, by Birth a *Frenchman*. Whilſt I ſtaid at *Tripoli* he came ſeveral times to eat in the Houſe where I lodged. The Merchants furniſhed him from time to time with whatever he had occaſion for; among other things he one day deſir'd a Musket to defend himſelf againſt the Wolves and other Wild Beaſts, that are numerous in thoſe parts, which was accordingly given him. His uſual Habitation was a Cave in the Mountain. He was a very Civil and Courteous Man, deſcended from a good Family, and might be about Fifty Years of Age. Since his retirement into this Solitude, he has re-

turn'd







Stones in which appear'd the resemblance of Fishes.

turn'd ſeveral times into his own Country, and every time upon his coming back has brought over with him ſome rarities, which he preſented to the Patriarch, who for his part gave him whatever he had occaſion for, as often as he ask'd it. Before he embrac'd this ſolitary way of living, he was a Monk belonging to the Latin Church, but finding that the Rules of the Order wherein he was, were not auſtere enough for a Mans working out his Salvation, he retir'd into this Mountain, where he leads a very Penitent and Exemplary Life.

The third day after our arrival at the Monaſtery we took our leave of the Patriarch, and having made him a ſmall Preſent, we thank'd him for his kind Entertainment, and the Civilities he had ſhewed to us. He made us again drink of his good Wine, that we might be the better defended againſt the Wet; for the Weather was much alter'd. We ſet out in the Morning about nine a Clock through a continued rain, which fell very faſt, and left us not till we got to *Tripoli*, where we arrived in the Evening. *His Return to* Tripoli

Before I make an end of this Chapter, it will not be amiſs to give you here a Deſcription of the Cedar-Apples, or Fruit, that theſe Trees produce, in the ſame Form and Bigneſs as they really are. In order to this, I cut one of them in two, and found that the ſmell within was exactly like Turpentine. There came out likewiſe ſome Juice, tho' I had kept them by me ſo long. This Juice which reſembles Turpentine, not only in ſmell, but likewiſe in its Clammineſs, proceeds from ſmall Oval Grains, with which a great many ſmall Cavities are full. The Figure of this Fruit both whole and cut in two, is repreſented N. 157.

CHAP. LVIII.

The Author's relation of Stones, in which were the reſemblance of Fiſhes. Of an unhappy accident which happned to ſome Ships in the Port of St. John *of* Akari. *Of ſome particulars concerning the Town of* Tripoli. *The extraordinary manner of living of a* Mahometan *Saint*, &c.

Stones in which appear'd the reſemblance of Fiſhes.

HAving finiſhed the former Chapter with ſome remarks on the Fruits of the Cedar, we cannot begin this better than with ſaying ſomething of certain Stones, in which appears the reſemblance of Fiſhes, but ſo to the Life, that it cannot be beheld without admiration. Theſe Stones are found on the top of a Hill, ſome hours diſtant from *Tripoli*. When they are whole there is nothing to be ſeen on the outſide, but when they are broke by throwing them againſt the ground, or ſtriking them againſt any thing, they ſplit almoſt like Slates; and when they are ſo broke, one may generally perceive on each ſide the likeneſs of a Fiſh, or to ſay better, of his ſhape. To have ſome of thoſe Stones I ſent a Perſon on purpoſe with an Aſs to the Hill, who brought me a conſiderable quantity of them, amongſt which I found one accidentally, which was ſplit in ſuch a manner, that on each ſide of the Stone one might eaſily ſee the half of the ſhape of the Fiſh, and when both pieces of the Stone were join'd together again, it ſeem'd to be whole; and of all the reſt I found not one comparable to it. I have taken a draught of thoſe two pieces of Stone, lying near each other, whereby the better may be ſeen the reſemblance of half of the Fiſh on each ſide of the Stone, as appears in the Figure N. 158. I muſt add, that this Stone is exactly two Inches longer than is repreſented in the Figure.

Since this Chapter is only to contain different matters, what I am going to relate may be well inſerted here. The 22*th* of *January* News was brought that two *French* Merchant Ships were caſt away in the Port of St. *John* of *Akari*, as alſo two *Turkiſh Saicks*, which are a ſort of Veſſels much uſed in the *Levant*. The next day arrived here twenty of the Mariners of thoſe Ships, who reported, that one of the Ships was caſt away in the Night, with two Men in her, to wit, the Secretary and her Mate, who were both drown'd, and that thoſe two Ships were well freighted and ready to Sail. The ſame day a *Saick* came alſo to an Anchor here without a Maſt from St. *John* of *Akari*, where ſhe had run a great hazard of being caſt away. *A Miſchance which happen'd to ſome Ships in the Port of* St. John *of* Akari.

I found my ſelf ſo well at *Tripoli*, that I reſolv'd to paſs the Winter there, with a deſign to return afterwards to St. *John* of *Akari*, where, as I have ſaid, I could not Land by reaſon of the great Wind; and from thence I propoſed alſo to ſee *Nazareth*, and the Sea of *Galilee*. In the mean time I took a draught of the Town and places about it.

It is one of the chief Maritime Towns of *Syria*, and of ſuch great Trade, that all *Some particulars concerning the Town of* Tripoli.

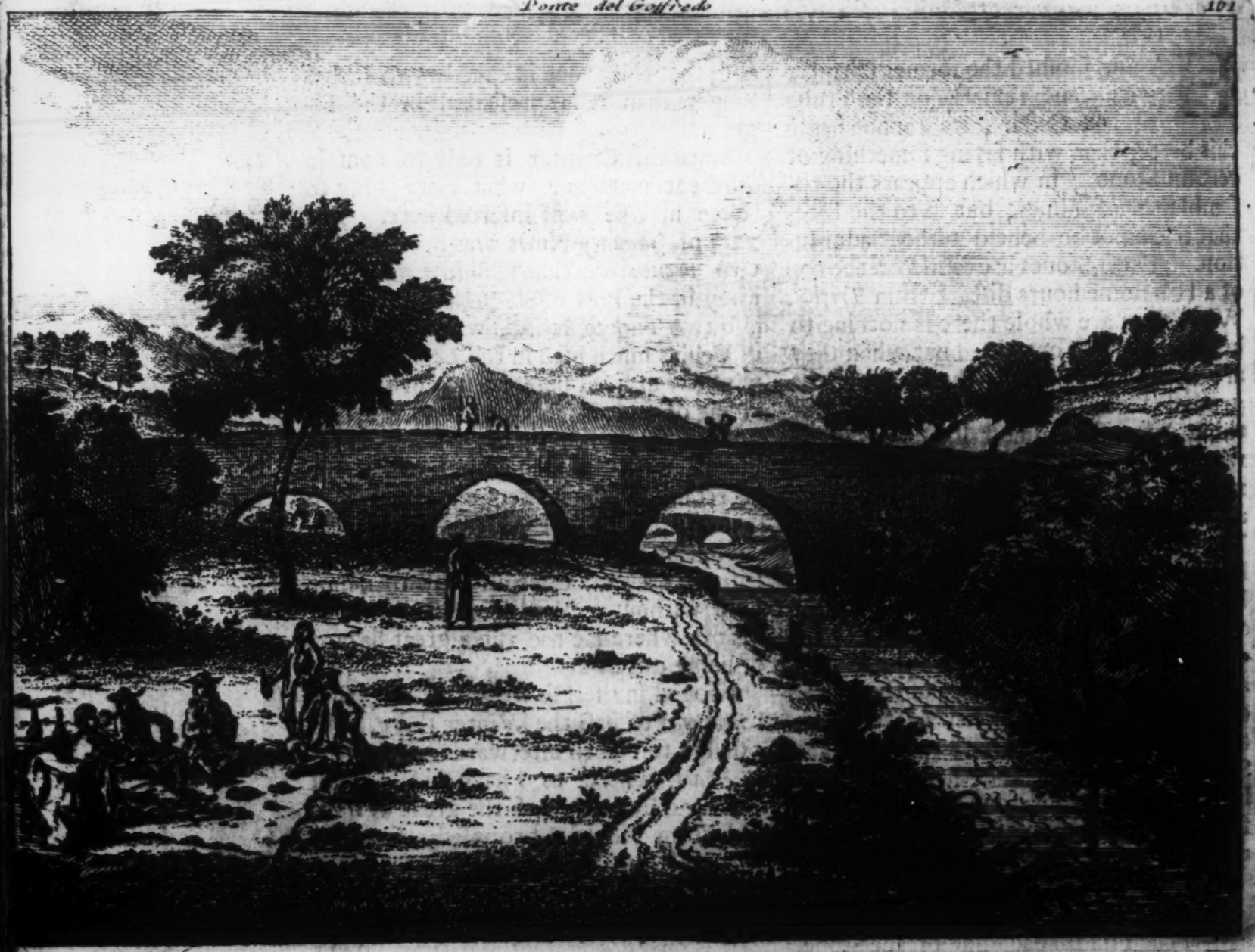
all ſorts of Merchandizes are ſent thither from all parts of the World, as well by Sea as Land, as they are alſo ſent every where from thence. Quantity of Silks are made there, as alſo Camelets, Velvets, Tapeſtry's, *&c.* The Soil about it produces very good Oyl, and excellent Wine. Over againſt the Town, about a League diſtance from it, lie two ſmall Iſlands, in one of which is a great number of Pidgeons, and the other is full of Rabbets, which have proceeded from a Couple which a *Dutch* Merchant brought thither ſome Years ago, and have ſince increas'd to a great number. They divert themſelves ſometimes with going a ſhooting in thoſe two Iſlands. But that in which the Pidgeons are, is ſo full of Rocks, that it is almoſt inacceſſible. The Ships ride between theſe Iſlands and the Town, becauſe there is ſo little Water in that part, that they cannot come near the ſhore.

Near the Town on the ſide of the Water which falls from *Lebanon*, and makes a kind of a Rivulet which paſſes through the Town, I took a draught of a very fine Proſpect which looks through the Bridge that leads to the Town, as may be ſeen in the Plate N. 159.

A little diſtance from the Town, along the ſame Water, there is a fine Monaſtery of the *Turks*, Planted with Orange and Lemmon Trees. Some *Turkiſh* Monks live there, which are call'd *Dervis*. It is very pleaſantly ſeated near the Hill, and at a diſtance is ſeen the Mountain of *Lebanon*, as you have it with ſeveral other Objects N. 160.

About half a League from the Town is the Bridge of *Godfry* of *Bouillon*. So call'd becauſe it was built by that Valiant and Pious Hero. This Bridge, which is of Stone, has three Arches, under one of which runs that ſmall Rivulet before-mentioned. Above it is an Aquaduct which carries the Water proceeding from a Fountain at the foot of a Hill two Leagues from hence into the City. This Water flows ſo plentifully that in moſt of the Streets, and ſeveral of the Houſes, they have Fountains. A little beyond is another Bridge almoſt like this, which one ſees through the Arches of the firſt. At a diſtance is alſo to be ſeen the Snow on the Mountain of *Lebanon*. It is a pleaſant Proſpect repreſented N. 161. All thoſe that were with me, and are now all in *Holland*, except the Conſul who is here ſet out in a *Turkiſh* Habit, are repreſented as they were ſitting when I took a draught of this place.

Ponte del Goffredo 161

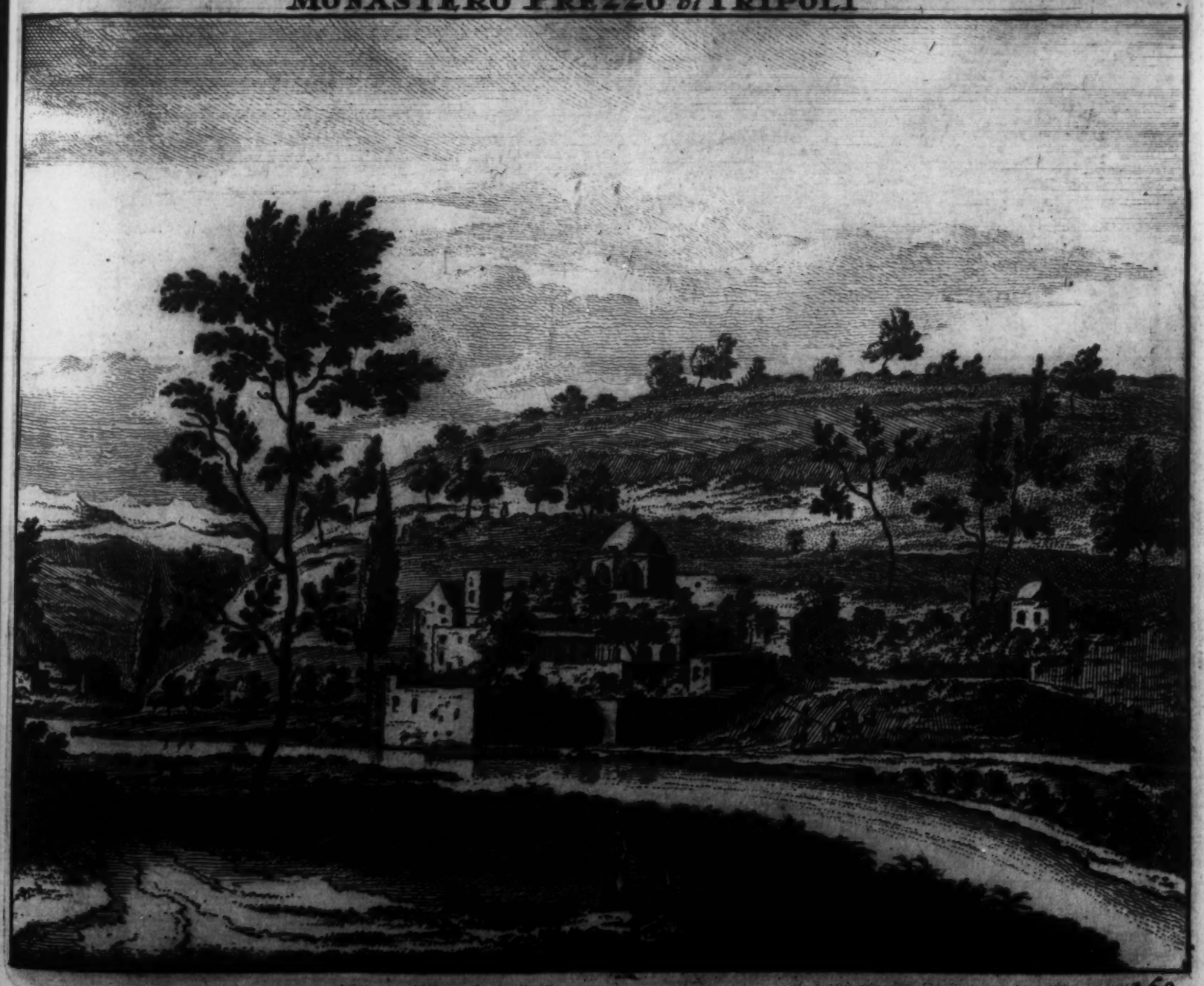


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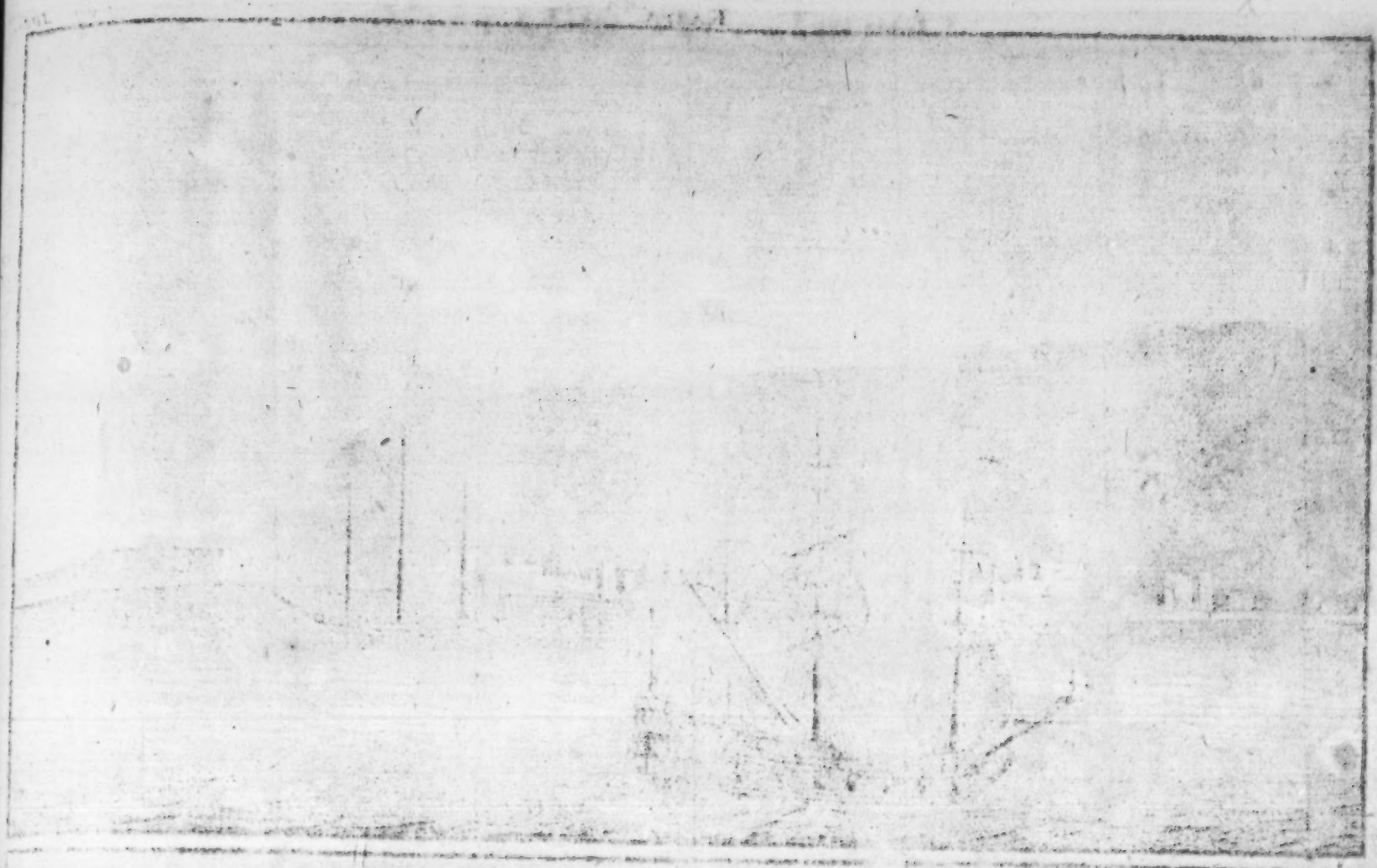
VISTA PREZZO di TRIPOLI

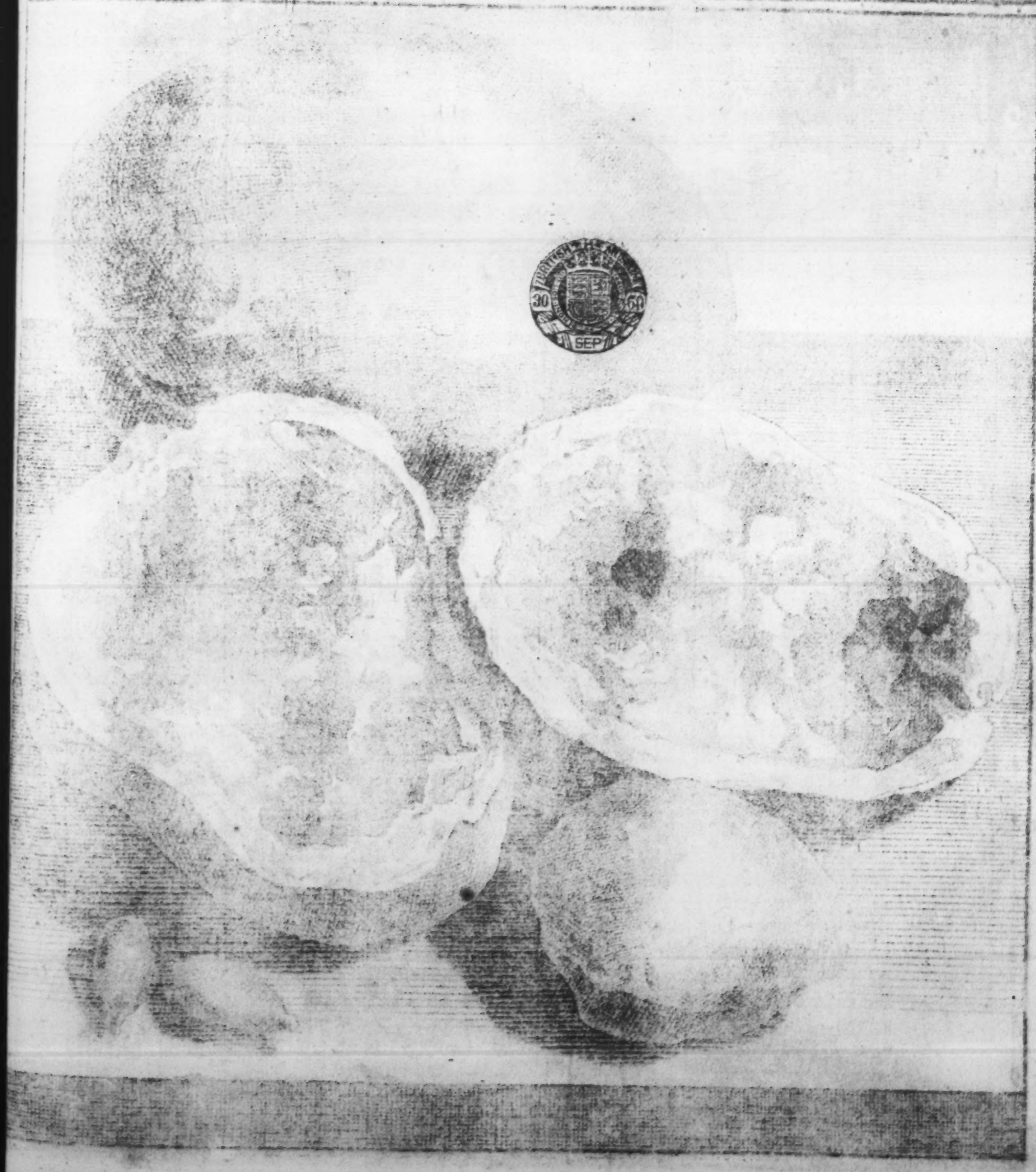


MONASTERO PREZZO di TRIPOLI











The extraordinary manner of living of a holy Mahometan.

During my reſidence in *Tripoli* I was told a thing ſomewhat ſtrange, which I will impart to the Reader. About a Year before my coming hither there dyed a certain *Turk*, who liv'd a little out of the Town on the Seaſide, near this Rivulet which we have ſaid came from Mount *Lebanon*. A *Sopha* of plain Boards like a ſquare Table ſerv'd him for a Houſe, in which he had liv'dSeventeen Years, without ever going out of it. The People of the Country lookt upon him as a great Saint, and every Body ſtrove to bring him Proviſion, and happy were thoſe whoſe Victuals he was pleas'd to eat. But notwithſtanding his Sanctity he had the Capriciouſneſs to caſt into the River what did not pleaſe him. That which is moſt remarkable was that he never ſpake: When Nature obliged him to eaſe his Body, it was without ſtirring from his place, and he would have wallowed in his Ordure, if the *Turks*, who have otherwiſe ſuch great horrour for all manner of filthineſs, or uncleanneſs, had not thought it an honour to carry away that of the holy Man. Such Power has a vain preſumption of Piety on the Minds of thoſe Superſtitious and Credulous *Muſulmen*. But it were to be wiſhed that this was only to be found among them, and that there were none amongſt *Chriſtians*, who ſuffer themſelves to be deceiv'd by an affected ſemblance of Holineſs.

CHAP. LIX.

The Author's departure from Tripoli Kaifa. *Mount* Carmel. *Fruits of Stone. His Arrival at St.* John *of* Akari. *The preſent State of that Town.*

The Author departs from Tripoli.

AFter I had tarryed about three Months at *Tripoli* to paſs away the Winter there, I went the Ninth of *April* on Board a *Dutch* Merchant Ship called *the good Fortune Elizabeth*, which was bound for St. *John* of *Akari*. My deſign was to go to *Nazareth*, and the Sea of *Gallilee*, then to return to *Tripoli*, and from thence to go by Land to *Aleppo*. But being the Wind was againſt us, we were oblig'd to tarry there. Toward Evening we put to Sea with a Land Wind, and made ſome advance. The 12*th* and 13*th* we made but little way, the Weather being variable, and the Sea running high; the 14*th* we came near Cape *Bianco*. The Night we ſtood out to Sea, becauſe we would not enter into the Port of *Akari*. The 15*th* after Noon we came to an Anchor under *Caifa*, becauſe our Pilot ſeeing the Wind bad, durſt not enter into *Akari*, for fear of finding bad founding.

Caifa.

This place which was formerly a celebrated Town, and has often chang'd its Name, lies near to the North of Mount *Carmel*, along the Sea-ſide, about three Leagues from *Akari*, but is now of little moment, as may be ſeen N. 162. The *Arabians* and *Turks* call it *Kafas*.

We could not go a-ſhore all the Day long with our Long-Boat, becauſe the Sea ran ſo high, which vexed me much, becauſe I had a mind to ſee that Mountain.

Mount Carmel.

On this Mountain, near the Sea, is ſeated the famous Monaſtry inhabited by the *Carmelite* Monks. Here they ſhew a Grott or Cave cut in the Rock, where its ſaid the Prophet *Eliſha* dwelt. A little farther is ſeen a Fountain, which the ſame Prophet caus'd to ſpring out of theEarth, and another a little higher, having both very good Water. Not far from thence are the ruins of the Monaſtry of St. *Brocard*, who was ſent by St. *Albert*, Patriarch of *Jeruſalem*, to gather together the Hermits, or Recluſes, that liv'd ſeparately from each other; and to ſubmit them to a certain rule, for they had not, in a manner, obſerv'd any Diſcipline.

They alſo ſhew another Grott there of the Prophet *Elias*, and one of the Prophet *Eliſha*.

A little lower towards the foot of the Mountain there is a Grott or Cave, where its ſaid the Prophet *Elias* inſtructed the Faithful; it is alſo cut in the Rock, and very fine. The *Turks* have a ſmallMoſque here.

Fruits of Stone.

On this Mountain are found Melons of Stone, and other Fruits alſo of the ſame Nature. I have had ſeveral in my hands that were very curious, as alſo Olives of Stone. I have repreſented the Figure of theſe Melons N. 163. in two forms, for one is repreſented whole, and the other opened in the middle.

There are alſo to be ſeen a ſort of Oyſters of Stone, or *Capotonde*, as the *Italians* call them. I have repreſented one whole, and two Olives of Stone near it. It is ſaid there are Grapes of Stone of the ſame faſhion as they grow on the Vines. But I could find none, although I had to my Friend a Monk, who would have deſired no better an Office than to have helpt me to ſome if he could have found any. Theſe Stone Melons have the ſame ſhape on the outſide as the true

ones; ſome of them are round and others Oval, of the ſame bigneſs, and the Rind is alſo of the ſame thickneſs. If one opens them, there are the ſame Cavities as in the true ones; they have alſo ſome ſmell which is pretty pleaſant.

The Author goes to St. John of Akari.

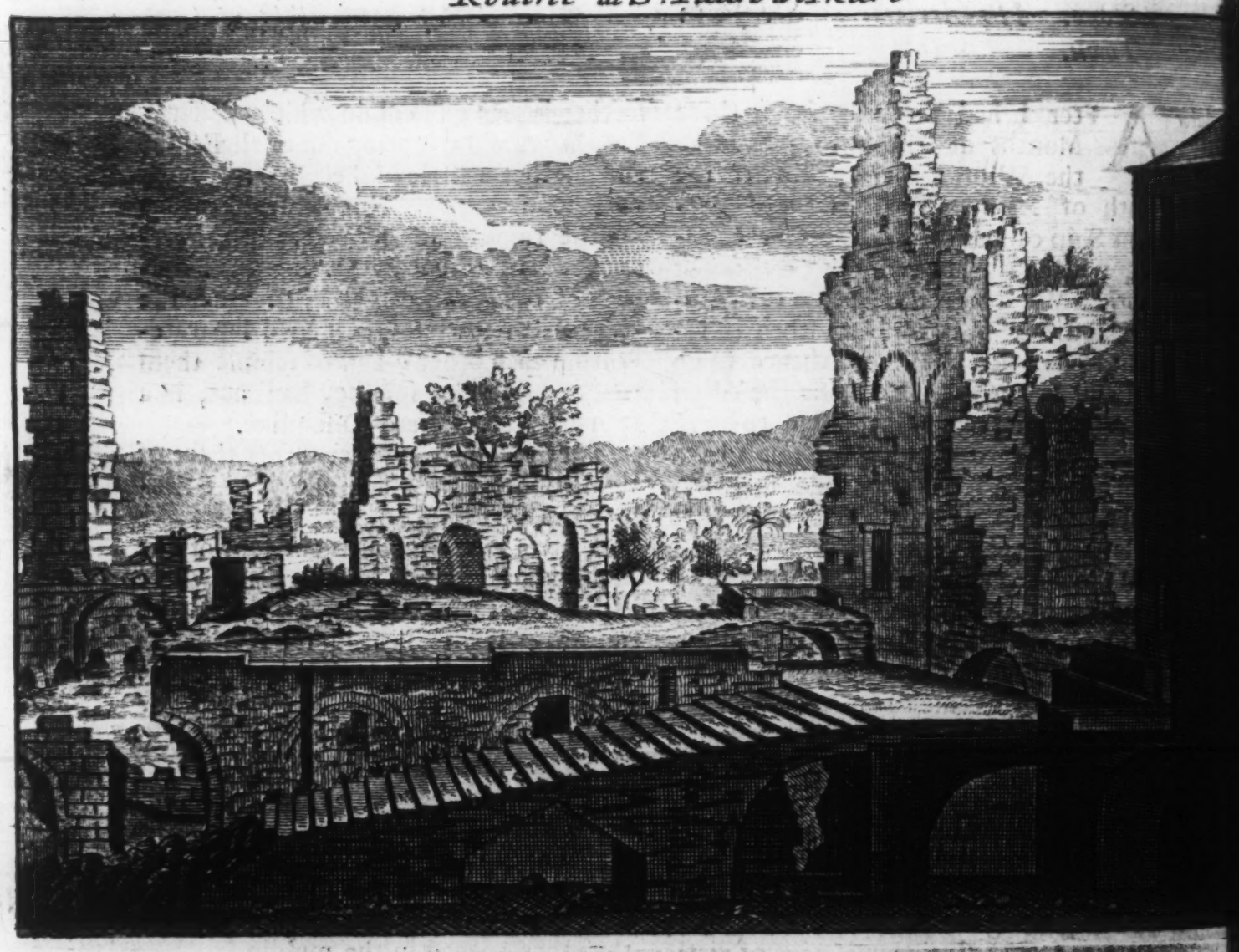
The preſent State of that Town.

The 16*th* of the ſame Month of *April* the Pilot and my ſelf went in a ſmall Veſſel to St. *John* of *Akari*, where I ſtaid ſome days, and was inform'd that no Pilgrims would come there, becauſe the Monks of *Nazareth* had ſome difference with the *Turks*.

In the mean time I took the Draught of ſome pleaſant Proſpects on Paper, of which this deſart place furniſhes ſeveral, and chiefly Remains of Buildings, among which that which is ſeen on the Sea-ſide toward the Sun-ſetting, is none of the leaſt. It appears very great, and if I am not deceiv'd, has formerly ſerv'd for a Temple. The Architecture that has been obſerv'd in it, is after the *Gothick* manner, as may be ſeen N. 164. From thence Mount *Carmel* is ſeen at a diſtance, and the Borough *Caifa* on the Sea-ſide. The Convent or Monaſtry of the *Carmelites* is quite on the top.

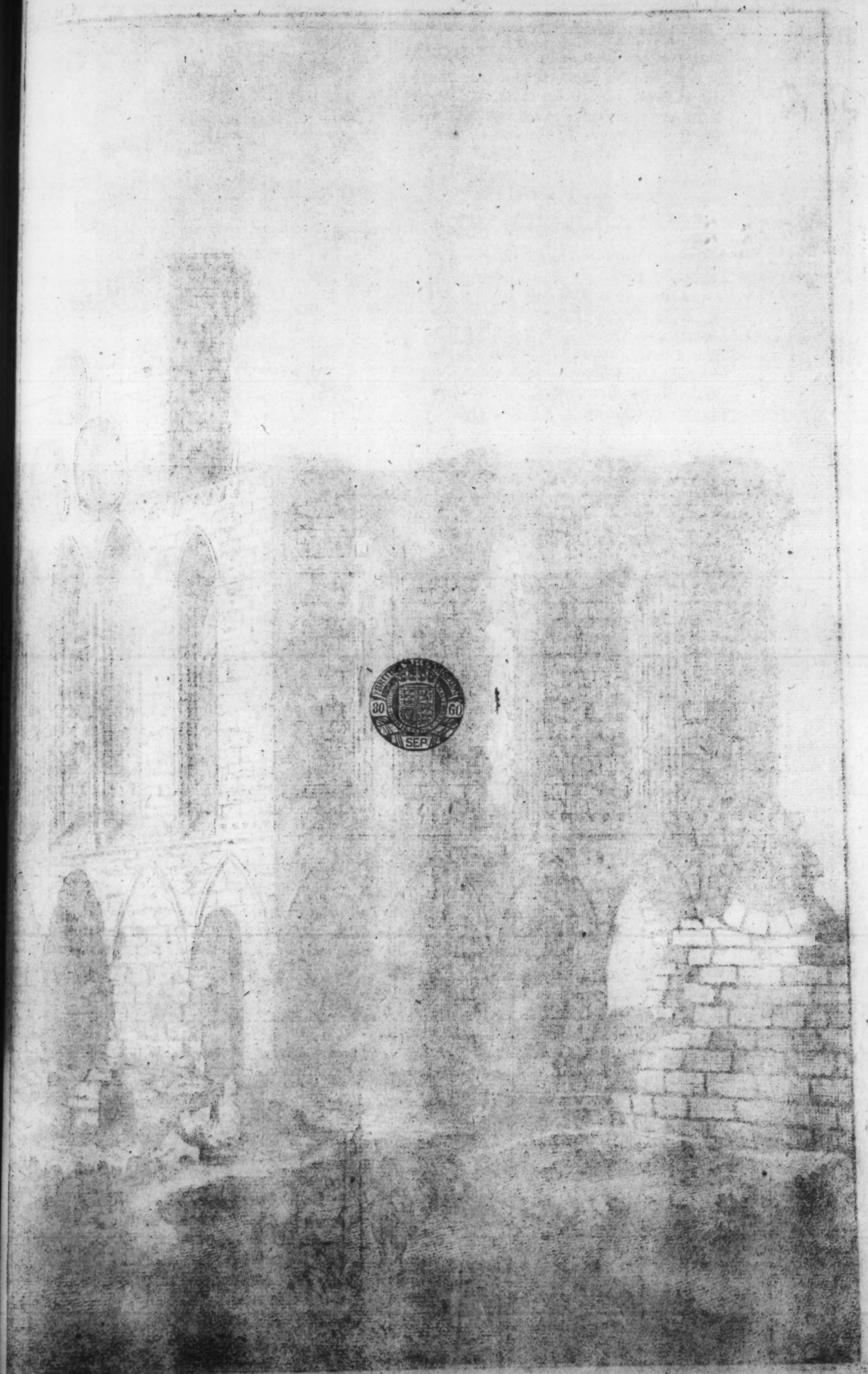
About the middle of the ruins of this Town, I drew alſo a view of a Building which conſiſts of ſome Arches with ſquared Pillars, by which one goes along ſome ſteps to a kind of Palace, the form whereof is ſquare, it ſeems to be much newer than the lower part which is all repair'd with Stone of an extraordinary bigneſs, ſeveral whereof lie ſcattered here and there on the ground. It is ſeen N. 165.

Rouine de St. Iuan d'Akari



At a diſtance a ridge of Hills is ſeen there which join Mount *Carmel*. In a word, all that is worth ſeeing at *Akari* conſiſts only in the ruins of the ancient *Ptolemais*, for ſo was this City formerly call'd from *Ptolomy* King of *Egypt*, in which time it might paſs for one of the moſt conſiderable Cities of all the Eaſt. The Sea has carried great part of it away, as may be eaſily diſcern'd by the Ruins and Rubbiſh which are yet to be ſeen here and there in the Sea, and which appear partly above the Water; ſome of them are alſo ſeen in the Port, which is in the form of a Creſcent or Half-Moon, and jetting out, extends to the end of Mount *Carmel*.

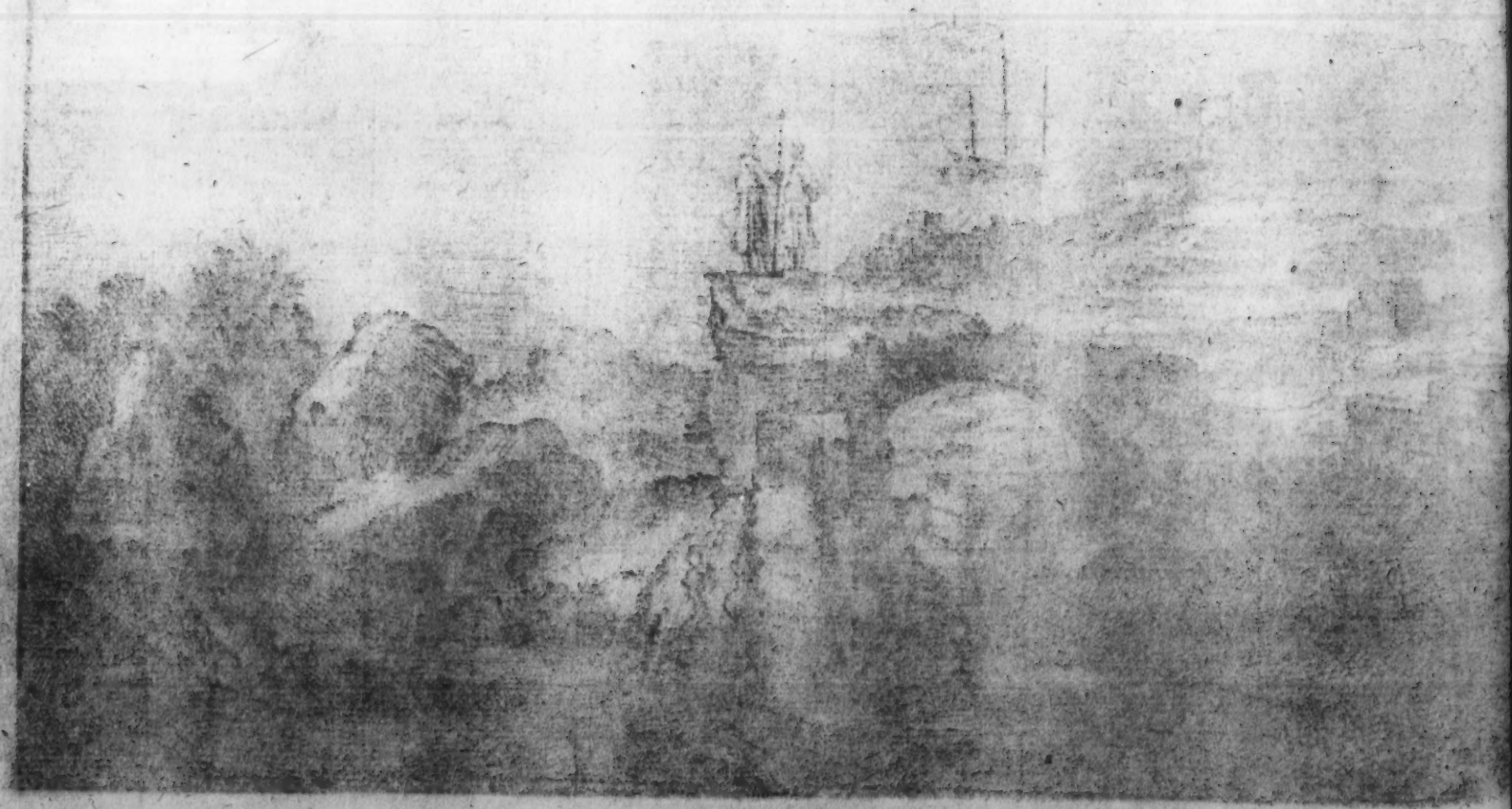
The Town conſiſts at preſent but of a ſmall number of mean Houſes. The *Europeans*, which are moſt *French*, live in a *Chan*, which is a great round Building of two Stories, divided into ſeveral Apartments, whereof the lower ſerve for Magazines, or Warehouſes, to put their Merchan-

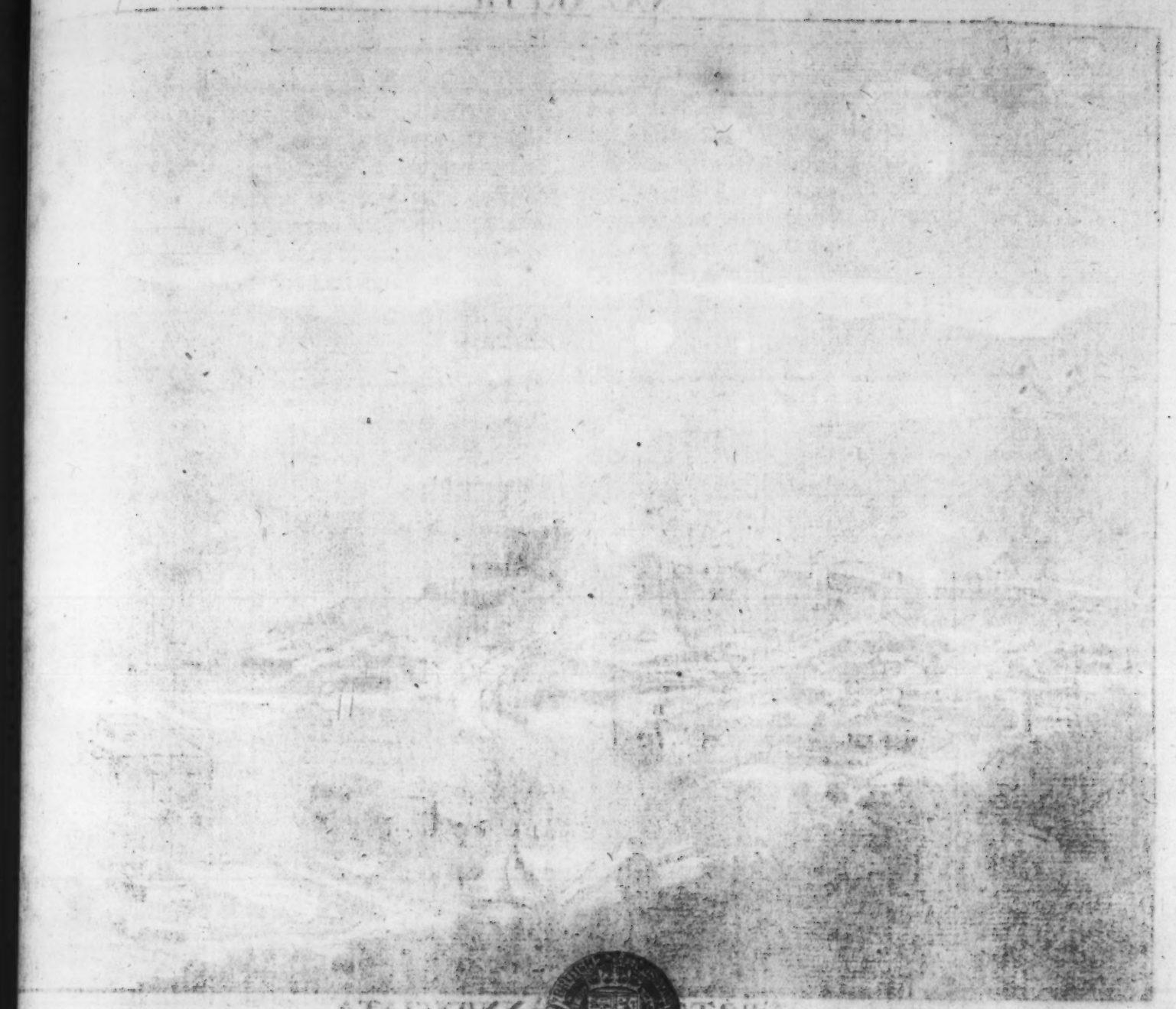






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SEP





NAZARETH



GROTTA della ANNONCIATA



Merchandizes in, and the upper ſerves for Lodgings. It was there I lodged alſo, having been recommended to a Merchant of the Country, who treated me very civilly. During my ſtay here our Ship came alſo in the road to load ſome Bales of Cotton that were brought there, which having done ſet Sail again at Night on the 21*th*, without having enter'd into the Port, becauſe it is very dangerous for the Ships, eſpecially in Winter, by reaſon of the many ruins and rubbiſh that lie under the Water, which breaks their Cables, in which conſiſts the preſervation of their Ships. I found there alſo part of one of the two Ships that were caſt away there ſome days before, as has been ſaid, which floated above Water, but not one piece of the other was to be ſeen.

CHAP. LX.

The Author's Journey from St. John *of* Akari *to* Nazareth. *A Deſcription of what is to be ſeen there. The Church of* Mary of Fear. Mary's *Fountain*, &c.

HAving tarried ſix or ſeven days at *Akari*, the 22*th* of *April*, I told the Father Preſident, that for ſeveral reaſons I could no longer defer my departure for *Nazareth*, and that accordingly I intended to be going the next Morning early; to which he anſwered I might do what I pleas'd. I agreed then with the *Drogeman*, and cauſed two Horſes to be made ready, furniſhing my ſelf farther with what I thought might be neceſſary for me.

The Author's Journey from St. John of Akari to Nazareth.

We departed then about Nine a Clock in the Morning, taking our way for ſome time along the Sea, afterward we went over a Plain, turning a little out of the common road, becauſe the *Drogeman* was minded to take another Horſe there, which was the cauſe why I defer'd to deſcribe this way till our return. At Four a Clock in the Afternoon we came to *Nazareth*, where I went immediately to the Monaſtery, where I was inform'd that the difference which had hapned between the Monks and the *Turks* was adjuſted. The ſame Evening I went in Proceſſion to ſee the Cave, where it is ſaid the Angel came and declared to the Virgin *Mary* the Incarnation of our Lord.

The 24*th* I went up to the Mountain of *Seyn*, which is near *Nazareth*, and very high, which cauſes many fair Proſpects, either toward *Akari* and Mount *Carmel*, or towards *Damaſcus*, *Arabia* the Deſert, *Judea*, *Samaria*, and Mount *Tabor*.

On the ſide of *Nazareth* there is a very fair and large Plain call'd *Eſdraelon*. It was in this place where I took a Draught of *Nazareth*, which is at preſent but a mean Village, conſiſting only of ſome Peaſants Houſes, as may be ſeen N. 166.

Formerly *Nazareth* had been a City, at leaſt St. *Luke* calls it ſo in his Goſpel, Chap. 1*ſt* Verſe 26. *And in the ſixth Month the Angel* Gabriel *was ſent from God, unto a City of* Gallilee *called* Nazareth. *And* Matthew the 2*d* the 23*d* Verſe, *And being come there he dwelt in a City called* Nazareth, *that it might be fulfilled which was ſpoke by the Prophets, He ſhall be called a* Nazarene. It is ſeated in the Tribe of *Nephthali*; and there are ſome that believe that it was one of its ſtrong Towns.

According to the ancient Deſcriptions it was a very fertile and pleaſant Country, which by reaſon of the Temperature of its Air produced quantity of Herbs, and Flowers, but at preſent there is nothing to be found. It is ſeated on a kind of a little Hill, and ſurrounded with greater, which is the cauſe that the Proſpect thereof is much limited.

I have already ſaid that the Valley of *Eſdraelon* is on one ſide, but this muſt not be underſtood as if this Valley joined *Nazareth*, for there are ſome little Hills between. Part of the Inhabitants are *Arabians*, and part are *Turks*; and among them are a few *Greeks* and *Maronites*.

The Houſe and Shop of Joſeph.

They ſhew ſtill here the place where St. *Joſeph* dwelt, whoſe Shop cut out of the Rock is repreſented in the Copper-Plate, and marked with the Letter *A*. There was alſo a Synagogue of the *Jews* marked *B*. The Monaſtery, which is marked *C*, is a place convenient enough for the Monks, which are commonly twenty in Number.

The Cave of the Annunciation.

I took alſo a Draught of the Cavern or Lodging where the Annuntiation was made to the Virgin by the Angel, which is incloſed in the Circumference of the Monaſtery. Here are two Pillars of Grayiſh Stone, which 'tis believed were ſet up by the Empreſs *Helena*. It is ſaid that one of the two is exactly in the place where *Mary* was at the time of the Annuntiation, and the other where the Angel was. The *Turks* have broke about two Foot off the bottom of the firſt, ſo that it remains hanging to the Roof by its

its Chapiter. The Cave or Lodging it ſelf is lined and adorned with Carved Wood, and appears ſuch as may be ſeen here N. 167. It is about fifteen Foot long, and ſix Foot broad, but one of the ends is about three Foot broader than the other. The height is nine Foot. On the ſide of it is a little Chappel in which there are three Altars.

I went alſo to ſee the Cavern or Cave, which is call'd Precipice or cragged, becauſe the Hill on which it ſtands is very high and rugged. It is a good League and a half to the South from *Nazareth*, and it is thought to be the place where the *Jews* would have caſt down our Lord, as St. *Luke* ſays in his Goſpel, Chap. 4. 29. *And they aroſe up and thruſt him out of the City, and led him unto the brow of the Hill whereon their City was built, that they might caſt him down headlong. But he paſſing through the midſt of them went his way.* Thoſe of the *Roman Communion* ſay, that he diſappear'd, or vaniſhed from their ſight, and hid himſelf in this Cave.

The way between *Nazareth* and this Cave cannot be rid on Horſeback, becauſe it is very ſtrong and rocky.

I found this Cave to be forty eight foot long, and twenty five foot broad; the height proportionable.

Over againſt this Cave there is a great Well cut in the Rock, but at preſent there is no Water to be ſeen in it; whereas heretofore there was ſuch plenty of it that it ran as far as *Nazareth*, and ſupply'd the Monaſtery. This Proſpect is ſeen N. 168. The Cave is marked *A.* and the Well *B.*

The Plain of Eſdraelon.

From this Hill there is a Proſpect over all the Plain of *Eſdraelon*, which is judged to be ſix Leagues long and four broad. On the other ſide of the Plain lies *Naim* and *Endor*. The firſt is a City where our Lord raiſed the Widow's Son from the dead. *Luke* 7. 11. it lies over againſt the Hill *Hermon*, whereof *David* makes mention in his Pſalms.

The Borough *Endor* is a little more on the left of the Plain near this Hill, and is the place where *Jael* the Wife of *Heber* ſtruck a Nail in the Temple of *Siſera*, *Judges* 4. 21. and *Pſalm* 83. 10. This Proſpect is repreſented N. 169. *Naim* is markt with the Letter *C.* the Hill of *Hermon D.* and the Bourg *Endor* E.

Naim and Endor.

They ſhew alſo here the ſame place from whence, as we have ſaid, the *Jews* would have caſt down our Lord, and is a frightful Precipice. From hence is ſeen the Plain of *Eſdraelon*, repreſented N. 170. Letter *G.* at the bottom of the Copper-Plate is a great Stone markt *F.* whereof ſome write that it placed it ſelf there when *Jeſus Chriſt* was gone from thence, and it is from thence that the *Jews* intended to have thrown down our Lord. It is certainly a Precipice would fright any Body to look down from into the Valley, and ſome leſſer Hills that are between the Valley and that Hill. It could not be repreſented here, becauſe in the place where I was it did not preſent it ſelf to my ſight. At a diſtance in the Plate is ſeen the City of *Naim* between the Hills, and at the place where there is an *H.* is the River *Kiſon*, but is hardly to be ſeen from thence in the Plain. It is mentioned in the fourth of *Judges* Ver. 7. *And I will draw unto thee to the River* Kiſon, Siſera, *Captain of* Jabins *Army*, *with his Chariots and his multitude*; *and I will deliver him into thine hand.*

Returning from *Nazareth* to *Akari* there is the Church of *Mary of Fear*, ſo called, becauſe the holy Mother of our Lord followed her Son full of Fear, when the *Jews* led him away to caſt him down from the Hill. In Memory of which this Church was built. Formerly it was the Church of a Great Nunnery of Women, whereof the ruins are only remaining to this day. In the ſame place they alſo ſhew a Stone on which *Mary* Embraced our Lord when they were both Kneeling, and ever ſince the mark of their Knees is ſeen to this preſent. Others ſay that the Virgin following our Lord, fell upon it, which imprinted thoſe Marks. There is indeed ſome Cavity to be ſeen in it; but I would not affirm that they hap'ned in that manner as is ſaid.

The Church of Mary of Fear.

Afterwards one comes to the Fountain of *Mary*, which has excellent Water. It comes from a ſmall Church under ground, which is in the Poſſeſſion of the *Greeks*, and is eſteem'd very ancient.

Mary's Fountain.

Hard by *Nazareth* there is a very great Cave, out of which they have digged the Stone, which in the time of the Empreſs *Helena*, ſerv'd to build the firſt Monaſtery for Monks.

CHAP.

168

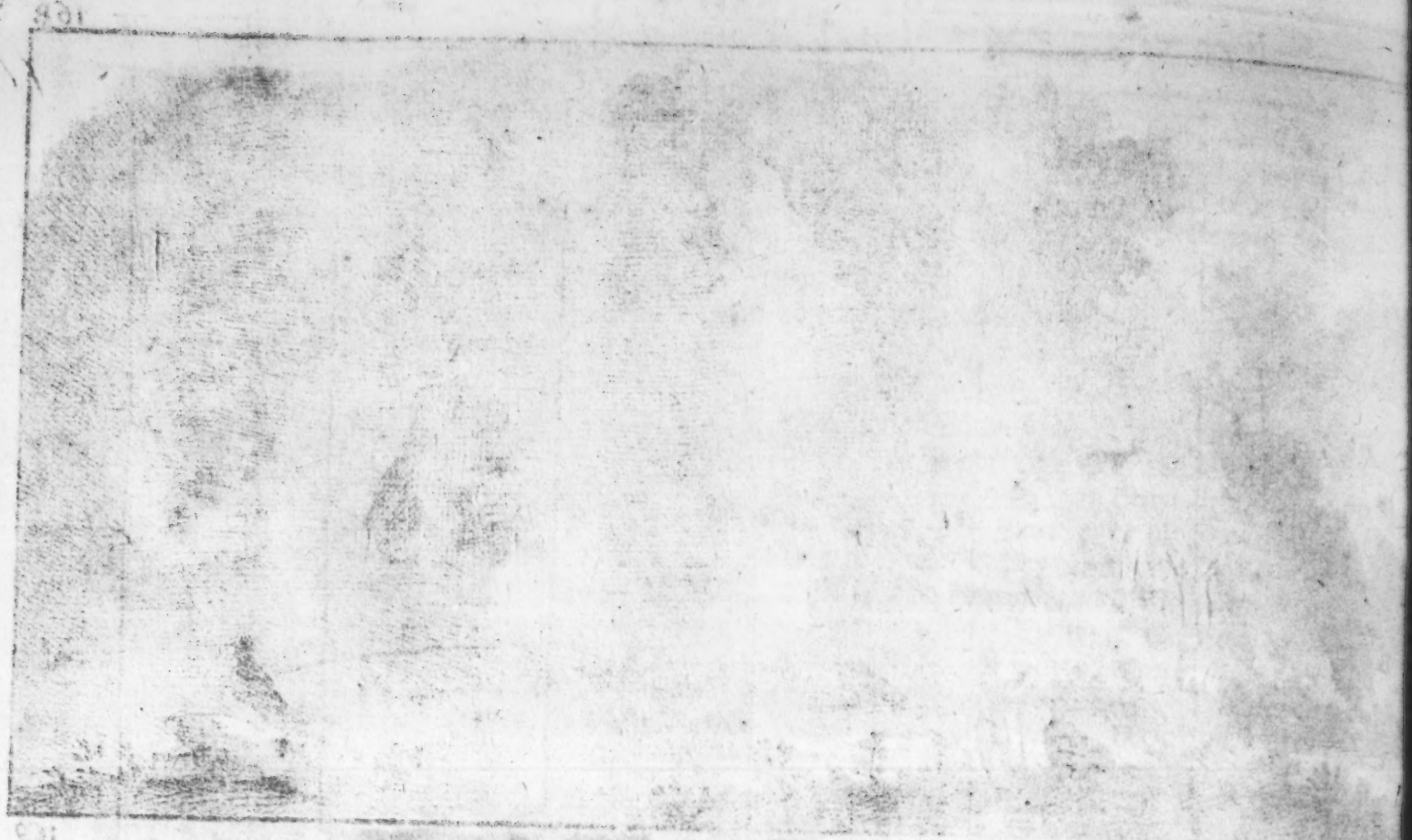


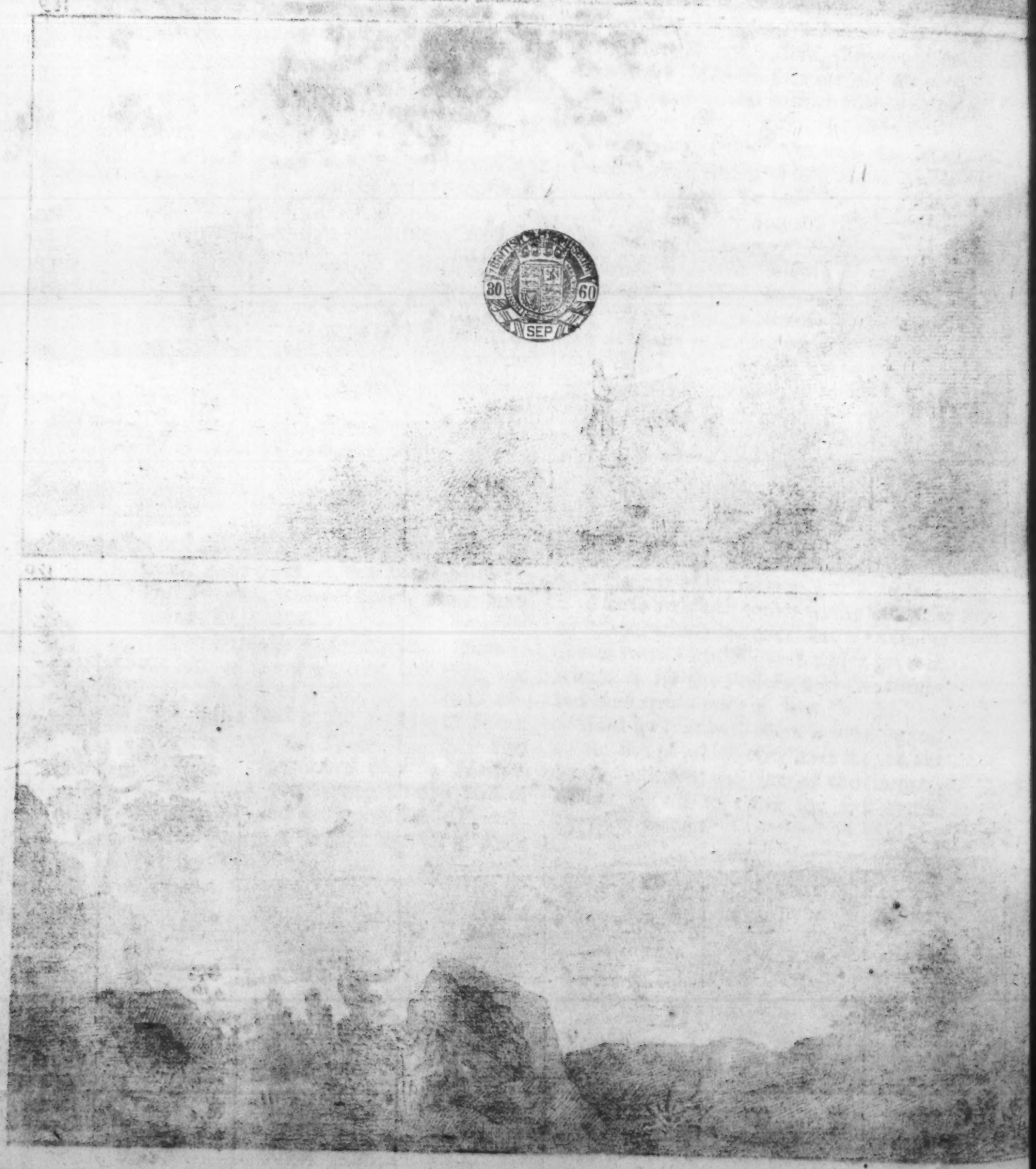
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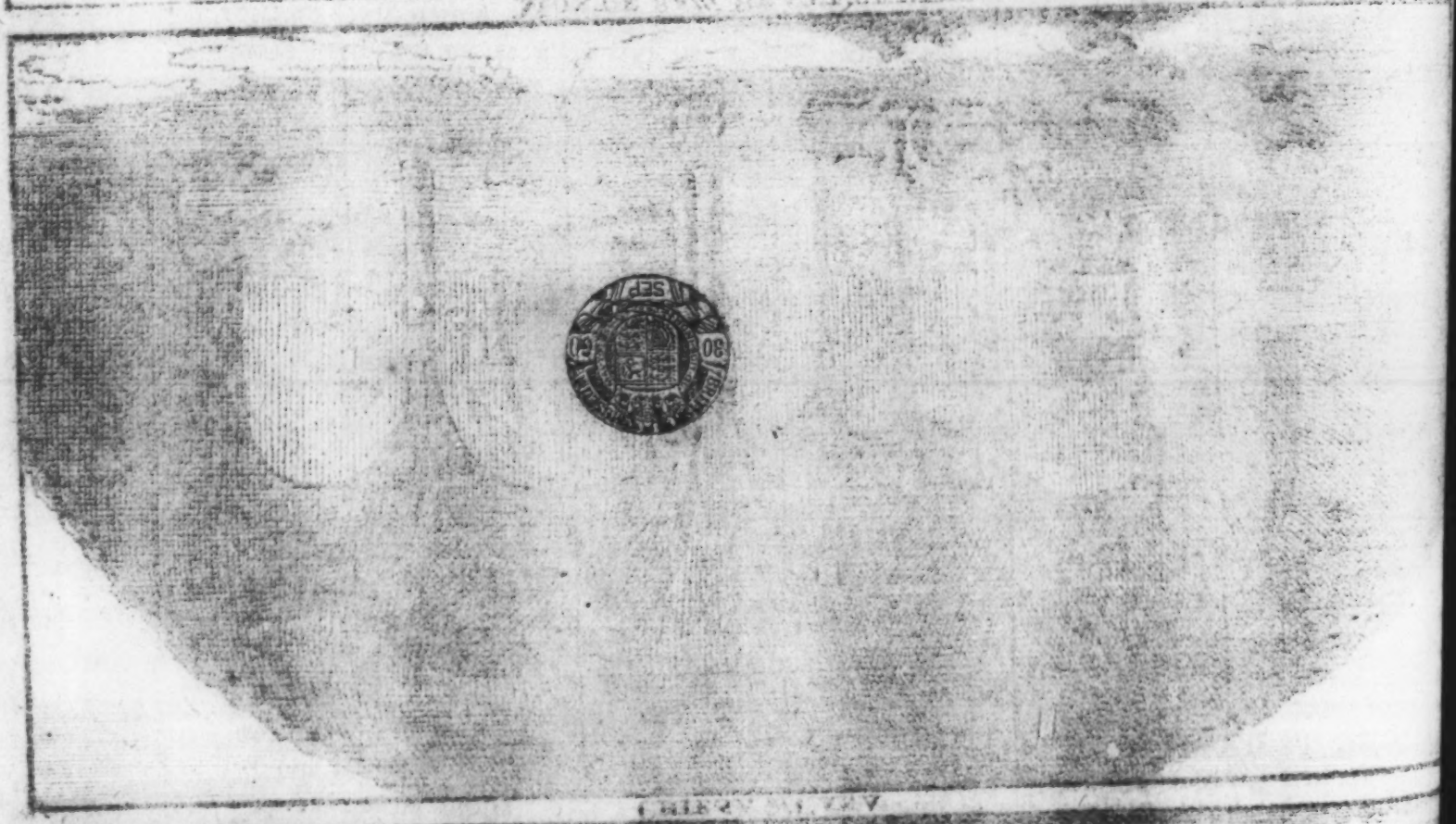
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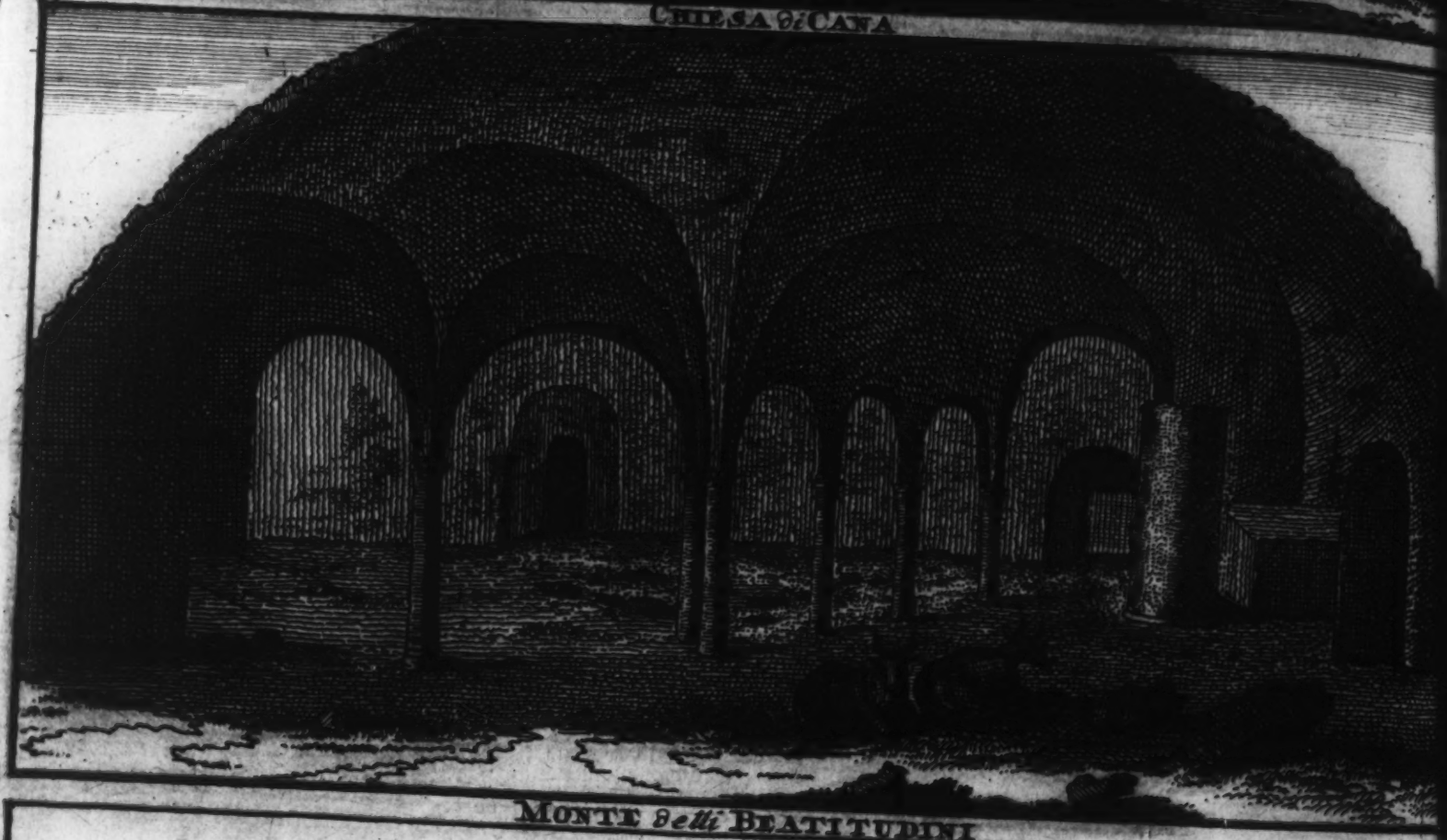




CHIESA di CANA



CHIESA di CANA



MONTE *della* BEATITUDINI



CHAP. LXI.

The Author's Journey from Nazareth *to the Sea of* Gallilee. *The Sepulcher of the Prophet* Jonas. *Of the preſent State of* Cana *in* Gallilee. *Of the Plain of the Ears of Corn. Of the Hill of Salvation. A Deſcription of the Sea of* Gallilee, *and City of* Tiberias. *Of the place where* Joſeph *was ſold. A Deſcription of the Hill* Tabor.

The Author goes to the Sea of Gallilee.

BEing return'd to *Nazareth*, I prepared my ſelf to go the next day to the Sea of *Gallilee*. To which end I agreed with an *Arabian* to be my Guide. We departed about two hours before day, accompanyed by a Monk, whoſe Curioſity led him to take this Journey; and firſt of all we paſt through the Borough *Rama*.

Rama.

A little farther they ſhewed me ſome marks of the footſteps of the Prophet *Jonas* in a Rock. After this you ſee on the left the Borough *Miſdeſh*, where there is a Cave, in which, as the People of this Country ſay, the Prophet *Jonas* is Buried.

The Sepulcher of the Prophet Jonas.

Above this Cave the *Turks* have built a Moſque, becauſe it is the place where a Prophet repoſes, for whom they have a ſingular Veneration; and they have ſuch a degree of reſpect for it, that they will not ſuffer a Chriſtian to come near it, which alſo hindered me from going thither.

Plain of Gallilee.

Afterwards we came to the pleaſant Plain of *Gallilee*, and to *Cana*, which is at the end of it. At the bottom of it is to be ſeen the Fountain, the Water whereof *Jeſus Chriſt* turn'd into Wine at the Marriage. A little above, on the Hill, there is a Church in the ſame place where it is believed the Wedding was kept. It ſerves at preſent only for a Stable for Cattle, and on the outſide it looks like a ruined Building, where are yet two great, and one ſmall Doors to be ſeen. Nevertheleſs there is ſtill on the right ſide, about the middle of its height, a Building in the Nature of Wings, where there are alſo two Doors, as it is ſeen N. 170. Within is yet ſeen a row of five Pillars, whereof two are in the middle, which ſupport the Roof.

On the right hand there is a piece of a much bigger Pillar, in which place without doubt, the Wall has been broke, and this piece of the Pillar has been put there to ſupport it. On the other ſide are alſo two Gates to be ſeen, at one of which there is a Pillar.

This Church is thirty ſeven Paces long and fourteen wide, the Roof of it is very low. The Figure of it is ſeen N. 171.

Cana it ſelf is quite ruinated except only a few ſmall Houſes that remain. It is inhabited by very bad People that are *Arabians*. This made me alight ſpeedily from my Horſe for fear of being ſeen. I went to ſee the Church, and took a Draught of it without being taken notice of by any Body. There is yet ſeen about it a great number of maſſy Stones, pieces of Pillars and old ruins, which make it ſufficiently appear, that the place has been much bigger than it is at preſent. It is ſeated on a Hill, about which are many others which ſeem very Depopulated. The only pleaſant thing here is the Plain before mentioned, which in regard of *Cana* lies to the North.

In this place *Jeſus Chriſt* heal'd the Son of the Nobleman which is mentioned *John* 4. 50. who was ſick at *Capernaum*. It is alſo the place of the Birth of *Nathanael*, *John* 12. 2. and of St. *Simon* the Apoſtle who is alſo from thence, call'd the *Canaanite*, *Matt.* 10. 4.

After we had left *Cana*, and drank each a Draught of Water of the Fountain, the Water whereof *Jeſus Chriſt* turn'd into Wine, we came into the Plain of the Ears of Corn, where we marched a long time. It is ſo call'd in memory of the Diſciples of our Lord, who pluckt there the Ears of Corn on the Sabbath, which gave occaſion to the *Phariſees* to blame our Lord and ſay to him, *Behold thy Diſciples do that which is not lawful to do on the Sabbath Day*; to which Jeſus Chriſt anſwer'd, *Have ye not read what* David *did when he was an hungred, and they that were with him, how he entred into the Houſe of God, and did eat the Shew-bread*, &c. Matt. 12. 3. and Mark 2. 36. There is yet ſeen here a Tree call'd *Terebintho de gli Apoſtoli*, the Apoſtles Turpentine, which is believed to be in the ſame place in which was done what we have mentioned. We went to reſt our ſelves under it, and take ſome refreſhment, for we were ſomewhat tyr'd.

Plain of the Ears of Corn.

This Plain is about two Leagues long, and pretty wide. Therein is a Village call'd *Poveretti*, as much as to ſay the *Poors Village*, and over againſt it another call'd *Libie*.

Poveretti.

Libie.

When we had advanc'd a little, and got on the top of a Hill, we ſaw the Sea of *Gallilee* and *Bethulia*, at the Siege of which *Judith* cut off the Head of *Holofernes*. *Judith* 13. 9.

The Hill of Felicity.

Afterwards one comes to the Plain of *Nephthali*, in the midſt of which is *the Hill of Felicity*, ſo called becauſe there *Jeſus Chriſt* Preached in ſeveral Parables of the Kingdom of Heaven, and the Soveraign Felicity, *Matt.* 5. 2. From the top of this Mountain there is a moſt pleaſant Proſpect of the Sea of *Gallilee*, beyond which appear the Hills of *Arabia* the *Deſert*, and on their left the River of *Jordan* empties it ſelf into the Sea. I have repreſented the ſame N. 172. The place which is ſeen here toward the middle of the Mountain is called *Houwart*, and the lower part of the Copper-Plate, which is altogether ſhaded, is *the Mountain of Felicity*.

About half a League farther is the place where our Lord fed five thouſand Men with five Loaves and two Fiſhes. *Matt.* 14. 19. and from thence to the Borough *Maven*; both theſe places are on the Mountain, at the Foot of which is the Town of *Tiberias*, in a very pleaſant place, near the Sea of *Gallilee*. We left the City on the left hand, and went firſt to ſee two Baths that are about a Mile from the Town, on the Sea-ſhore; they are ſupply'd with Water from a Spring. While we were there ſome *Arabian* Women were in them to purify themſelves.

Maven.

Sea of Gallilee.

From hence we took our way along the ruins of the ancient *Tiberias*, which muſt needs have been a great City, ſince the Foundations and remains are ſeen for above a League in compaſs.

The Town which now bears that name is very ſmall, and has but very few Houſes, which ſeem but mean; it has but two Gates, whereof only one is made uſe of, the other remaining always ſhut. There are ſeveral remains of Antiquity, the chief whereof is St. *Peter*'s Church which is ſtill entire. It is very ſmall, being but 21 foot long, and 9 foot broad. Its ſaid to be built by the Empreſs *Helena* in the ſame place where *Jeſus Chriſt* ſaid to St. *Peter*, *Tu es Petrus, & ſuper hanc Petram ædificabo Eccleſiam meam. Thou art Peter, and on this Rock I will build my Church.*

On another ſide are likewiſe the ruins of a great Building, which has perhaps been a Caſtle.

The Walls about this Town, which is but a very ſmall part of the former, were built, as is pretended, by a *Jewiſh* Widdow, to the end the *Jews* that were then there pretty numerous, might live quietly. But above thirty Years paſt the Extortions and Tyranny of the *Turks* have forc'd them from thence, ſo that at preſent there remains not one of them. Between theſe Walls and the Sea ſide grow ſeveral Palm-Trees.

From hence there is a pleaſant Proſpect on the Sea of *Gallilee*, on the ſide of which is ſeen *Arabia the Stony*, and the place where *Jordan* diſcharges it ſelf into this Sea is eaſily diſcover'd. I took a Draught of this Town from the top of a high Hill, which is the ſame we paſt over coming hither. St. *Peter*'s Church is repreſented at the Letter *A*. The Sea of *Gallilee*, at the place where *Jordan* diſcharges it ſelf into it, by the Letter *B*. The Mountains of *Arabia the Stony*, by the Letter *C*. as it is in the Figure N. 173.

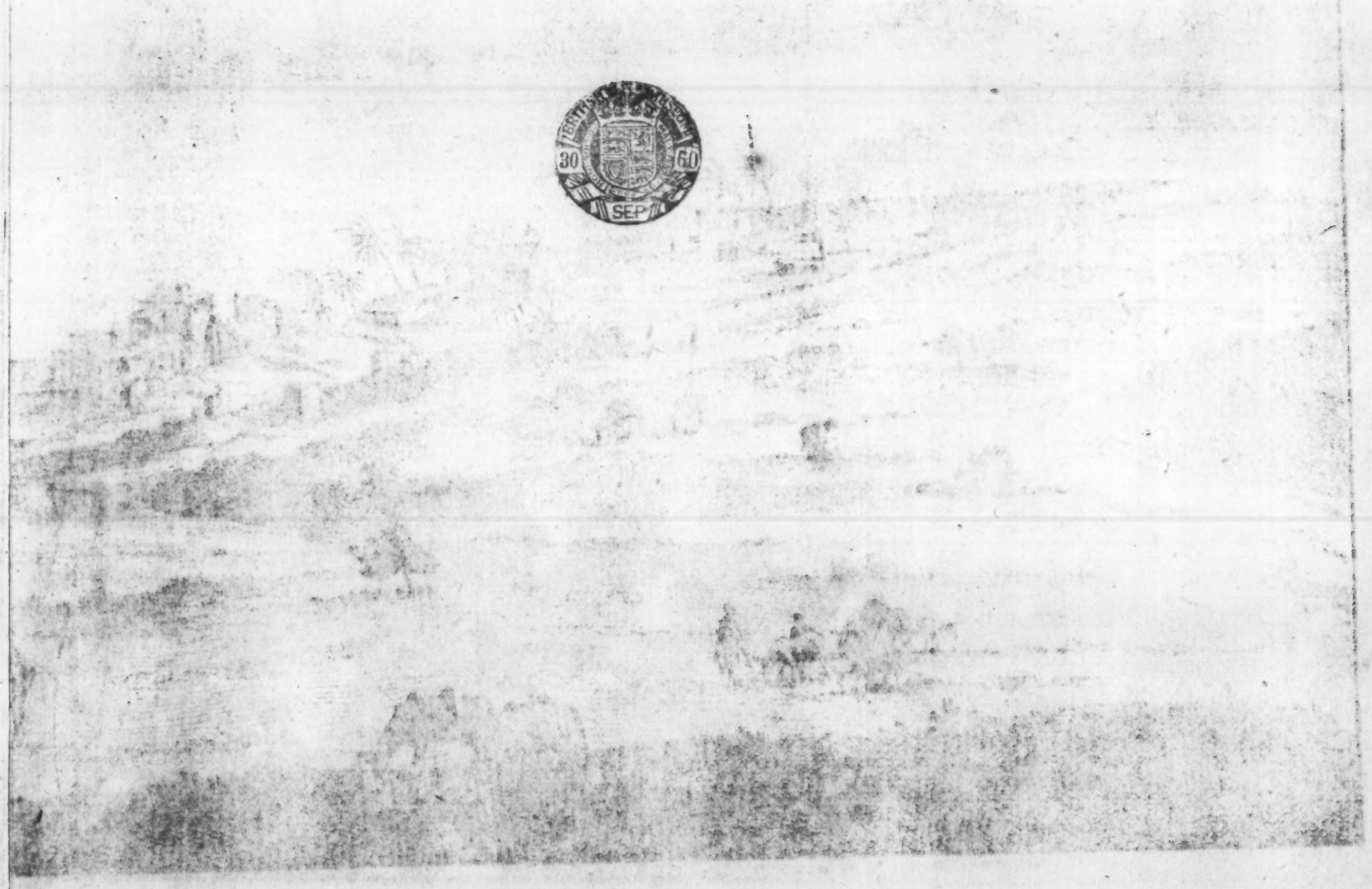
On the left ſide of what is marked here by the Letter *B*, is ſaid to be ſtill ſome ruins of the City of *Capernaum*, where St. *Matthew* left the Receit of Cuſtom to follow our Lord. All the Evangeliſts teſtify ſufficiently that it was ſcituated hereabouts. Alſo this Menace that it was threatned withal was not in vain, *And thou* Capernaum, *which art exalted unto Heaven, ſhalt be brought down to Hell*, &c. For it has been ruin'd in ſuch a manner, that ſcarcely the place where it ſtood can be diſcerned.

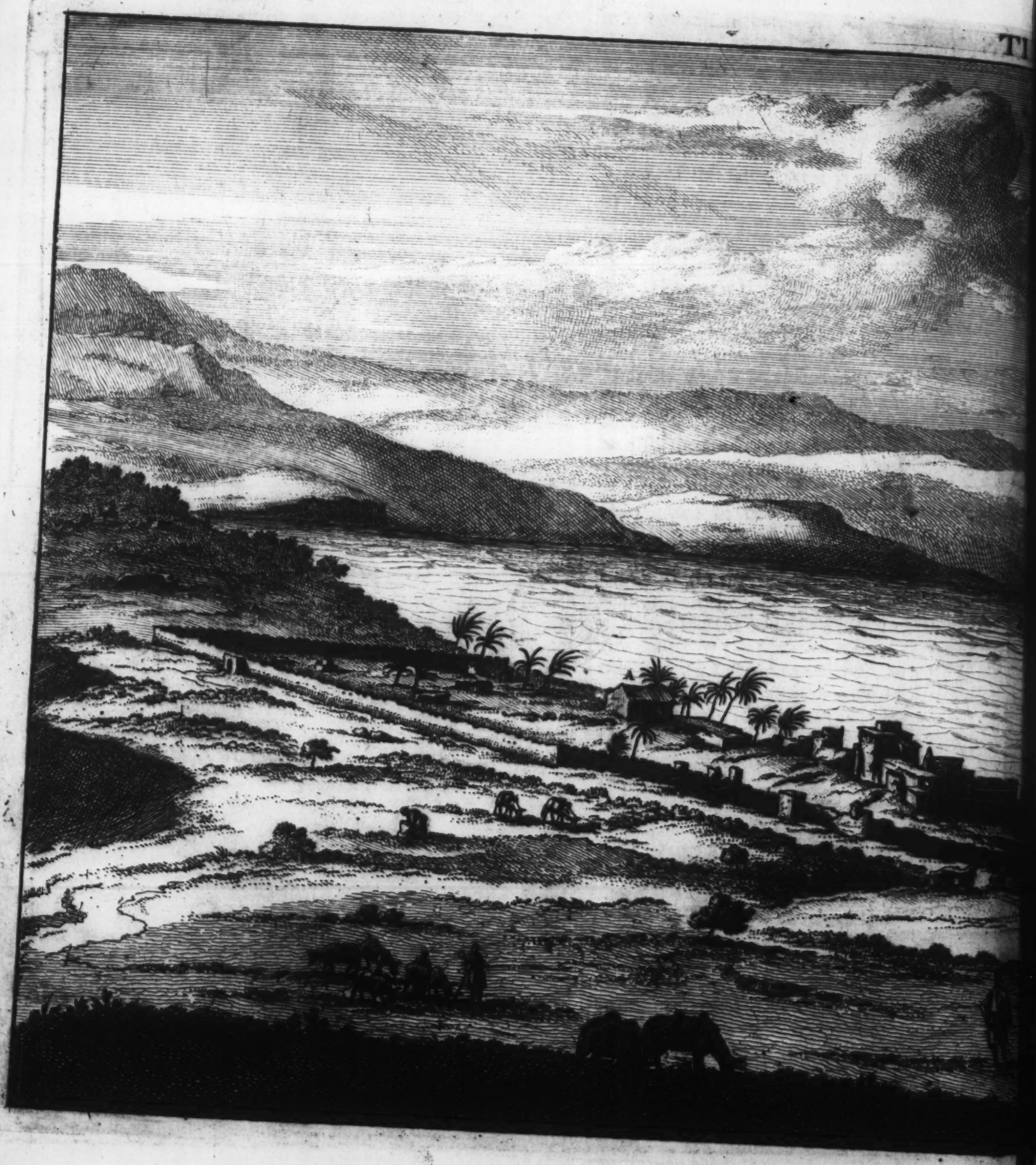
I alſo took a Draught from the Sea ſide of a place where there is a great Building repreſented in the Town two ſeveral ways, they are N. 174, and 175. In the firſt the Building is ſeen on the right hand, and in the other, part of the ſame Building on the left.

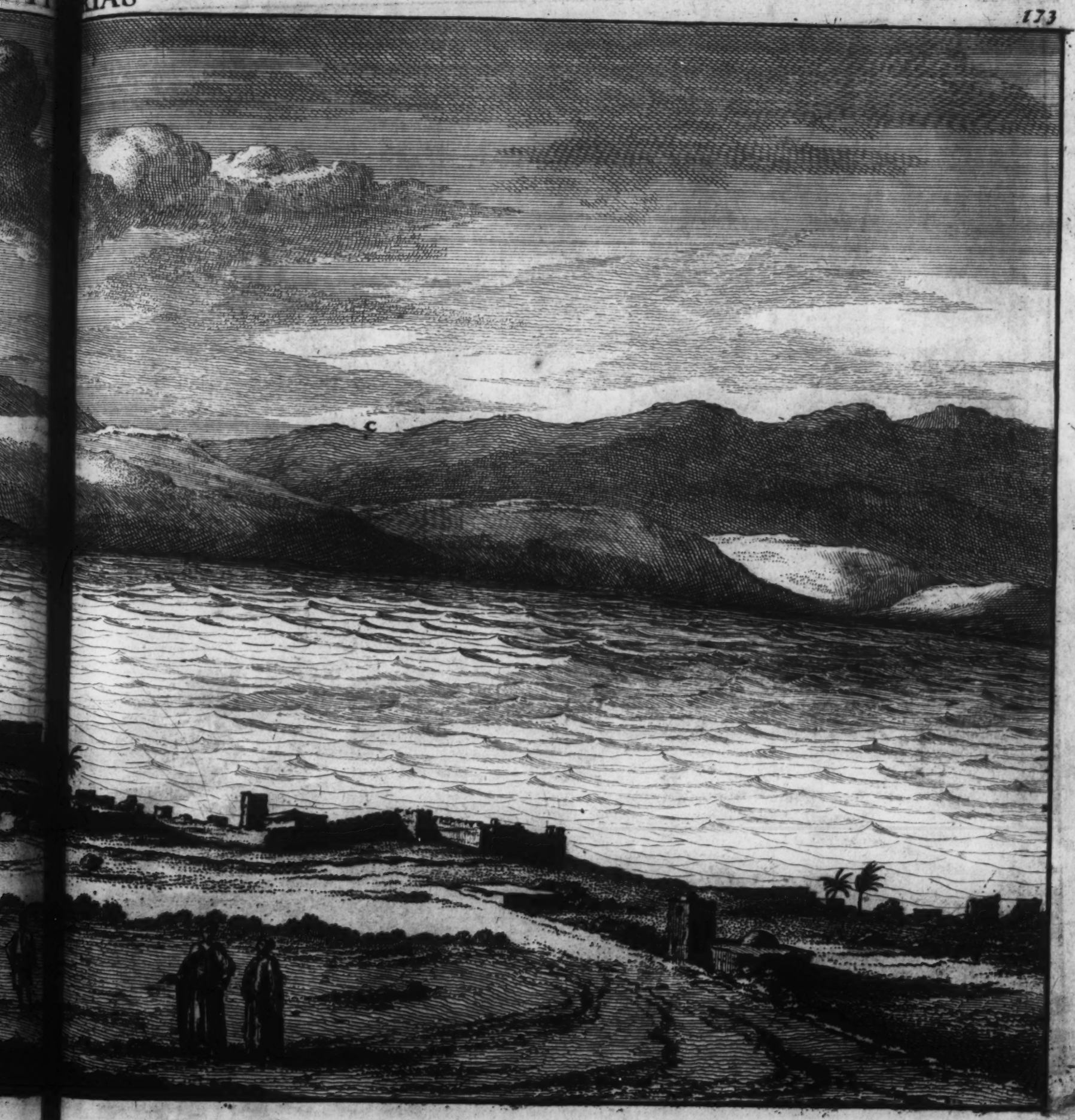
The Sea of Gallilee.

Touching the Sea of *Gallilee*, which is alſo called by the name of *the Sea of Tiberias*, and *the Lake of Genezareth*, the Water of it is ſweet and very good to drink, having plenty of Fiſh in it. Formerly there were many *Chriſtian* Fiſhermen who got their living by it, but the Tyranny and Avarice of the *Turks* have forced them, as well as the *Jews*, to retire elſewhere. So that I could only have the ſight of this great plenty of Fiſh, for on what ſide ſoever I caſt my Eye along the ſhore, I ſaw a great many Fiſh ſwim. There proceeds yet another inconvenience by the Fiſhermen's leaving this place, which is, that one cannot be carried over to the other ſide, which might eaſily be done, if there were thoſe ſort of Men with their Barks; whereas now, one is obliged to take a great compaſs by Land, which is not done without great danger, becauſe of the *Arabian* Robbers.

It was on this Sea that *Jeſus Chriſt* commanded *Peter* and *Andrew* to follow him, promiſing them that of Fiſhers of Fiſh, as they were, he would make them Fiſhers of Men, *Matt.* 4. 19. He called alſo two other Brethren *James* and *John* the Sons of *Zebedee*, who were buſy with their Father in mending their Nets. It was here alſo that *Jeſus Chriſt* walked on the Water, when *Peter* asking leave to come



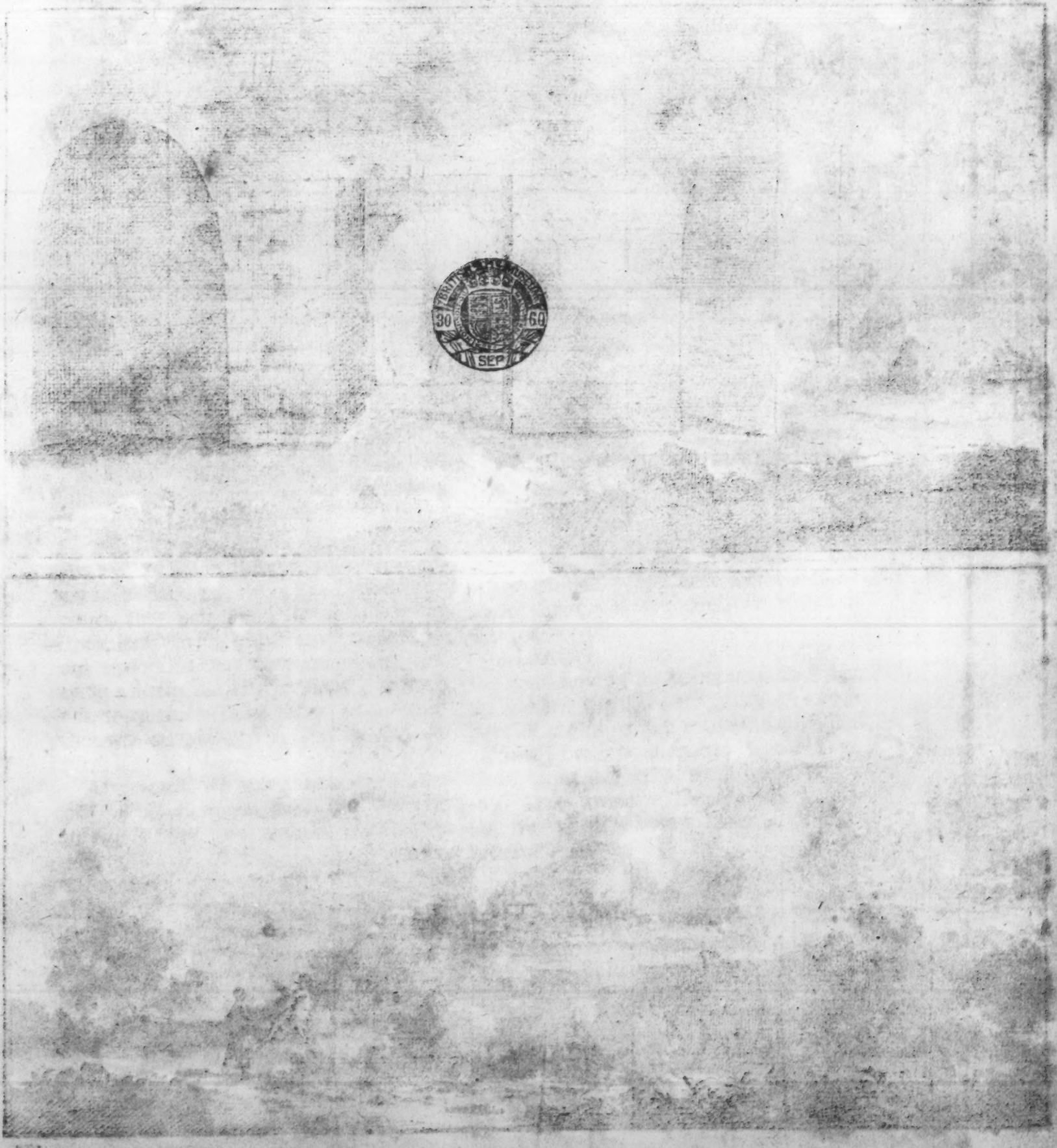



C

30 SEP 60




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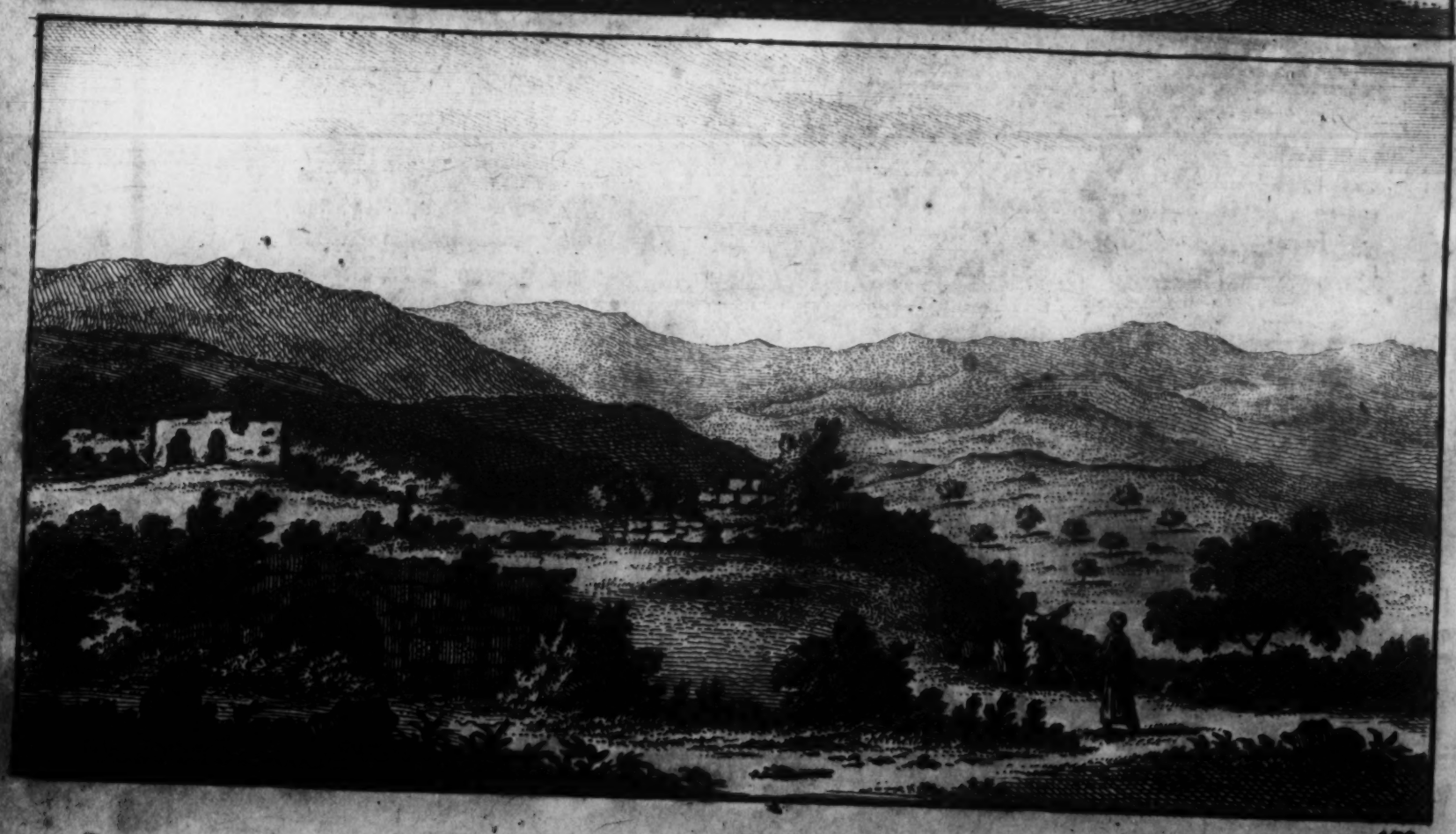


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come unto him, for fear of ſinking, cryed out, *Lord ſave me*, Matt. 14. 30.

At *Tiberias* we Supped of what we had brought with us under the ſhade of an old Hovel, neither paſt we the night more commodiouſly, ſince we lay in the open air, having only for covering a ſmall Hut of Straw, which in the Day time ſerved the Governour of the Town for a *Sopha*. We made choice of that place deſignedly to avoid the Vermin, which are generally in thoſe Houſes, but we were yet ſufficiently troubled with them: So that we waited impatiently for the Day, and as ſoon as the Sun was up we left *Tiberias*.

We return'd through the Borough of *Maon* and the Plain of *Nephthaly*, in which there is a ſmall Current call'd *Fiume di Donne*, that is, the River of Ladies: I know not for what reaſon. Afterwards one ſees two Villages, whereof the latter is ſeated on the Hill *Sabbato*: which having paſt, one comes into the Plain *Eynet-tesjaar*, or place of Merchants. Here the Caravan that comes from *Conſtantinople*, divides its Company; thoſe that go to *Jeruſalem* take one way, and thoſe that go to *Cairo* take another, as do alſo thoſe that go to *Damaſcus*.

Fiume di Donne.

Sabbato.

Eynet-tesjaar.

Fineſiar.

Near this Village is a Caſtle call'd *Fineſiar*, where each Pilgrim is obliged to pay a Crown Tribute; one half belonging to the Commanding *Turk*, and the other half to the *Arabians*. To ſatisfie the firſt, I was oblig'd to alight from my Horſe, and go into a ſmall Tent which he had there, and drink Coffee with him. I found him very civil and obliging, as he was alſo eſteem'd by every Body.

The place where Joſeph *was ſold.*

It is ſaid that in this place *Joſeph* was ſold by his Brethren to the *Iſhmaelites* that came from *Galaad* with their Merchandiſes, and were going to *Egypt*, *Gen.* 37. 25. At ſome diſtance from thence is yet to be ſeen the Pit in the Deſert into which they caſt him, as is ſaid in the Precedent Verſes. But becauſe the *Arabians* make this way very dangerous, and lying a little out of the Road, I durſt not go thither. This Pit is yet call'd by the *Arabians Siub Piſſef*, that is, *Joſeph's Pit*.

Iſralon.

Afterwards we came into the Valley of *Iſralon*, where we paſs'd the Torrent or Brook *Sihon*, and from thence went to Mount *Tabor*, which is about twelve Miles from the Sea of *Gallilee*. This Mountain is very high, and cragged or ſteep, almoſt like a Sugar-loaf. I took the Draught of it ſome diſtance from thence in the Field, it is repreſented in the Copper Cut ſeparate from all the other Hills or Mountains N. 176.

Mount Tabor.

We left our Horſes at the Foot of the Mountain to get up the ſame on foot, or rather climb up; which having done for about half an hour we came to the top, very much tyr'd becauſe the aſcent is very difficult. Having reſted our ſelves a little we went into a Grott, on the top of the Mountain, which ſeems to be part of an old ruin'd Building, caſed with great Stones, and where there are yet ſeveral ſmall Arches. In the bottom of this Grott they have rais'd a heap of Stones, which ſerves for an Altar to thoſe Religious that come thither. He that came with me went in to ſay Maſs, while I ſtaid without the Door to take a Draught of this place, which is ſeen here N. 177.

It is believed that *Jeſus Chriſt* was here transfigured, when *Moſes* and *Elias* diſcours'd with him, and where St. *Peter* would have built Tabernacles, *Matt.* 17. 2. St. *Peter* in his ſecond General Epiſtle calls this Mountain, *the holy Mountain*. I found here yet ſeveral remains of Buildings, the Stones whereof being big and heavy, could not without incredible trouble have been brought there: for it cannot be ſaid that they were taken out of the Mountain it ſelf, which is not Rocky or Stony, but on the contrary, is covered with Trees and Coppice Wood from the top to the bottom. While I was there I took a Draught of a Proſpect which comprehends ſeveral of thoſe ancient ruins which are all of great Stones, as is ſeen N. 178. which ſhews alſo that the top of the Mount is not flat but riſes in the manner of a hillock, and is cover'd with Trees. In the ſame Figure is ſeen the Plain below on the right hand, and at a diſtance ſome Neighbouring Hills are ſeen. On what ſide ſoever one caſts his Eyes, they meet with pleaſant Proſpects, which a conſiderable part of the holy Land affords. Here is alſo a fine Well, near which we ſeated our ſelves to bait, and ſince the Water we found there was very cool, we drank of it at our repaſt.

About three a Clock in the Afternoon we went down the Mountain again, but by another way than we got up. At the foot of the Mountain is the Village called *Debora*, which the *Arabians* call *Tour*, it is counted to be three Miles from the top of the Mount. They ſhew here alſo another Cave where it is believed the other Diſciples tarryed while *Jeſus Chriſt* took *Peter*, *James*, and *John* with him to the top of the Mount, *Matt.* 17. 1.

Debora.

Some diſtance from thence are yet the old ruins of a Church which is ſaid to have been built by the Empreſs *Helena*. This was the laſt thing we went to ſee, after which taking our Horſes, we went through a Bourogh in the Hills which is call'd *Eymaeym*, then we came into the

the Valley of *Wadisjem*, and at ſix a Clock in the Evening we return'd to *Nazareth* which is eight Miles from Mount *Tabor*.

CHAP. LXII.

The Author's departure from Nazareth. Sefora. *The Valley of* Zabulon, *and Hills of* Damaſcus, Benedie, Tieri, *Plain of* St. John *of* Akari. *Travelling expences to* Nazareth, *and the Sea of* Gallilee.

THE 28*th* of *April* at Seven a Clock in the Morning, having return'd thanks to the Father Preſident for his good Entertainment, and other Civilities, I ſet out for *Akari* again. The *Sefora.* firſt place I came to was *Sefora*, or *Saffauri*, which lies upon a Hill. It was formerly a fine Town, as may eaſily be judged by theFoundations that remain of the great ruined Buildings, of pieces of Pillars, and ſome that are yet whole, as alſo of an Arch, which its ſaid did belong to the Church of St. *Joachim.* Some believe that this place is the ancient Town of *Saffet.*

Valley of Zabulon. From hence there is a very pleaſant Proſpect of the Valley of *Zabulon*, and the Hills of *Damaſcus*, which are always cover'd with Snow.

Being come to the Valley which is about ſixteen *Italian* Miles long and two *Benedie.* broad, we paſt the Village *Benedie*, which lies on a Hill, and over againſt it, that of *Fornendo.* In this place is a Fountain which is of the ſame Name with the Valley,and is about ſix Miles from *Nazareth.*

Continuing our Journey through a very pleaſant Hilly Country we came to the *Tieri.* Borough *Tieri*, where the Plain of *Akari* begins. This Borough is about five Miles *Plain of* Acre *or* Akari. from the Fountain, and has a fine proſpect of the Plain, the Sea and Mount *Carmel.* We ſtopt in an open Field under a Tree to take our repaſt, after which we continued our way, and at three a Clock we came to *Akari*, where I was inform'd that there was a Veſſel that was to Sail from thence the ſame Day for *Tripoli.* I reſolved at the ſame time to find out the Maſter of her, and agree with him for the Voyage. But before we ſpeak of it, I muſt ſet down here an Account of the Charges one is at in going to *Nazareth*, and the Sea of *Gallilee*, as I have given one already with relation to the Journey to *Jeruſalem.*

The Author's return to Akari.

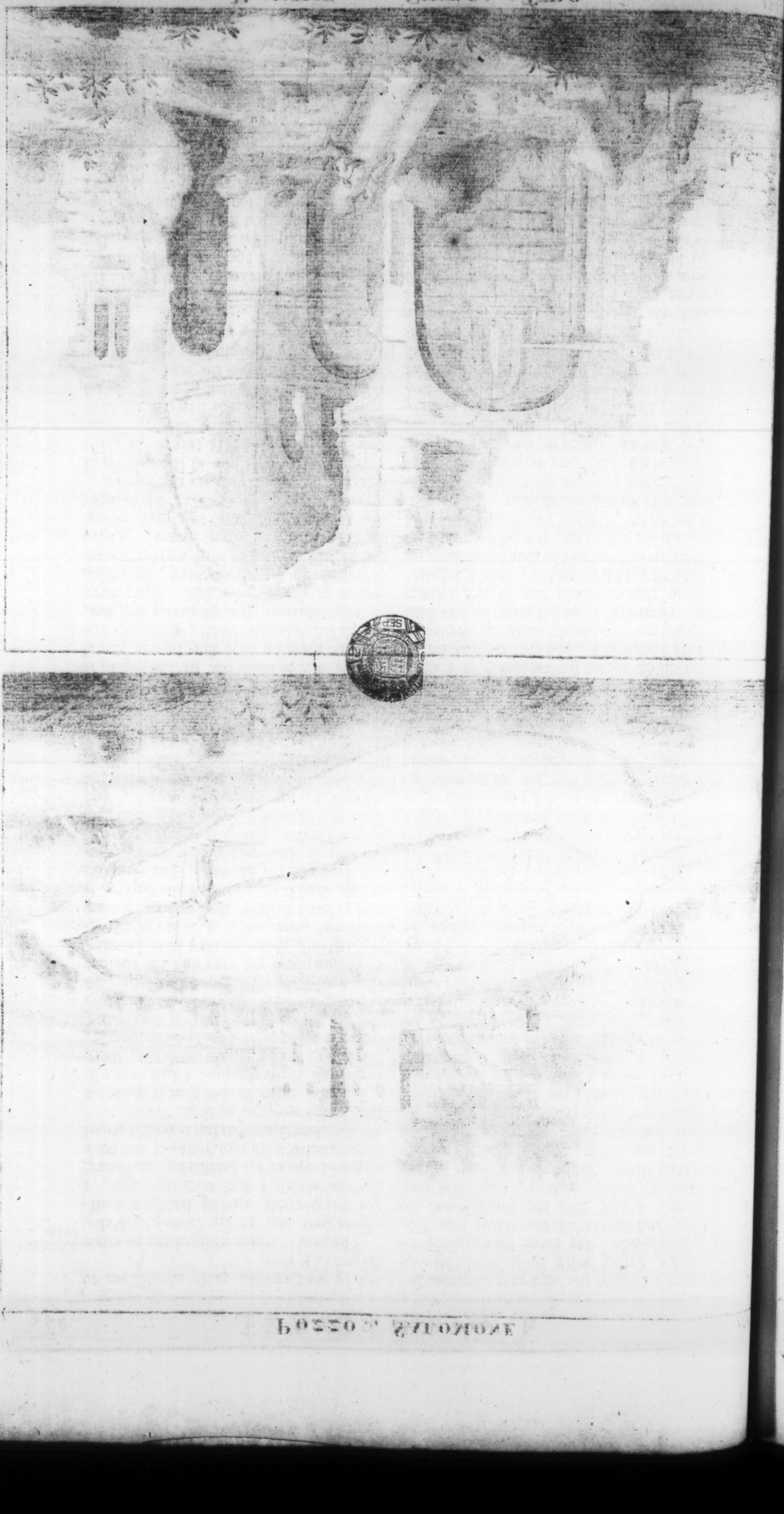
When a Perſon is alone as I was, he muſt hire two Horſes, one for himſelf and another for the *Drogeman*, who is to conduct him to *Nazareth*, and to the Sea of *Gallilee*, and bring him back again to *Akari*, which amounts to about fourteen Crowns. But one muſt not include in this ſumm the preſent which is made to the Monaſtery at *Nazareth*, and it being a thing not fixt, every one gives according to his ability and liberality. As for my ſelf, I muſt confeſs I was very well entertain'd there, and believe no Perſon has reaſon to ſpeak otherwiſe of it. In truth thoſe Religious, or Monks, are very civil and affable, and the good Entertainment they give to Travellers,does very well deſerve that they ſhould conſider the Neceſſity of the Monaſtery, and ſupply the ſame with ſome Gratification.

Expence to Nazareth and to the Sea of Gallilee.

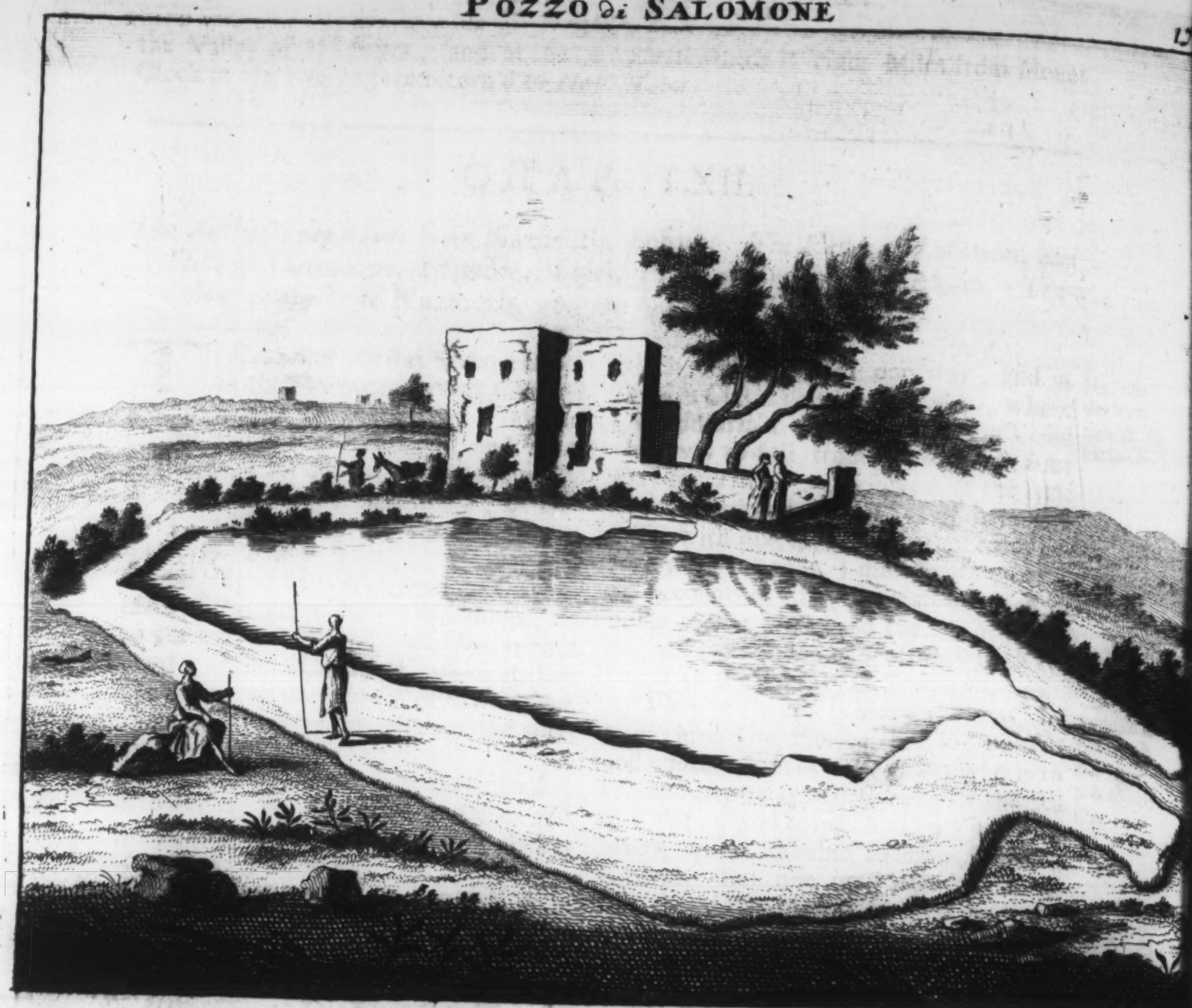
CHAP. LXIII.

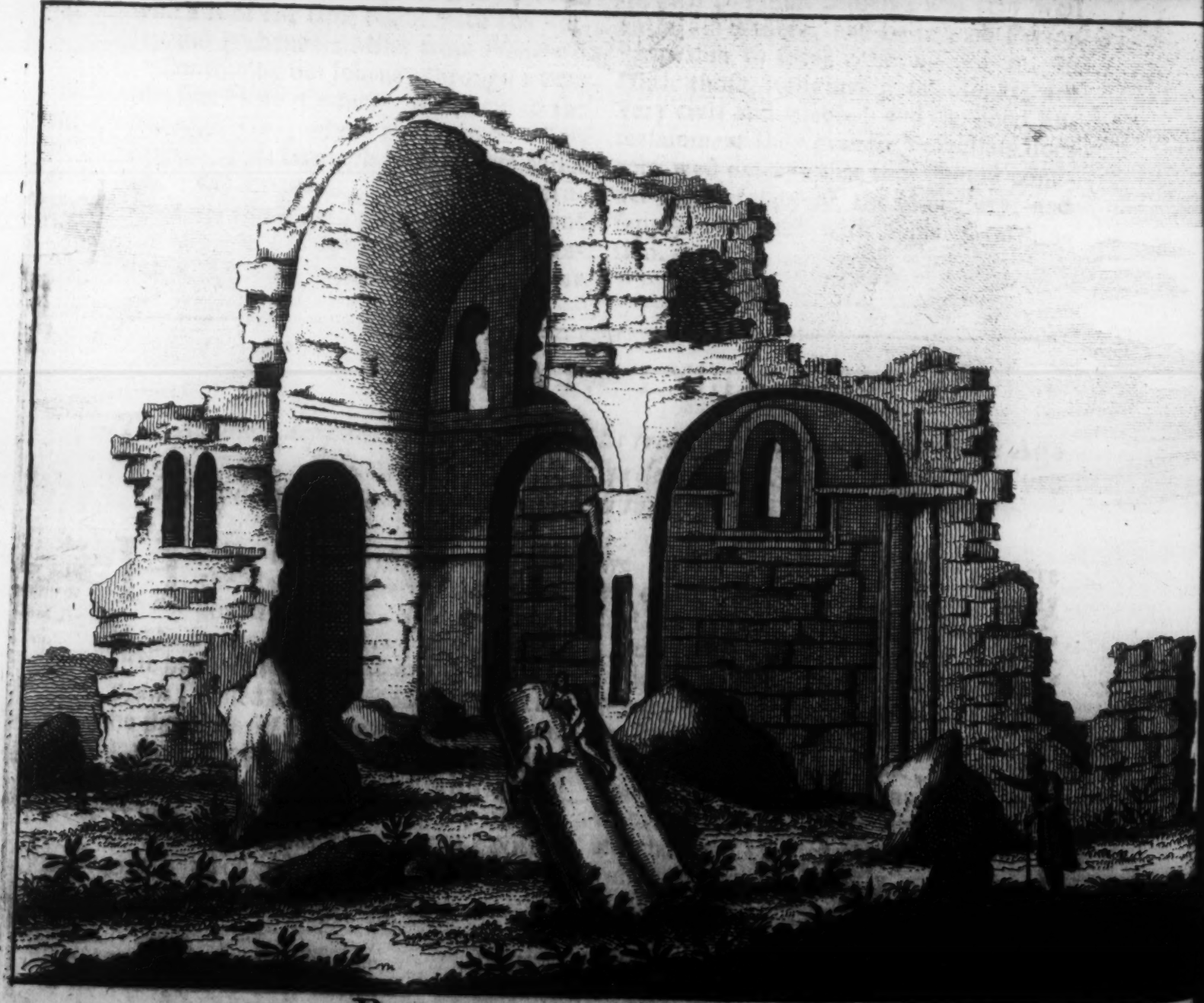
The Author's departure from Akari. *His troubleſome Encounter with the* Aga *of* Tyrus. Solomons *Wells. The preſent State of the Towns of* Tyre *and* Sydon. *And the Author's return to* Tripoli.

The Author's departure from Akari. HAving made an Agreement with the Maſter of the Veſſel that was bound to *Tripoli*, as I mention'd in the foregoing Chapter, conditionally that he ſhould put me aſhore at *Tyre* and *Sydon*, called at preſent *Saide*, and that he ſhould tarry ſome hours for me there, I went on Board toward the Evening. About Midnight we ſet Sail with a Land Wind. The next day being the 29*th* of *April* we paſſed by Cape *Bianco*, with a pretty favourable Wind, and at Noon we arrived before *Sour* or *Tyre*, where we came to an Anchor. I have already ſaid heretofore, ſpeaking of this place, that they uſe a ſort of Violence on Travellers, by extorting a certain ſumm of Money from them againſt all right and reaſon: Having then been inſtructed by Merchants of that Coaſt, that one was not obliged to pay any thing, and that I might freely go aſhore without any charge, I cauſed the Bark to put to Land, where I preſently went aſhore, where



POZZO di SALOMONE





ROUINE della CHIESA in TIRO

His trouble ſom meeting with the Aga of Tyre.

where I found the *Aga* that Commanded there, ſitting with ſome of his Men on the Sea-ſide. He came immediately to me, and demanded the *Cafare*, or Tribute. I told him the *Franks* owed no Tribute there, adding, that I had been there divers times without ever having paid any thing, neither did I think to pay any thing now. The *Aga* not being contented herewith, Commanded his Janiſſaries to carry me to the Caſtle; and as they were going to take me by the Arm, to execute his Order, I told them they need not to give themſelves that trouble, for that I was willing to go where the *Aga* would have me carryed, but that I aſſured him, that I would complain to the Baſſa, by the Conſul of *Saide*, of the Injuſtice done to me here, for this place depends on the Baſſa of *Saide*. And to the end I might make the *Aga* more thoughtful, and obtain my liberty more eaſily, I endeavour'd to make him believe, that I was a Merchant of *Tripoli*, and had lived there ſome Years, ſo that I knew very well what it was to pay Tribute in that place; But for all my reaſons and cunning, he would not let me go without paying: But carried me to the Caſtle, where they put me into a Naſty hole full of Vermin, where I found a Greek Prieſt who was put there for the ſame cauſe. In the mean time the Maſter of the Veſſel called to me ſeveral times in *Italian*, that I muſt pay, and that the Conſul of *Saide* would ſpeedily cauſe my Money to be return'd, complaining at the ſame time that he could not depart without me, to which he added, that if I ſhould ſend an expreſs to the Conſul of *Saide*, as I had a mind to do, the *Aga* would ſtop him there, and in the mean while feed me with Bread and Water. Theſe conſiderations brought me at laſt, after having ſtaid there two or three hours, to pay him the ſumm he demanded of me. After which I was brought a ſecond time before the *Aga*, and then I ſaid to him, that ſince he would proceed ſo unreaſonably with me, he might as well take all I had from me, to which he anſwered, without any heſitation or paſſion, that he did not demand a penny more than his right. So I drew my Purſe, and paid him about four Crowns, which is as much as he takes from every Perſon. That which vext me moſt in this affair was, that I knew very well there was nothing due to him, and that the Merchants of the Coaſt had intreated me earneſtly not to pay, becauſe that when the *Turks* have once begun to ſettle a thing, it is very difficult to take them off it again. So that I fear for the future the *Franks* will be obliged to pay this duty, although they ſhould oppoſe it as well as I did, and by my Example cauſe themſelves to be put in Priſon.

Solomon's Wells.

The reaſon which obliged me to come aſhore here was to ſee *Solomon*'s Wells. For this purpoſe, having ſettled the difference which I had with the *Aga*, I required one of his Janiſſaries, and being accompanied with two *Greeks* of our Bark we took Horſe, and having travell'd about two hours we came to thoſe Wells.

I found them ſo fine that it made me forget all the Vexations I had receiv'd. They are call'd the three Wells, there being ſo many. But to ſpeak properly, there is but one that deſerves that name, as being the only one, whoſe Water flows continually over the top of it. It is ſaid no Perſon could yet ever find the bottom of this Well, although they have ſounded it ſeveral times with a Line and Plummet; but I believe the reaſon why they cannot find it is, becauſe the current is too ſtrong at the bottom. The common opinion is, that this Water comes from a River under ground, whoſe Spring is from the Hills of *Lebanon*; and that King *Solomon* by his great Penetration, and Wiſdom, having knowledge of this River, had deſignedly caus'd thoſe Wells to be digg'd in that place. I know not what there is of this, but muſt confeſs I did never ſee any thing finer, nor more extraordinary.

The Water flows out of the top of it in great Plenty, and falls into a Canal which is beſides the Well, from whence it runs through the plain to the Sea, where it diſcharges it ſelf. They have alſo made an Aqueduct there, by which the Water is carryed into a great Square Building not far from thence. There are alſo ſome Mills in this place which ſerve to grind the Corn of the Neighbouring Hills and Villages thereabout.

The Water runs out at the bottom of this Building, and is carryed in great quantity by thoſe Mills through ſome holes, and afterwards flows as we have juſt now ſaid, from that of the Well, and diſcharges it ſelf into the Sea.

Hard by this Building is a large Tree which caſts a very large and pleaſant ſhade.

In taking a Draught of this Well, I had particularly taken the diſtance of it's Mouth, and by I know not what misfortune or negligence I loſt it again: But have been inform'd ſince by ſome others, that it is ſixteen foot Diameter. It appears to be an Octagone, and is Caſed with large Stones, as is alſo its Brim. The view of this Well, and of the Building near it is repreſented N. 179.

On the right ſide of this Cut is markt the Paſſage by which the Water runs out of the Well, and glides along the Coun-

try. This Water is very good to drink, which makes all the Inhabitants of the Neighbouring Boroughs and Villages to fetch it there continually in Earthen Pitchers, which ſome of a Village near it did while we were there.

Thoſe of *Tyre* having a deſire to make uſe of this Water had cauſed an Aqueduct to be made from the Well to their Town, whereof the remains and pieces are yet to be ſeen, but in as bad a condition as I have already repreſented the other ruins of that City. This Aqueduct was of a reaſonable height, and extended on ſeveral great Arches, as appears by what remains of it.

There are ſome that apply to this Well thoſe words of *Solomons Song*, *O Fountain of Gardens, a Well of living Waters, and Streams from* Lebanon, Chap. 4. 15. But I leave the Examination of this to the Theologians. The other two Wells are very inconſiderable, and deſerve not to be mentioned.

The preſent State of Tyre.

Being then returned to *Tyre* along that way, I went to ſee the remains of that once ſo famous City, where I found many ruins, ſeveral Pillars ſtill whole, and an infinite number that were broken. But among others, I found one near a little Houſe or Chappel of the *Greeks*, againſt which all our Marriners went and rubb'd their Backs; having asked of them the reaſon of it, they made anſwer, that this Pillar had the Virtue to Cure all Pains in the Reins, and other parts near it.

But that which I met withal the moſt conſiderable among thoſe ruins, was the remains of a Temple, which on one ſide was yet almoſt entire, with a fair Stair-Caſe which has not been defaced, on which I went to the top. Before this Building there lyes yet flat on the ground, a Pillar compos'd of three others which are join'd to one another; It is of an extraordinary bigneſs, and of ſuch an unuſual ſtructure, that I have never ſeen the like. This Building is repreſented N. 180. as alſo the Pillar, whereof the third part cannot be ſeen, becauſe it muſt be ſuppoſed to be hid by the other two. The two ſmall Figures that are repreſented in the Copper Plate, fill up a good part of the two ſides of the top of the Pillar.

This place conſiſts at preſent but of twelve or fifteen very mean Houſes, inhabited by *Turks* and *Arabians*, there being no *Chriſtians*.

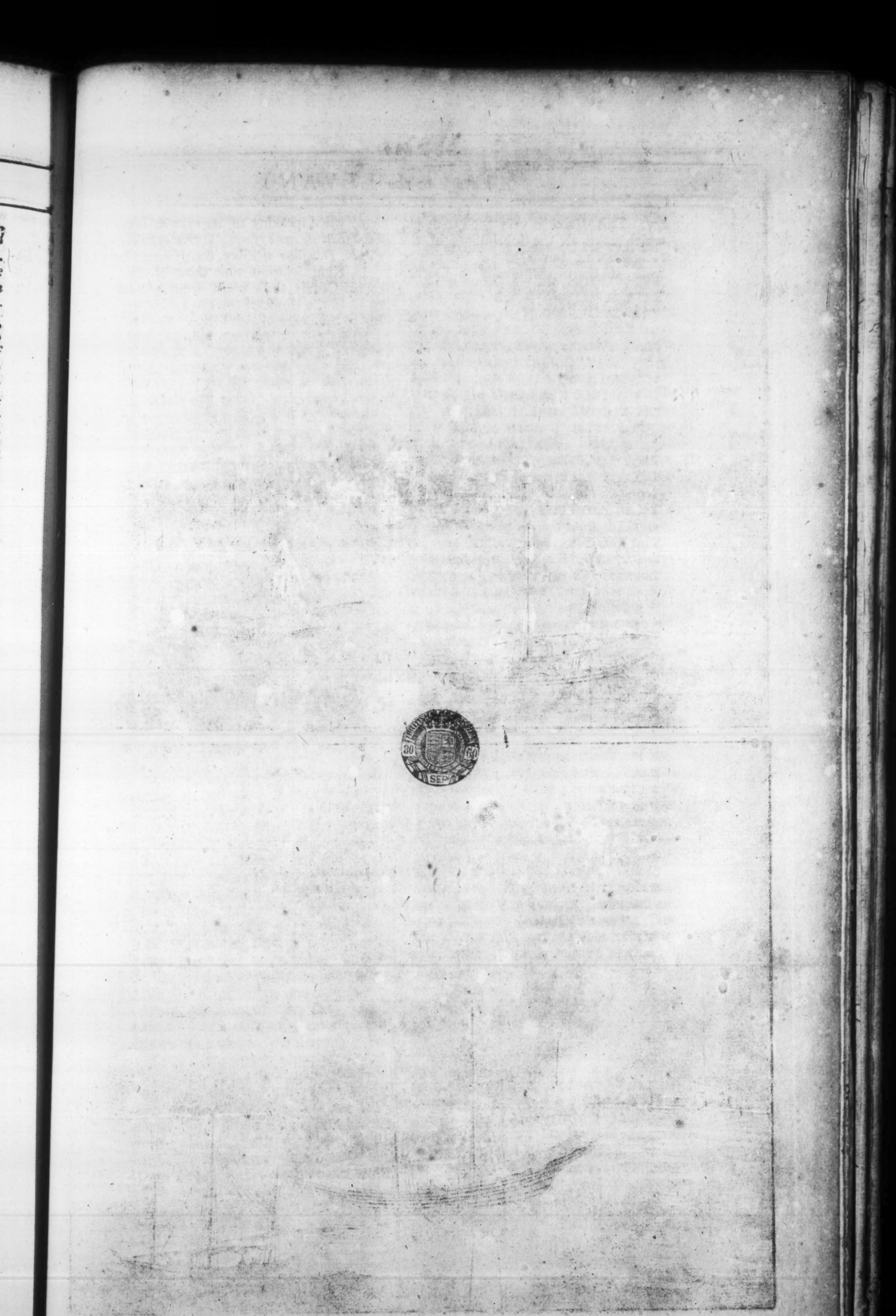
It was formerly the chief City of *Phænicia*, being very ſtrong, and much celebrated for it's Navigation and Trade, which had purchaſt it prodigious Riches, which is often mentioned in Holy Writ. It is believed to be built by the *Sidonians*, which the Prophet *Iſaiah* ſeems to confirm, when ſpeaking of its ruin he ſays, *Thou ſhalt no more rejoice, O thou oppreſſed Virgin, Daughter of Zidon*, &c. *Iſai.*23.12.

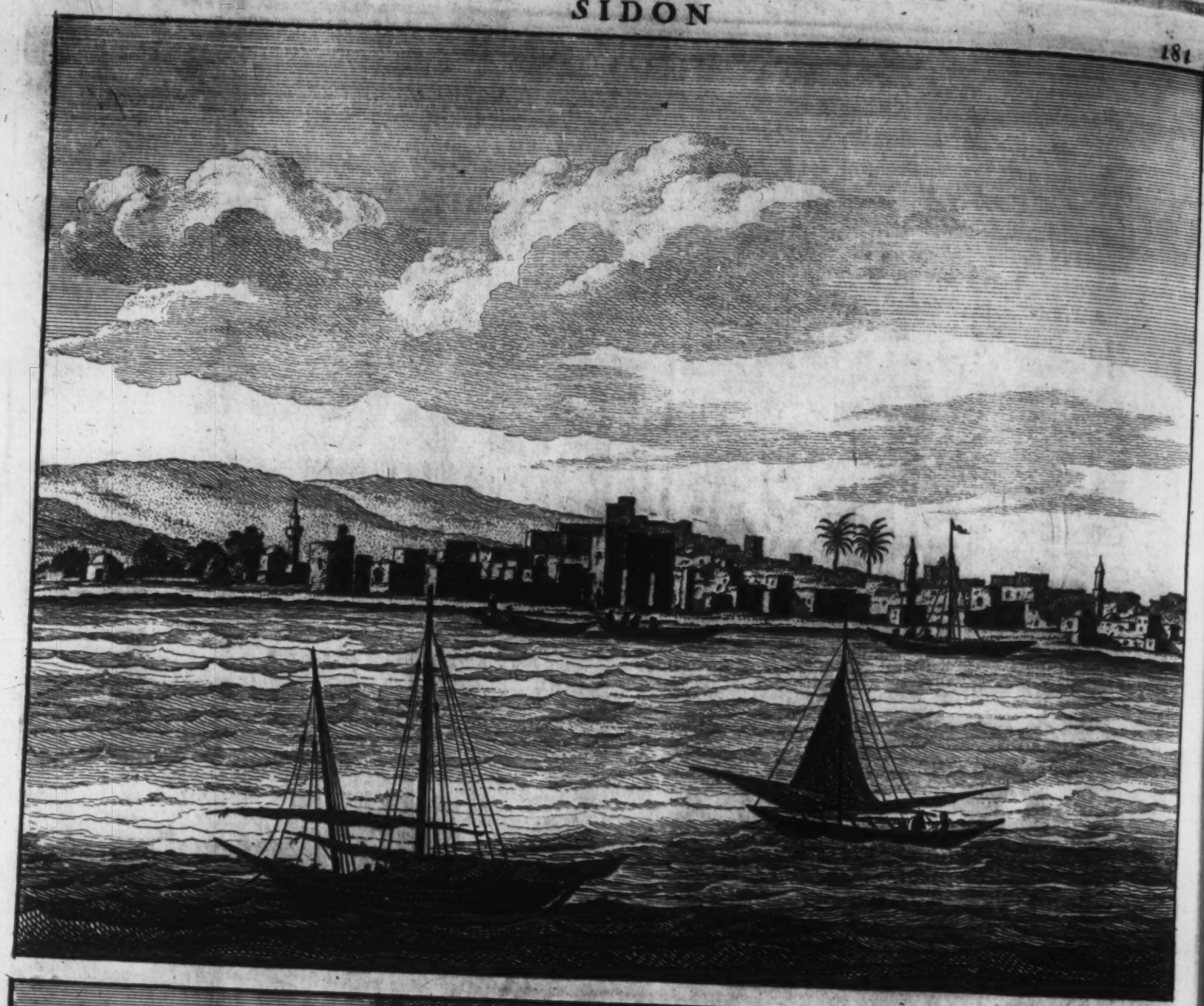
In King *Solomons* time thoſe of *Tyre* cauſed Cedars to be fetcht from *Lebanon* to build the Houſe of the Lord, according to the deſire of that Prince to *Hiram*, 1 Kings 5. 6. *Command thou*, ſaid he to him, *that they hew me Cedar-Trees out of Lebanon, and my Servants ſhall be with thy Servants: and unto thee will I give hire for thy Servants, according to all that thou ſhalt appoint: for thou knoweſt that there is not among us any that can skill to hew timber like unto the* Sidonians. The *Tyrians* alſo aſſiſted that King to build his Fleet at *Ezion-geber* to fetch Gold from *Ophir*, 1 Kings 9. 26. *King* Solomon *made a Navy of Ships in* Ezion-geber, *which is beſide* Eloth, *on the Shore of the Red Sea, in the Land of* Edom. *And* Hiram *ſent in the Navy his Servants, Shipmen that had knowledge of the Sea, with the Servants of* Solomon *in that Fleet, and they went to* Ophir *and fetched from thence four hundred and twenty talents of Gold, and brought it to King* Solomon. The Prophet *Ezekiel* ſpeaks alſo very amply of the power of the *Tyrians*, of their Experience in ſeveral things, and of thoſe with whom they traded.

It ſeems by the words of *Iſaiah* 23. 2. that the City of *Tyre* was formerly ſome diſtance from the Main Land, becauſe in that place he calls the *Tyrians Inhabitants of the Iſles. Be ſtill*, ſays he, *ye Inhabitants of the Iſles, thou whom the Merchants of* Sidon *have repleniſhed*, and Ver. 6. *Paſs over to* Tarſhiſh, *howl ye Inhabitants of the Iſles*, &c.

The ruin alſo of this City formerly ſo powerful, which the ſame Prophet mention'd, Chap. 23. 8. *Who hath taken Counſel againſt* Tyre, *the Crowning City, whoſe Merchants are Princes, whoſe Traders are the honourable of the Earth?* this ruin I ſay has been predicted in divers places of the Prophets, as *Iſaiah* 23. 7. *Is this your triumphant City whoſe antiquity is of ancient day's? her own feet ſhall carry her to ſojourn afar off in a ſtrange land.* *Ezekiel* ſpeaks the ſame thing of it, Chap. 26. 17. 21. *They ſhall take up a Lamentation for thee, and ſay to thee, how art thou deſtroyed that waſt inhabited of Sea-faring Men, the renowned City which waſt ſtrong in the Sea, ſhe and her inhabitants which cauſe their terror to be on all them that haunt it? Now ſhall the Iſles tremble in the day of thy fall? Yea, the Iſles that are in the Sea ſhall be troubled at thy departure. For thus ſaith the Lord God, when I ſhall make thee a deſolate City, like the Cities that are not inhabited, when I ſhall bring up the deep upon thee, and great Waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the*

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Pit with the People that are no more, and ſhall ſet thee in the low parts of the Earth, ſo that thou be not inhabited, then I will ſet up my glory again in the land of the living. But I will make thee a terrour, and thou ſhalt be no more, and when thou art ſought for thou ſhalt never be found again, ſaith the Lord God. Laſtly *Zachariah* ſpeaks alſo of it Chap. 9. 2. *Tyrus did build her ſelf a ſtrong hold, and heaped up Silver as the duſt, and fine Gold as the Mire of the Streets. But the Lord will caſt her out, and he will ſmite her power in the Sea, and ſhe ſhall be ruined like thoſe that are conſumed by fire.* The Event has made appear that thoſe Predictions and threatnings were not vain; for this City formerly ſo famous, is at preſent ſo ruined, that one cannot imagine a worſe condition than that to which it is reduced.

Here it was that the Apoſtle St. *Paul* tarryed ſeven days, and where the Diſciples would have diſſwaded him from going up to *Jeruſalem*, *Acts* 21. 4. The Evangeliſts teſtify alſo, that great Multitudes of that Country followed our Saviour when he Preached the Goſpel, *Mark* 3. 8. and *Luke* 6. 17. and it was in the ſame place that a Greek Woman received from our Lord a Glorious Teſtimony of her Faith by the healing of her Daughter, that was poſſeſt, *Matt.* 15. 21. 28. conferred with, *Mark* 7. 24. *&c.*

Toward Evening I return'd on Board, and we ſet Sail about Midnight. In the mean time it ſeemed as if our Pilot had a deſign to paſs by *Sidon*, which is known at preſent by the name of *Saide*, which obliged me to tell him, that if he would not let me go on ſhore there, I would impute to him the loſs I had ſuſtain'd at *Sour* or *Tyre*, being it was my deſign to make my Complaint of it to the Baſſa. The Pilot ſeeing I took that matter to heart, promiſed to perform his word with me, and accordingly the 30*th* of *April* at Eight a Clock in the Morning we arrived in the Road of that City, and as ſoon as we came to an Anchor I took a draught of it as you ſee it here N. 181.

As ſoon as I came aſhore I went to the Place where the Conſul and all the *French* Merchants live. But I found they all kept themſelves ſhut up above in their Apartments, becauſe the Plague reigned then in that place. Which was the cauſe that I ſpake from below to ſome of the Merchants, and by their means made known to the Conſul what had hap'ned to me at *Tyre*; Upon my Complaint this Conſul, who alſo exerciſes the ſame Office for the Dutch Nation, ſent immediately the great *Drogeman* to the *Baſſa*, but the *Drogeman* return'd without having done our buſineſs, becauſe he could not come to the Speech of the *Baſſa*: and being I was obliged to go on Board again, the Conſul order'd them to tell me, that I might be aſſur'd that he would take this buſineſs to heart, and would ſpare nothing that depended on him: I caus'd him to be anſwer'd that I deſired him to do it, and that if he neglected this matter he might be aſſured that for the future no Body would paſs without paying.

The preſent State of Sydon.

Touching the preſent State of this City, the Scituation is very pleaſant on the Sea-ſide, and is one of the beſt Cities or Towns on that Coaſt, having a great number of Gardens, and many Orange-Trees. They ſhew a Tomb without the Town, which is ſaid to be that of *Zebulon*, one of the twelve Patriarchs. The Town is pretty well inhabited, and may be about half a League in Circumference: On the Weſt ſide it lies on the Mediterranean, and has a ſmall Fort to defend it.

Several ancient Moſques, whereof ſome without doubt have been Chriſtian Churches, make part of its Beauty, and ſerve for an Ornament to it.

The *Baſar*, which is the publick place where the Merchants ſhew their Goods, is pretty regular, and the quantity of Merchandizes that are in it render it very handſome. There are alſo many *Chans*, or dwelling places for the Merchants, the chief whereof is that wherein the French Conſul dwells with the French Merchants. It is a Building Caſed with great Free-Stone, two Stories high, that below ſerves for the Merchandizes, and that above, which is a Gallery, ſuſtained with ſome Arches, ſerves for Lodgings.

This Town has formerly been one of the chief of that Country, and had alſo the repute of a powerful and great City. Wherefore it is alſo called in Scripture, *Sidon the Great*, *Joſ.* 11. 8.

About two a Clock in the Afternoon we left *Sidon* or *Saide*, with very little Wind, which continued all the Day and Night, driving only, ſo that we advanced but very little. The next Morning being the firſt of *May*, we found our ſelves at *Bayrout*, near which are the *Caſtrewan* Hills, where a *Maronite* Prince has the Soveraign Command; The view of which you have N. 182. The little place which is ſeen in the Copper-Plate, on the Sea-ſide, is call'd *Tubeletto.*

A little diſtance from *Bayrout* is a Borough called *Gie*, where it is ſaid the Whale caſt *Jonas* aſhore. Here we had the Wind ſo fair that in a little time we paſt by *Esbeyt*, and about Noon *Patrone*, bringing us at laſt about four a Clock to *Tripoli.*

CHAP.

CHAP. LXIV.

The Author's departure from Tripoli *to* Aleppo. *Several particulars about ſome places in the way. A ſad Accident that happen'd to an old Woman. His Arrival at* Aleppo.

AS ſoon as I was come into the Town I went to the Houſe of Mr. *George Klokkenaar*, a *Dutch* Merchant, who is ſetled there; who receiv'd me very civilly, and was alſo troubled becauſe I ſhould tarry there ſo ſhort a time; but becauſe I was willing to haſten my Journey to *Aleppo*, I enquired immediately after a conveniency of going thither, and had the good Fortune to meet with a *Viturin*, that is to ſay, a Guide.

The Author departs from Tripoli.

We departed then both of us the 4*th* of *May* in hopes of meeting with the Caravan, or to wait for it, and we paſt by ſeveral Fountains, and ſome ſmall Hamlets ſeated along the Hill, until Night obliged us to retire near unto ſome *Arabians* that lye all Night in the Fields, having ſet up their Tents, and keep their Cattle there.

Continuing our way the next Morning we came about Noon to a place not far from the Sea, where I found ſeveral ancient ruins. Here we halted that day waiting for the *Caravan* of *Tripoli*; But hearing nothing of it we continued our Journey by break of Day, and a little after Noon we came to *Tortoſa*. This is a very ancient but ruinated Town, and has a fine Caſtle. It is ſcituated near the Sea.

Tortoſa.

There I left our Horſes at the Gate, and made haſt to go ſee the ruins, becauſe we had yet a great way to Travel that day. The chief thing I met with was the ruins of an ancient Church built with Stone of an extraordinary largeneſs, and adorned with a pretty great number of Pillars, which being divided into two rows ſupport the Roof which is very high. It has been a very fine excellent piece of Architecture, and is yet partly entire, one may go to the top of it by two fair Stair-Caſes that are not defac'd, and from the top there is a fine Proſpect all over the Country.

Continuing our way afterwards along the Sea-ſide we met with a Caſtle, which is at preſent a pretty way in the Water, but without doubt it belonged formerly to the Town.

About five a Clock we went up Landward again, and ſtopt in a Field near a Fountain, whoſe Water is very good and clear.

The 7*th* by break ofDay we proceeded on our Journey, and came firſt to *Caffaar-Bajas*, which is a Hamlet of ſome Houſes near which runs a Brook of ſweet Water, from thence we came to *Jebelin*, and in the Night we lay down in the Field in the open air.

Caffaar-Bajas.

Jebelin.

The 8*th* we paſſed through the Borough *Baloye*, and a little after Noon we made choice of a place to reſt, where there was a Tree by the way ſide, and a running ſtream of clear Water near it. In this place I took a draught of a pretty fair Proſpect near a Bridge that goes over that ſtream, as may be ſeen N. 183. And here we waited for the *Caravan*, for we durſt not venture any farther becauſe the Hill begins here, and one likewiſe runs the risk of falling into the hands of the *Arabian* Robbers.

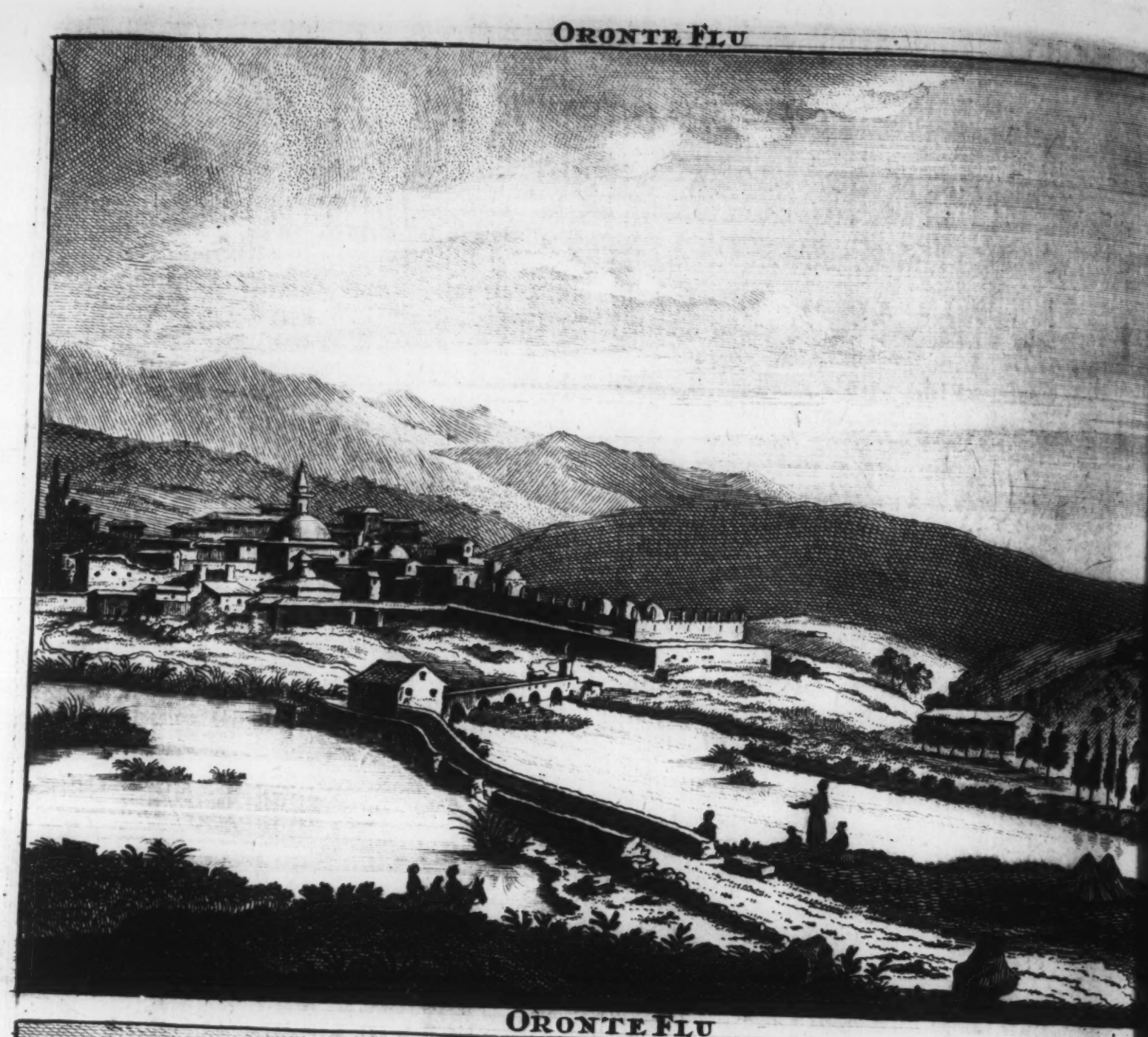
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ORONTE FLU



ORONTE FLU

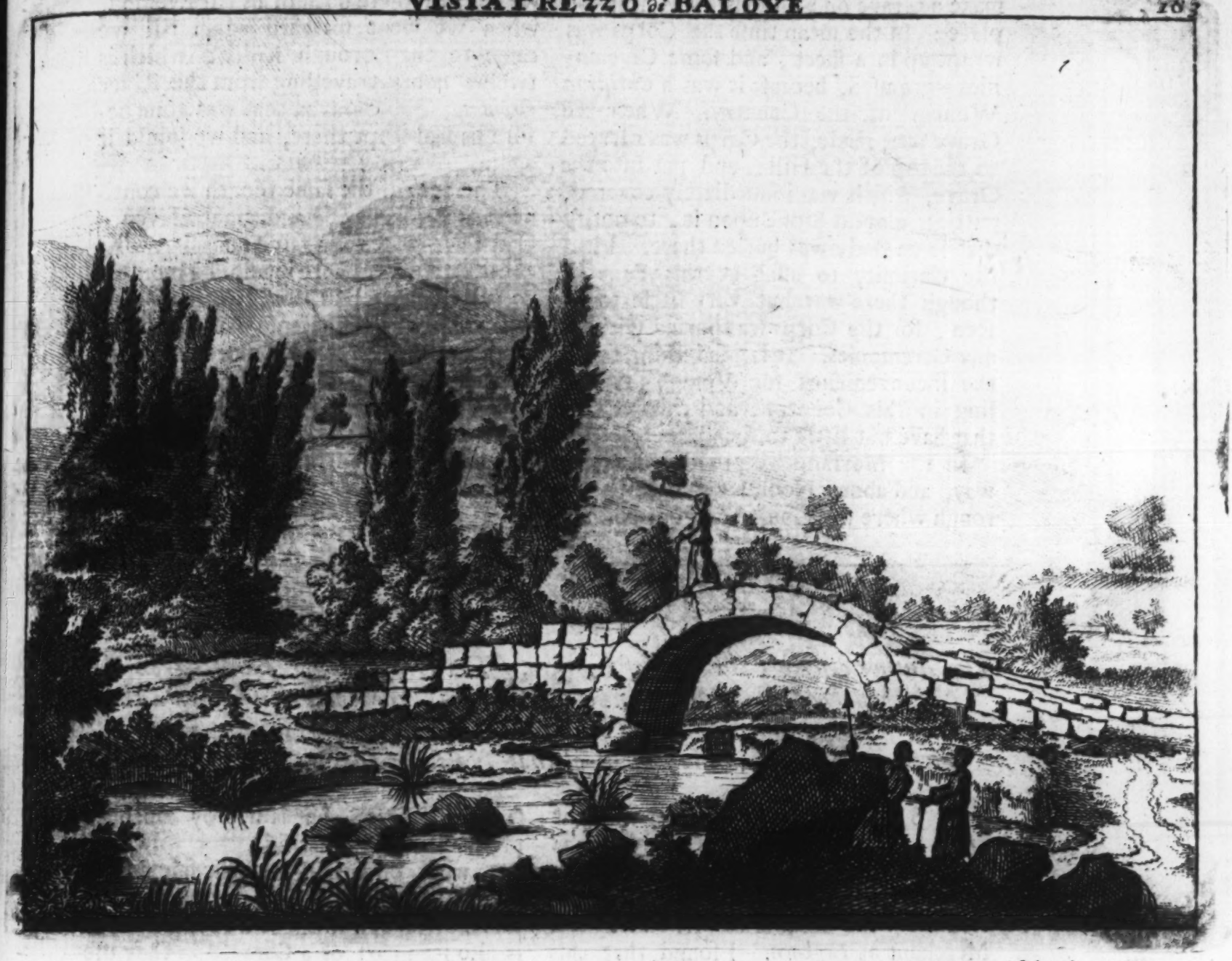


Bedana.

Iſſer-Sioo

185

VISTA PREZZO di BALOYE 183



The next Morning by break of Day a Caravan paſſed by, with which we join'd our ſelves, and having paſſed the Borough *Bedana*, we paſt the Night again in the Field.

Bedana.

The 10*th* in the Morning we came to the Hill, and about Noon at *Iſſer-Sioor*, that is to ſay the Fountain *Sioor*. It is a very fine Borough adorned with a fair *Han*, which is lately built there. Before this place runs the famous River *Orontes*, which one paſſes here over a pretty long Bridge with nine Arches, under which the Water runs. In the middle of the Bridge are two ſmall Houſes, which ſtand cloſe to each other. From thence I took a Draught of two different Proſpects, whereof the firſt repreſents the Borough we juſt now mentioned, as it is ſeen N. 184. and the other the River, and the length of the Bridge and its Arches, N. 185.

Iſſer-Sioor.

About three a Clock we went from thence, becauſe we perceived the *Caravan* was preparing to go alſo. But having travell'd about an hour before, and not ſeeing it come after us, we continued our way again, thinking it had perhaps taken another Road.

In the mean time we perceiv'd another *Caravan* before us, which we made haſt to join, and a little while after the firſt came up alſo, in which there were three Women, but of no great remark. One of them was very ancient, I perceiv'd her to fall ſeveral times from her Mule, which obliged the other two to put her into a Carriage Chair which was hung by a Horſe ſide, but they thought of this a little too late, for the laſt fall was ſo violent, that the poor Woman dyed of it. In the mean time we continued to march on, and came to a Fountain, where, although it was not much paſt Noon, it was thought fit to ſtop.

A ſad accident which happen'd to an Old Woman.

Sometime after thoſe two Women that we left behind came up to us, and ſaid, that the poor old Woman dyed of her laſt fall. All were very ſorry for it, and attributed the fault of this accident (as it was very likely) to the careleſsneſs of him that had the charge of her, and that therefore he was the cauſe of her Death, and that he ſhould anſwer it at the Day of Judgment, *&c.* But for certain reaſons there was on the ſudden a great ſilence, and they ſpake of burying the dead Body. Some of them were order'd to

make a Grave on a Hill that was near the place: In the mean time the Corps was wrapt up in a ſheet, and ſome Ceremonies were uſed, becauſe it was a *Chriſtian* Woman of the Country. When the Grave was made, the Corps was carryed to the top of the Hill, and put into the Grave, which was immediately covered, putting a great Stone upon it, to notify that ſome Body was buried there. I had the Curioſity to aſſiſt at this Funeral, though there was but very little to be ſeen, for the Corps was buried without any Ceremonies. It is a ſad thing to ſee the inconveniency for Women's travelling in this Country, and chiefly thoſe that have but little to ſpend.

In the Morning we proceeded on our way, and about Noon we came to a Borough where my Guide was gone before; we tarryed there both of us till Evening, when we went forward again till we came to the Borough *Kiſtin*, which is twelve hours travelling from the River *Orontes*. The Caravan that was gone before us had ſtopt there, and we join'd it again. Kiſtin.

The 12*th* of the ſame Month we continued our Journey, and about Eleven a Clock we came to a fair Fountain near a great Building, where we ſtaid a moment to refreſh our ſelves, and to loſe no time we mounted again, becauſe that approaching nearer *Aleppo* there is more danger of Robbers. After that we paſt by ſome other ſmall Villages, and at laſt, about Four a Clock in the Afternoon we came to *Aleppo*, eight Days after I departed from *Tripoli*. *The Author's Arrival at Aleppo.*

CHAP. LXV.

The Author deſcribes the City of Aleppo. *The Diverſion of Hunting in the Neighbourhood of it, with ſome extraordinary Occurrences that happen'd there in preſence of the Author. The* Engliſh *Mens way of Hunting, and the Election of a Maſter Huntſman of that Nation.*

AS ſoon as I came to *Aleppo* I went to the Houſe of Meſſieurs *Conrad Caleberner*, and *John van Bobbert*, to whom I had Letters of recommendation from the Brother of Mr. *Caleberner* a Merchant at *Leghorn*. I found that this Gentleman was gone for *Holland*, but I was nevertheleſs very civilly receiv'd by his Partner Mr. *Bobbert*, who offer'd me his Houſe and Board for as long time as I pleas'd: which made me reſolve to ſtay there a conſiderable time, to enjoy the pleaſures of that fair Town, and the places adjacent.

The Deſcription of the Town of Aleppo.

The Town is ſeated on the River *Singa* or *Koviac*, which is about twenty Leagues from *Euphrates:* part of it ſtands in the Plain, and part on three Eminencies, the higheſt of which takes up the middle of the Town, and on the top of it is the Caſtle where the *Baſſa* dwells. This Eminence is of a round form, lined with great Stones, ſo that it reſembles a Rock, and is ſurrounded with a Trench which is moſt commonly without Water.

The Town is inveſted with a Wall which is pretty high, and from diſtance to diſtance fortified with Square Towers, but is broke in ſeveral places. It has ten Gates, and ſeems almoſt round, being about three quarters of a League in Circumference, having ſeveral Boroughs and Villages adjacent to it.

On the ſide as one comes to it from *Tripoli*, are ſeveral fair Gardens and Houſes of Pleaſure, but is not by much ſo pleaſant on the other ſide.

I went on a Hill on this fair ſide to take a Draught of the pleaſanteſt view of this Town, and in the ſaid draught there is alſo ſeen part of a Caravan as they uſe to travel here with their Camels and Horſes.

The Gardens and Houſes of Recreation that are ſeen here at the entrance of the Suburbs, are incloſed with a little Wall, which environs them almoſt all together, and within it there are alſo ſome that are divided from each other by another little Wall. Before thoſe Gardens there is a Plain, where the *Turks* and *Arabians* are every day ſeen to exerciſe themſelves on Horſeback with their Lances, as it is repreſented in the Copper Plate.

A great number of Moſques, ſome whereof were formerly *Chriſtian* Churches, are no ſmall Ornament to the Town.

There are alſo a great many Quarters that are ſhut up every Evening with Gates fortified with Iron, as we have ſaid elſewhere, ſpeaking of *Cairo*.

The Houſes there are built with hewen Stone, with a Platform at the top made of a certain cement and ſmall Stones, which render it even and very ſtrong. Round about thoſe Platforms is a little Wall about three foot high, in which is generally left an opening, through which one may paſs ſtooping from

from one Houſe to another, and viſit each other on the top of the Houſes. Thoſe Platforms ſerve them alſo to ſleep on, for they chuſe that place to avoid the exceſſive heat that is at Night in the Houſes, and there is no fear of receiving any harm, becauſe the Night Air, which is almoſt every where elſe dangerous, does not cauſe the leaſt inconveniency in that Country. For that reaſon the *European* Merchants have generally little Field-Beds there, whereas the People of theCountry content themſelves with laying their Beds on the ground, and when it rains they retire into their Houſes.

This Town is alſo adorn'd with ſeveral *Chans*, where the Foreign Merchants have fair Houſes, and good Magazines or Warehouſes to ſecure their Merchandizes, where there is generally a fair Fountain in the middle, and they ſhut themſelves up every Evening, as the Quarters are.

Add to this that there are ſeveral fair *Baſars* or Streets full of Shops, which are covered above becauſe of the heat, and always full of People.

As for the Streets, they are almoſt all paved with great Stones, and for the moſt part they have on each ſide a border of about two foot high, for the convenience of thoſe that go on foot.

Furthermore this is a Town of great Trade, becauſe all manner of Merchandizes are brought hither, both by Sea and Land, as well from the *Eaſt* as from all *Europe*, and others are alſo ſent from thence all the World over.

Formerly all the Merchandizes from *Perſia* and the *Eaſt-Indies*, were convey'd this way. But ſince the Paſſage to the *Eaſt-Indies* by Sea has been diſcovered, *Aleppo*, and all the other Merchant and Maritime Towns and Places under the Dominion of the Grand *Signior*, have had a conſiderable loſs as to Trade.

The chief Commodities that are traded for at *Aleppo*, and ſent from thence into all Foreign Parts, are *Perſian* Silks, Gall Nuts, Piſtaches, and Medicinal Drugs, *&c.*

The greateſt number of *Europeans* that live in this Town are *French*, next to them the *Engliſh*, who drive a great Trade, and are the chief there; they have alſo their Conſul there as well as the *Venetians*. At preſent there are two *Dutch* Merchants Houſes of Trade there; That where I lodged is one of the moſt conſiderable in all *Aleppo*, as to matter of Trade. At that time our Nation had put themſelves under the Protection of the *French* Conſul Monſieur *Laurent d' Arvieux*. He is a very civil Perſon, from whom I have received all manner of good Offices. He ſpake and wrote in eight ſeveral Languages, *French*, *Latin*, *Italian*, *Spaniſh*, *Turkiſh*, *Arabick*, *Greek* and *Hebrew*. He was of a pleaſant Converſation, and of a jocular humour; beſides this, he underſtood Painting and Muſick, he play'd almoſt on all ſorts of Inſtruments, and excelled in ſeveral other things. After the faſhion of the Country he wore a long Beard, and was equally eſteemed and beloved of the *Turks*, *Arabians* and *Chriſtians*.

A *Baſſa* Commands at *Aleppo*, who has full Authority in all affairs as wellCivil as Criminal. But the Spiritual belong to the *Mufti*, who is a ſort of Archbiſhop.

Pleaſant Hunting at Aleppo.

There is a great quantity of Game about *Aleppo*, which makes the *Europeans* often divert themſelves either with ſhooting Hares, Snites, and Partridges, (a diverſion of which I have often had my ſhare) or Hawk-hunting, which is a Game wherewith the *Turks* are much delighted.

As I was one day at this ſport with ſome *Turks* and ſome *Engliſh* a good diſtance from the Town, near the River which we have ſaid runs hard by the Town, one of the *Turks* let fly his Hawk at a Duck, who as ſoon as he had perceiv'd the Hawk, div'd into the Water to avoid his Enemy: But the Hawk hovered over the Water, beating with his Wings at the place where he loſt him. The Duck not being able to keep continually under Water, came up ſeven or eight times, and div'd as often; ſo that the Hawk could take no hold of him. However he did not leave off, but continued ſtill hovering over the Water. Another perceiving that that Hawk alone could not Maſter the Duck, let his Hawk fly alſo, thinking they could ſooner take him being two: But the firſt Hawk thinking that this latter came to take his Prey from him, left the Duck, and aſſaulted the Hawk with ſo much fury, that he knew not where to hide himſelf, and his Maſter had enough to do to ſecure him ſafe and ſound from the purſuits of the other. But this did not end the quarrel, it began rather more dangerous, for the incenſed Hawk ſeeing the Maſter of the other defended hisFowl the beſt he could from his continual aſſaults, flew upon the Maſter himſelf, ſo that if the Maſter of the firſt had not withdrawn him with all ſpeed, that *Turk* would have run a great risk of not leaving the Battle without carrying away ſome marks of it; ſo jealous and revengeful this firſtHawk ſhew'd himſelf, becauſe the other would have raviſhed his Prey from him.

A ſtout Battle of a Hawk, &c.

A little while after this, as we were ſpeaking of it with wonder, a flight of great Birds like Wild-Geeſe paſſed very high over us, whereupon a Hawk was let fly,

The flight of a Hawk after a great Bird.

fly, who in a moment after fell on the Earth again with one of thoſe Birds, where they fought a great while together, but we being on a pretty ſteep Hill from whence we could not come down faſt enough with our Horſes to take the Bird from the Hawk, we had the pleaſure to ſee that the Hawk not being able to conquer it becauſe of its bigneſs, and not able to hold him any longer, was forced to let go his hold. This Bird finding himſelf disengaged from his Enemy, flew up again into the Air, where the Hawk immediately followed him, ſo that we quickly loſt ſight of them, and we were obliged to tarry a good half hour before the Hawk return'd, having followed his Enemy very cloſe, but without taking him, becauſe he was too much tir'd. So that all our expedition was without profit, as to the Prey, but ſufficiently diverting as to the ſport; for thoſe that delight in this Exerciſe could not have more than we had.

The Engliſh *Hunting.*

The *Engliſh* have a pleaſant way of Hunting with their Greyhounds; this Hunt is commonly twice a Week: It begins a little out of the Town, and ends about a League from thence, at a certain Hill which they call the *Green-hill*; upon which, when the Chaſe is ended they Dine under a great Tent which they bring with them. Every Perſon is obliged to bring his own Proviſion and Wine, and all being put together they make themſelves merry after the ſport is over. There is always one of that Nation that carries the name or title of *Capo*, becauſe he is the head of the Company. He has two Aſſiſtants and a Treaſurer to help him in the managing of Affairs. Every Year there is a new Election which is done by plurality of Voices. He who has the moſt is preſently lifted up above the reſt by three or four Perſons, who carry him on their Shoulders to the Conſul, who commonly aſſiſts at this Hunting Match: there every Body promiſes to own him all that Year for their *Capo*, and he, to acknowledge this honour, at the firſt Hunting Match treats the Conſul and the Nation, as alſo other Perſons that love Hunting, and will join themſelves to their Company, on the green Hill. And to the end this may be done with the greater Splendour, there are ſome Perſons expreſly ordered two days before to a certain place of that Hill, where there is good Hunting of the wild Boar, that they may have no want of that Veniſon. During my ſtay at *Aleppo*, I had the Happineſs with ſeveral other *Dutchmen*, to aſſiſt at this pleaſant Ceremony, and to drink the health of the *Capo*, with an *Huzza*, after the *Engliſh* manner, in thoſe ſorts of merry makings.

Election of the Maſter Huntſman.

CHAP. LXVI.

The Author relates ſeveral particulars in this Chapter. As the departure of a Caravan for Mecca. *The fall of a Houſe at* Aleppo, *where ſeveral* Armenians *were kill'd. The ſubtilty of the Air at* Aleppo, *and Ulcers produced by it, and of a* Jew *who had a great Family.*

HAving a deſign to join together ſeveral particulars in this Chapter, which taken ſeparately could not afford matter for ſo many ſingle Chapters, and that the little Coherence they have together, does not ſuffer me to propoſe to my ſelf any order herein, I hope the Reader will be pleas'd to receive them ſuch as I preſent them to him.

The departure of a Caravan to Mecca.

The 4*th* of *October* a Caravan departs from hence for *Mecca*; Their common manner of ſetting out is pleaſant enough, becauſe of the concourſe of the Inhabitants that come in Crouds to ſee it. For no Body ſtays at home, and the Women as well as the Men, go out of the Town to ſee the Caravan depart. This is done but once a Year, and in order to perform this Journey the Camels and Mules are dreſt up after the beſt manner poſſible they can, putting Plumes of Feathers on their Heads, and other Ornaments, becauſe the greateſt part of thoſe that undertake this Journey do it only for pleaſure or devotion, when they go to viſit the Tomb of their Prophet.

The fall of a Houſe.

As much pleaſure as there was to ſee this Caravan ſet out, as ſad was the accident which I am going to relate. The 26*th* of *February* of the following Year 1683. it unfortunately happen'd that a certain Houſe fell down. Seven *Armenians* were together in it to be merry, whereof ſix were buried under the ruins, and the other much wounded.

The Air of *Aleppo* is extraordinary ſubtil, which cauſes moſt ſtrangers to have a ſort of Itch, which they commonly call *the Diſtemper of Aleppo*. It begins with a ſmall Pimple, which cauſes itchings, and continues ſo ſeveral Weeks. Afterwards this Pimple increaſes to the bigneſs of ones Fingers end, and is like to

to a large Bliſter, which continues ſo for a whole Year, continually caſting out corruption. But this inconveniency produces this advantage, that thoſe that have it need fear no other Sickneſs, Nature diſcharging it ſelf very likely of all its ill humours by this ſuppuration. This Evil comes indifferently in all parts of the Body, but commonly on one of the hands. I have ſeen ſuch as had it on the Noſe, others on the Lip, ſo that it is ſometimes a very inconvenient Evil, chiefly in any of thoſe parts. I had lived ſeveral Months at *Aleppo* without perceiving any thing of this Evil, but at laſt it happen'd to me as to others, and I had it on the Chin. And although I went from *Aleppo* before the Evil was come to its maturity, yet it continued to the end of the Year. So that it is very credible, that when this evil is once begun to take, the venom gets ſo much head that it cannot be Cured, although one changes the Air. It is alſo to be attributed to the ſubtility of the Air of *Aleppo*, that which is commonly ſeen, to wit, that thoſe that have a Spice of a Hectick Fever, or ſome ſuch like Diſtemper, when they come to *Aleppo* generally dye of it in a ſhort time.

A Jew who had a great Family.

During my ſtay at *Aleppo* I went with ſome Merchants to viſit a *Jew*, the moſt conſiderable of all thoſe of that Nation. He liv'd with all his Family in a very fine Houſe which had two Fountains at the entrance of it, and which was divided into ſeveral Apartments, or Lodgings, almoſt after the manner of a Monaſtery. He was a Man of about fourſcore years of age, his name was *Syton*, he had Children and Childrens Children unto the Fourth Generation. All the Perſons of this Family amounted to the number of Seventy, the youngeſt whereof was a Year old, which he put himſelf into my hands. He received us in a very civil manner; and treated us with a very fine Collation.

CHAP. LXVII.

The Author relates the Hiſtory of Milheym, *an* Arabian *Prince.*

WHereas I tarryed a long time at *Aleppo*, I had a deſire of ſeeing the Town of *Tadmor*, which is five or ſix days Journey from it, becauſe there are very fine remains of Antiquity there: But becauſe the way thither is very dangerous by reaſon of the *Arabians*, I durſt not undertake that Journey, and ſo much the more becauſe I was inform'd that a Year before I came to *Aleppo* ſome *Engliſh* Merchants, who had the ſame curioſity as my ſelf, had a fierce and dreadful Rencounter with the Prince or Chief of thoſe Robbers: which happen'd thus.

Diſgrace happen'd to ſome Engliſhmen by the perfidiouſneſs of Prince Milheym.

Theſe *Engliſh* Men to avoid all violence that might be offered them were twelve in Company, and got together twenty four Servants, all Armed with good Fuzils and Musketoons, ſo that they thought themſelves to be in a condition to oppoſe the *Arabian* Bands they might meet with. Departing then from *Aleppo*, and drawing near *Tadmor*, they were inform'd that *Milheym* the *Arabian* Prince, head of thoſe Robbers, and very well known by the *Franks*, had ſtopt in that place with part of his Men. They thought fit then not to go any farther but ſtay where they were, and ſee what the Event would be. Prince *Milheym* judging that he could not take them by force, thought he might ſpeed better by Fraud. With this deſign he ſent four Perſons, attended by ſeveral Servants, by way of an Embaſſy, as from their Chief to thoſe *Engliſh* Gentlemen, to offer them his Service, adding, that they might freely, and without any fear, viſit all they had a mind to ſee. The Ambaſſy was civilly received, and ſent back with thanks. And thoſe *Engliſh* Gentlemen to render the like civility to the *Arabian* Prince, thought fit to depute two of the chief of their Company to him, which were Sir *Timothy de la Noy*, and *George Metcalf*, who was ſince made Conſul of that Nation at *Aleppo*, in which Office he dyed. Thoſe two Gentlemen being accompanyed with ſome Servants, went to *Milheym's* Tent, who received them in a very civil manner, and apparently very heartily and affectionately: But after they had made their Preſents, and had convers'd a pretty while on both ſides, he askt them with a fierce air, how they had the confidence to come to the place where he was? to which thoſe Gentlemen anſwer'd, that being the Grand Signiors Friends, they had liberty to go and come where and when they pleas'd in his Highneſſes Dominions. But he replyed fiercely, that if the Grand Signior himſelf came here I would treat him like you: You are Spyes, and come here with a deſign to examine all things, and make report of it to the *Baſſa* of *Aleppo*, and cauſe us to be taken if poſſibly you can. You are alſo, continued he, the cauſe that I cannot take any thing from the *Turks*,

becauſe that when you take ſecurity for the preſervation of your Eſtates, you preſerve alſo thoſe of the *Turks* by your continual Caravans well guarded, as well when they go out as when they return, wherefore I have reſolv'd to cauſe you all to be hang'd. Whereupon he caus'd the Executioner to be call'd, who came immediately with Ropes and Soap to make them ſlip the better. Theſe Deputies ſeeing this preparation, told him reſolutely, that if he put in Execution that which he threaten'd them with, their Friends would take ſuch revenge of it, that the *Arabians* ſhould for ever remember it. The anſwer was, that he did not trouble himſelf with that revenge, and that he would go with all his Men againſt their Friends, and cauſe them all to be hang'd like themſelves. During theſe Diſcourſes, ſome petty *Arabian* Princes that were preſent, endeavour'd to make an accommodation, ſaying it might be done for a ſumm of money (which was indeed the only thing thoſe Raſcals had propos'd to themſelves) In the mean time Prince *Milheym* continued to ſeem firm to his firſt reſolution, and inſiſted ſtill to cauſe them to be hang'd: But beginning at laſt to be mollified, he made his demand, which was, that thoſe Gentlemen Ambaſſadors ſhould pay him twenty thouſand Crowns. At laſt the Agreement was made for three thouſand, upon condition that the payment ſhould be in money, and what they had moſt valuable about them: But that they ſhould keep their Arms, except two pair of Piſtols for Prince *Milheym*. To make up that ſumm, thoſe *Engliſh* Gentlemen were forc'd to give all their ready Money, the fine Furniture of their Horſes, and all that was found about them of any value, as Watches, Silver Cups, Cloths, *&c.* among which they put off alſo ſome Braſs guilt over with gold; and beſides this loſs, they had alſo the diſſatisfaction of being obliged to return home, without having ſeen the Antiquities of *Tadmor*. But not long after that Nation had the ſatisfaction of ſeeing themſelves revenged for that piece of Treachery.

The Tragical end of Prince Milheym.

About a Year after this had happen'd, *Cara Mahomet*, *Baſſa* of *Aleppo*, ſent divers times Deputies to Prince *Milheym*, to exhort him to endeavour to obtain the Grand Signior's Friendſhip, and put himſelf under his Protection. At laſt the Treaty was concluded, and the buſineſs was carryed ſo far, that *Milheym* agreed to come in Perſon to *Aleppo*, and ſubmit himſelf to the *Baſſa*, as repreſenting the Grand Signior. When the day was come that was fix'd for that purpoſe, *Cara Mahomet* ſent ſix of his Horſes, and a Party of his Men, to fetch the Prince from his Camp, which was four hours from *Aleppo*, and in the mean time prepared himſelf to receive him without the Gate of the Town. About Noon *Milheim* ſet forward, mounted on one of the *Baſſa*'s Horſes, being accompanied with his Men. He was already come half way, when one of his Servants, who was a *Moor* by Birth, and whom *Milheym* loved intirely, came ſpeedily after him, fetching ſeveral deep ſighs. The Prince asking him the cauſe of it, he anſwer'd with a down caſt look, that his heart prognoſticated no good of this Journey. *Milheym* who believ'd him a little too lightly (ſince it is certain that the Baſſa had no ill deſign) askt him immediately for the Horſe which he us'd to ride, which in appearance was very poor, as generally thoſe of the *Arabians* are, but are otherwiſe ſo good, that they are commonly ſold for five hundred Crowns a piece, and ſome of them for a thouſand; and when he found himſelf on a Horſe wherewith he might fly, he ſaid to the *Baſſa*'s Deputy, *Go tell your Maſter that I am at preſent Seated on my Throne, and when I am at leiſure I may perhaps come and give him a viſit.* In ſaying this, he turn'd his Horſe about with all his Men, without any more words, and return'd into his Camp. When the *Baſſa* heard this News he was extreamly mov'd and return'd into the Town, being fully reſolv'd to have ſatisfaction for this matter, and fall upon the *Arabian* Prince. For this purpoſe he ordered five hundred of his choice Men to be ready at a call.

The following Night was very dark, and there fell much rain. The *Baſſa* hoping to make an advantage of this, mounted on Horſeback with all his Men, and went to *Milheym*'s Camp, where he found all very quiet, and falling immediately on the Sleeping *Arabians* kill'd ſome of them on the place, and took Prince *Milheym*, with five other petty *Arabian* Princes, and ſixteen other chief Perſons Priſoners.

However it is very probable, that they could not have taken *Milheym*, who already thought of ſaving himſelf, if he could have recovered his Horſe, for he was ſo fleet that they could never have overtaken him: But his *Moor*, that affectionate Servant, thinking more of ſaving his own Life than that of his Maſter, fled away with it.

So the *Baſſa* return'd triumphantly into the Town, where he was receiv'd under the diſcharge of the Cannon, and all the tokens of the greateſt Joy. The chief *Arabians* followed him bound on Horſes, about forty common Troopers were led like Dogs in Leaſhes, and twenty two Heads of thoſe that were kill'd, when they aſſaulted the Camp, were carryed on the top of ſo many Lances. As

As ſoon as *Cara Mahomet* was Seated in his Pallace he cauſed Water to be brought to waſh his Hands and Face, ſaying *Hemdulla*, *God be praiſed.* Immediately after he ſent for ſeveral Robes, or Veſt's of Cloth, and three Purſes of five hundred Crowns each to diſtribute among his Officers as a reward for having ſo well executed his Orders, giving a double Portion to him who had firſt ſeiz'd *Milheym.* But this Man ſeeing that he gave him no greater reward fell on his Knees before the Baſſa, and humbly kiſſing his Robe or Veſt, ſaid, that he moſt humbly thanked him for his Preſent, eſteeming himſelf ſufficiently rewarded to have been ſo happy as to have done any thing that pleas'd him. The Baſſa apprehended immediately the meaning of this, and redoubled that double portion which he had given him.

After this he Commanded all the Names of the Priſoners, and of thoſe whoſe Heads they had brought, to be taken in Writing, and having cauſed them to be well waſhed and cleanſed from Duſt and Blood, made them to be brought one by one before *Milheym*, to ask their Names of him, which were afterwards wrote on their Foreheads. Among thoſe Heads there were ſome whom the Prince eſteemed moſt, and in telling their Names he ſighed and ſhrug'd up his Shoulders. Afterwards the Baſſa cauſed the Heads of eight of his Priſoners to be cut off, and the reſt were ſent away until further order. All this was done in two hours time. Two days after three more were put to death after an extraordinary manner. They pierced their Necks on both ſides of the Shoulders, and thruſt ſticks with burning Torches into the Wounds, the Inflamed drops whereof fell continually on the Body, which was naked to the waſt: then they were ſet on Camels, and led through all the Town to the Caſtle, where their Heads were cut off. Every day after ſome were put to Death after the ſame manner.

In the mean time there happen'd ſomething extraordinary; one of thoſe miſerable Perſons condemn'd to dye, paſſing by one of *Mahomets* Aga's, whoſe Life he had formerly ſav'd at a certain time, cryed out to him, *Do you not remember one day in which I ſav'd your life* (telling him at the ſame time where it happen'd) *it is now in your power to ſave mine.* The Aga knowing him again beg'd his Pardon of the Baſſa, who being informed of the thing, granted it, and he was immediately ſet at liberty.

When they were all put to Death, Prince *Milheym* was ſent to *Conſtantinople*, with the heads before mentioned, the chief of which were Embalm'd. But when he was brought before the Grand Signiors Tent, that Emperour ſaid, that this Man was not worth the trouble to be ſent unto him, and Ordered his Head to be cut off, which was done on the very ſpot.

CHAP. LXVIII.

The Deſcription of the Town of Tadmor, *or* Palmyra.

HAving mentioned in the preceding Chapter the Town of *Tadmor*, I will here make a digreſſion, and give you the deſcription of that Town, though what I have to ſay of it is not my own but anothers, of whom I have borrowed it.

After I had left the Town of *Aleppo*, the enmity which had continued a long time among the *Arabians* was appeaſed, by which means the *Franks* had liberty to go ſee the Stately Monuments and ancient ruins of that City. Among thoſe whoſe Curioſity drew that way was an *Engliſh* Divine, whoſe Name was *William Halifax, D. D.* who gave himſelf the trouble of making an exact Deſcription of the preſent State of that famous City, which Deſcription coming to my hands, as it is in the *Philoſophical Tranſactions*, Printed in *England* for the Month of *October* 1695. I thought our *Dutchmen* would not take it amiſs from me to communicate it unto them in our Language, by inſerting it in this relation of my Travels. I give it ſuch as it was publiſhed by the aforeſaid *Engliſh* Divine, beſides the Learned Man who communicated it to the World in a more particular Diſſertation which he has ſince given of it, has attended it with an exact Sculpture of the ruins that are found there, which was given him by other Travellers that have taken care to take a draught of them. I give it here N. 187. But I have a little mended it by a ſmall addition which I have made of a piece of a Pillar of Porphyry that lies on the ground, and ſix other Pillars that are in the middle of the Print, on the lower part of the Plate markt with the Letter *G.* That which cauſed me to make this alteration was, that I have ſeen the thing ſo repreſented in a Picture drawn on the place it ſelf, which the Sieur *Henry Lub*, who

who is lately come from *Aleppo* to *Amsterdam*, has brought from thence. See then here the Letter it self from Dr. *Halifax* to Dr. *Edward Bernard*, which contains an entire description of that place. Upon which I ought to advertise the Reader that this *English* Traveller in citing a passage of the Bible, has according to the *English* Translation put *Tadmor*, 1 *Kings* 9. 18. whereas in our *Dutch* Translation we have *Tamor*. Which difference comes from the various Lection in the *Hebrew* Text, and which is also noted in the margent.

Reverend Sir,

'HAving promised you an Account 'of my Voyage to *Tadmor*, I 'cannot now Excuse my self from being 'as good as my word, whatever Censure 'I may incur of having mispent my Money and Time in search of such unprofitable Curiosities; or what I more 'fear, of having made such poor Improvements, of which a Man of larger 'Reading and Understanding, might have 'afforded much greater Information. 'We departed *Aleppo* on *Michaelmas-day*, '1691. and in six easie days Travel over 'a Desart Country, came to *Tadmor*; 'Journying almost continually to the 'South, with very little variation to the 'Eastward. As we rode into the Town 'we took notice of a Castle, (mark'd in 'the Copper-Plate with the Letter *A*,) 'about half an hours distance from it, 'and so situated as to Command both 'the Pass into the Hills, by which we 'entred, and the City too. But we 'could easily perceive it was no Old 'Building, retaining no footsteps of the 'exquisite Workmanship and Ingenuity 'of the Ancients. Upon Enquiry we 'were informed, that it was built by '*Man-Ogle*, a Prince of the *Druces*, in 'the Reign of *Amurath* the Third, *Anno* '*D. N.* 1585. But I know not how to 'give much Credit to this Story, because 'I find not that either *Man-Ogle*, or any '*Drucian* Prince, was ever Powerful in 'these Parts, their strength lying on 'Mount *Libanus*, and along the Coast of '*Sydon*, *Berytus*, &c. 'Tis a Work of 'more Labour than Art, and the very 'Situation alone is enough to render it 'almost Impregnable; standing on the 'top of a very high Hill, enclosed with 'a deep Ditch, cut out of the very Rock, 'over which there was only one sole Passage by a Draw-Bridge: This Bridge 'too is now broken down; so that there 'is no Entrance remaining, unless you 'will be at the pains to clamber up the 'Rock, which is in one place feasible, but withal so difficult and hazardous, that 'a small slip may endanger ones Life.

Tadmor *Castle.*

'Nor is there any thing within to be 'seen sufficient to recompence your 'Trouble of getting up to it, the Building being confused, and the Rooms very ill contrived. Upon the top of the 'Hill there is a Well of a Prodigious 'depth, as certainly it must be a great 'way to come at Water from the top of 'such a Rock, the Ditch that surrounds 'it not having the least appearance of 'moisture therein; which made it therefore seem more strange that a Wild 'Boar should rush out thence amongst 'our Horses, when we rode up to take a 'more particular View of the place. 'This Castle stands on the North side of 'the Town, and from hence you have 'the best Prospect of the Country all 'about. You see *Tadmor* under you inclosed on three sides with long Ridges 'of Mountains, which open towards the 'East gradually to the distance of about 'an hours Riding; but to the South 'stretches a vast Plain beyond the reach 'of the Eye. In this Plain you see a 'large Valley of Salt, affording great 'quantities thereof, and lying near about 'an hour distance from the City. And 'this more probably is the Valley of 'Salt, mentioned 2 *Sam.* 8. 13. where '*David* smote the *Syrians*, and slew '18000 Men, than another which lyes 'but four hours from *Aleppo*, and has 'sometimes past for it. The Air is good, 'but the Soil exceeding barren, nothing 'green to be seen therein, save some few 'Palm-Trees in the Gardens, and here 'and there about the Town. And from 'these Trees I conceive it obtained its 'Name, both in Hebrew (*Tadmor*) which 'signifies a Palm-Tree, and in Latin '(*Palmira*;) and the whole Country is 'thence denominated *Syria Palmirena*; 'and sometimes *Solitudines Palmirenæ*: 'So that the Latins did not change but 'only Translate the old Name, which 'therefore still obtains in these Eastern 'Parts, and the more Modern is wholly 'unknown.

The Valley of Salt.

'The City it self appears to have been 'of a large Extent, by the space now 'taken up by the Ruins; but there are 'no foot-steps of any Walls remaining, 'nor is it possible to judge of the Ancient 'Figure of the place. The present Inhabitants, as they are a poor, miserable, dirty People, so they have shut 'themselves up, to the Number of about 'Thirty or Forty Families, in little Hutts 'made of Dirt, within the Walls of a 'spacious Court, which enclosed a most 'Magnificent Heathen Temple. Hereinto also we entred, the whole Power 'of the Village, if I may so call it, being gathered together at the Door, 'whether to stand upon their Defence, in

Tadmor.

'case

'caſe we proved Enemies, (for ſome of 'them had their Guns in their hands) or 'out of meer Curioſity to gaze upon us, I 'know not. However our Gnide, who 'was an *Arab*, whom *Aſſyne** their pre- 'ſent King had ſent to Conduct us through 'the whole Voyage, being a Man known 'among them, we had an eaſie Admit- 'tance, and with a great many Welcomes 'in their Language were led to the *Shecks* 'Houſe, with whom we were to make our 'abode. And to mention here what the 'Place at firſt View Repreſents. Certain- 'ly the World it ſelf cannot afford the 'like mixture of Remains of the greateſt 'State and Magnificence, together with 'the Extremity of Filth and Poverty. The 'neareſt Parallel I can think of, is that of 'the Temple of *Baal*, deſtroyed by *Jehu*, 'and converted into a Draught-Houſe, '2 *Kings* 10. 27. And if, what is not im- 'probable, this very place was a Temple 'of *Jupiter Belus*, the Similitude will run 'upon all Four.

* This *Aſſyne* was in the Year of our Lord 1693. Depoſed by the *Turks*, and one *Dor* advanced to fill his place; ſo that now he is conſtrained to live upon Rapine, being followed by a conſiderable Number of Men, who delight not to Labour, nor to live under any ſetled Government

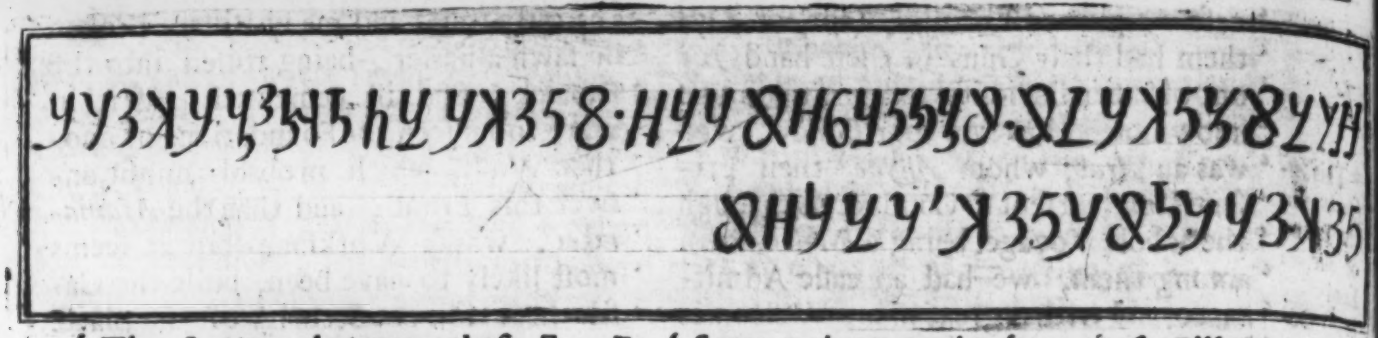
'Being thus lodged within the place, I 'ſhall begin with a Deſcription thereof, 'and proceed to what I obſerved Remark- 'able without. The whole incloſed Space 'is a Square of 220 Yards each ſide, en- 'compaſs'd with a high and ſtately Wall, 'built of large Square Stone, and adorn- 'ed with Pilaſters within and without, to 'the number, (as near as we could com- 'pute by what is ſtanding of the Wall, 'which is much the greater part) of 62 'on a ſide. And had not the Barbarity of 'the *Turks*, Enemies to every thing that 'is Splendid and Noble, out of a vain 'Superſtition, purpoſely beat down 'thoſe beautiful Corniſhes both here and 'in other places, we had ſeen the moſt 'curious and exquiſite Carvings in Stone 'which perhaps the World could ever 'boaſt; as here and there a ſmall re- 'mainder, which has eſcap'd their Fury, 'does abundantly evidence. The Weſt 'ſide, wherein is the Entrance, is moſt 'of it broken down, and near the middle 'of the Square, another higher Wall 'erected out of the Ruins; which ſhews 'to have been a Caſtle, ſtrong but rude;

The Temple.

'the old Stones and many Pillars broken 'or ſawn aſunder, being rolled into the 'Fabrick, and ill cemented. Within 'were to be ſeen the Foundations of ano- 'ther Wall, which probably might an- 'ſwer this Front; and that the *Mama- 'lukes*, whoſe Workman-ſhip it ſeems 'moſt likely to have been, built the Ca- 'ſtle here for the Security of the place. 'Before the whole length of this new 'Front, except a narrow Paſſage which 'is left for an Entrance, is cut a deep 'Ditch, the aſcent whereof on the inner 'ſide is fac'd with Stone to the very foot 'of the Wall, which muſt have render'd 'it very difficult to have aſſaulted it. 'The Paſſage to, and the Door it ſelf is 'very narrow, not wider than to receive 'a loaded Camel, or that two Footmen 'may well walk a-breaſt. And as ſoon 'as you are within the firſt Door, you 'may make a ſhort turn to the Right, 'and paſs on to another of the like big- 'neſs, which leads into the Court. But 'all this is but a new Building upon an 'old, and by this outward Wall is quite 'ſhrouded that Magnificent Entrance, 'which belonged to the firſt Fabrick; of 'the ſtateline ſs whereof we were enabled 'to judge by the two Stones which ſup- 'ported the ſides of the great Gate, 'each of which is 35 Foot in length, and 'artificially carved with Vines and Clu- 'ſters of Grapes, exceeding bold and to 'the Life. They are both ſtanding, and 'in their places, and the diſtance be- 'tween them, which gives us the wide- 'neſs of the Gate 15 Foot. But all this 'is now walled up to the narrow Door 'before-mentioned. Over the little 'Door there is an Inſcription in *Greek*, 'and alſo another in another Language 'and Character, which I never ſaw till 'in *Tadmor*, nor underſtand what to 'make of it. From that in *Greek* we ho- 'ped for ſome Information; but it will 'be evident to any one that reads it, that 'the Stone was brought from another 'place, and caſually put in there. 'Tis 'thus:

ΤΟ ΜΝΗΜΕΙΟΝ ΤΟΥ ΤΑΦΕΩΝΟC ΕΚΤΙCΕΝ ΕΞ ΙΔΙΩΝ
CΕΠΤΙΜΙΟC ΟΔΑΙΝΑΘΟC Ο ΛΑΜΠΡΟΤΑΤΟC
CΥΝΚΛΗΤ [ΙΚΟC] ΑΙΡΑΝΟΥ ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ
ΝΑCΩΡΟΥ ΑΥΤΩΤΕ ΚΑΙ ΥΙΟΙC ΑΥΤΟΥ ΚΑΙ ΥΙΩΝΟΙC
ΕΙC ΤΟ ΠΑΝ-ΤΕΛΕC ΑΙΩΝΙΟΝ ΤΕΙΜΗΝ.

'Under this was the unknown Charact- 'ers, which I ſhall here give you a Spe- 'cimen of, it being as well as it could be 'taken, thus. *Vide Figuram.*



'The Letters between these [ ] 'marks were not Legible, but I have 'ventured to ſupply the defect, as alſo 'you will ſee in ſome others following. 'Neither was the Є in MNHMЄION 'upon the Stone, but was doubtleſs o-'mitted by miſtake; and the Inſcription 'is nothing elſe but the Inſcription of a 'Sepulchre, the like to which we ſaw ſe-'veral, as I ſhall have occaſion to men-'tion ſome of them hereafter. And as for 'the other Character, it being added al-'moſt under every *Greek* Inſcription we 'ſaw, and rarely found alone, I am apt 'to believe it the Native Language and 'Character of the place, and the Matter 'it contains, nothing elſe but what we 'have in the *Greek*.

'As ſoon as you are entred within the 'Court, you ſee the remainders of two 'Rows of very Noble Marble Pillars 37 'Foot high, with their Capitals of moſt 'exquiſite Carved Work; as alſo muſt 'have been the Corniſhes between them, 'before by Rude and Superſtitious Hands 'they were broken down. Of theſe 'there are now no more than 58 remain-'ing entire; but there muſt have been a 'great many more, for they appear to 'have gone quite round the whole Court, 'and to have ſupported a moſt ſpacious 'double Piazza, or Cloyſter. Of this 'Piazza the Walks on the Weſt ſide, 'which is oppoſed to the Front of the 'Temple, ſeem to have exceeded the 'other in Beauty and Spaciouſneſs; and 'at each end thereof are two Niches for 'Statues at their full length, with their 'Pedeſtals, Borders, Supporters, and 'Canopies, carved with the greateſt Ar-'tifice and Curioſity. The Space within 'this once Beautiful Encloſure, which is 'now filled with nothing but the dirty 'Hutts of the Inhabitants, I conceive to 'have been an open Court, in the midſt 'whereof ſtands the Temple, (mark'd 'in the Copper Plate with the Letter *B.*) 'encompaſs'd with another row of Pillars 'of a different Order, and much higher 'than the former, being above 50 Foot 'high. Of theſe remain now but 16, 'but there muſt have been about double 'that Number, which whether they en-'cloſed an inner Court, or ſupported the 'Roof of a Cloyſter, there being nothing 'now of a Roof remaining, is uncertain. 'Only one great Stone lyes down, which 'ſeems to have reacht from theſe Pillars 'to the Walls of the Temple. The 'whole Space contained within theſe Pil-'lars we found to be 59 Yards in Length, 'and in Breadth near 28. In the midſt 'of which Space is the Temple, extend-'ing in Length more than 33 Yards, and 'in Breadth 13 or 14. It points North 'and South, having a moſt Magnificent 'Entrance on the Weſt, exactly in the 'middle of the Building, which by the 'ſmall Remains yet to be ſeen, ſeems to 'have been one of the moſt glorious Stru-'ctures in the World. I never ſaw Vines 'and Cluſters of Grapes cut in Stone, ſo 'Bold, ſo Lively, and ſo Natural, in 'any place: And we had doubtleſs ſeen 'things abundantly more curious, if they 'had not been maliciouſly broken to pie-'ces. Juſt over the Door we could 'make a ſhift to diſcern part of the 'Wings of a large Spread-Eagle, ex-'tending the whole wideneſs thereof. 'The largeneſs whereof led me at firſt 'to imagine it might have been rather a 'Cherub over-ſhadowing the Entrance, 'there being nothing of the Body re-'maining to guide ones Judgment, and 'ſome little Angels or *Cupids* appear ſtill 'in the corners of the ſame Stone. But 'afterwards ſeeing other Eagles upon 'Stones that were fallen down, I con-'clude this muſt have been one likewiſe, 'only of a much larger ſize. Of this 'Temple there is nothing at preſent but 'the outward Walls ſtanding, in which 'it is obſervable, that as the Windows 'were not large, ſo they were made nar-'rower towards the top, than they were 'below; but all adorned with excellent 'Carvings. Within the Walls, the *Turks*, 'or more probably the *Mamalukes*, have 'built a Roof, which is ſupported by 'ſmall Pillars and Arches; but a great 'deal lower, as well as in all other re-'ſpects diſproportionate and inferiour to 'what the Ancient Covering muſt have 'been. And they have converted the 'place into a Moſque, having added to 'the South end thereof new Ornaments 'after their manner, with *Arabick* In-'ſcriptions and Sentences out of the *Al-'choran* wrote in Flouriſhes and Wreaths, 'not without Art. But at the North 'end of the Building, which is ſhut out 'of the Moſque, are Relicks of much 'greater Artifice and Beauty. Whether

they

'they were in the Nature of Canopies 'over ſome Altars placed there, or to 'what other uſe they ſerved, I am not 'able to conjecture. They are beautified 'with the moſt curious Fretwork and 'Carvings; in the midſt of which is a 'Dome or Cupola, above ſix Foot Dia-'meter, which we found above to be of 'one piece; whether hewn out of a Rock 'entire, or made of ſome Artificial Ce-'ment or Compoſition, by Time harden-'ed into a Lapideous Subſtance, ſeems 'doubtful; though I am rather inclined 'to believe the latter. It is in fine, a 'moſt exquiſite Piece of Workmanſhip, 'and on which I could have beſtowed 'more time to view it, than what was 'allowed us, haſtening to other Sights.

'Having taken this Survey of the Tem-'ple, we went abroad, where our Eyes 'were preſently accoſted with an ama-'zing ſight of a multitude of Marble Pil-'lars, ſtanding ſcattered up and down, 'for the ſpace of near a Mile of Ground, 'this way and that, but ſo diſpoſed as to 'afford no ſolid foundation to judge, 'what ſort of Structures they formerly 'framed. I paſs by the Ruins of a 'Moſque, which, directing our Courſe 'Northward, was the firſt thing occur'd 'to our View, after we came out of the 'Court of the Temple, which though of 'a more Artificial Frame and Compoſure 'than many I have ſeen, yet is not wor-'thy to ſtop us in the way to things both 'of greater Antiquity, and every way 'more Noble and worthy our Conſidera-'tion. Having therefore paſt this, you 'have the Proſpect of ſuch Magnificent 'Ruins, that if it be Lawful to frame a 'Conjecture of the Original Beauty of 'the place, by what is ſtill remaining, I 'queſtion ſomewhat whether any City in 'the World could have challenged Pre-'cedence of this in its Glory. But it be-'ing impoſſible as they now ſtand to re-'duce them to any regular Method, I 'muſt be forced to give you a rude Ac-'count of them as they came in ſight; 'and which will fall much ſhort of the 'Greatneſs and Statelineſs which they 'ſhew to the Eye.

A Moſque.

'Advancing then towards the North, 'you have a very tall and ſtately Obelisk 'or Pillar, conſiſting of ſeven large 'Stones, beſides its Capital, and a 'wreath'd Work above it; the Carvings 'here, as in all other places, being ex-'traordinary fine. The height of it is 'above 50 Foot, and upon it I conceive 'may have ſtood a Statue, which the '*Turks*, zealous Enemies of all Imagery, 'have thrown down, and broken in pie-'ces. 'Tis in compaſs, juſt above the 'Pedeſtal, 12 Foot and a half. On each 'hand of this, towards the Eaſt and 'Weſt, you ſee two other large Pillars, 'each a quarter of a Mile diſtant from 'you, which ſeem to have ſome Correſ-'pondence one to the other. And there 'is a piece of another ſtanding near that 'of the Eaſt, which would incline one to 'think there was once a continued row of 'them. The height of this to the Eaſt 'I took with my Quadrant, and conclude 'to be more than 42 Foot high, and the 'Circumference proportionable. Upon 'the Body thereof is the following In-'ſcription.

An Obe-lisk.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟϹ ΑΛΙΔΑΜΕΝΑ ΠΑΝΟΥ ΜΟΚΙΜΟΥ ΤΟΥ ΑΙΡΑΝΟΥ ΤΟΥ ΜΑΘΘΑ ΚΑΙ ΑΙΡΑΝΗΝ ΤΟΝ ΠΑΤΕΡΑ ΑΥΤΟΥ ΕΥϹΕΒΕΙϹ ΚΑΙ ΦΙΛΟΠΑΤΡΙΔΑϹ Κ (ΑΙ) ΠΑΝΤΙ ΤΡΟΠΩ (ΕΥ) ϹΕΙΜΩϹ ΑΡΕϹΑΝΤΑϹ ΤΗ ΠΑΤΡΙΔΙ ΚΑΙ ΠΑΤΡΙΟΙϹ ΘΕΟΙϹ ΤΕΙΜΗϹ ΧΑΡΙΝ ΕΤΟΥϹ Ν Υ Δ ΜΗΝΟϹ ΞΑΝΔΙΚΟΥ.

'I perſwade my ſelf it would be but 'loſt Labour to ſpend time in making 'Reflections upon this or the following 'Inſcriptions, as for the Knowledge they 'may exhibit to the World, your own 'Conjectures will more happily lead you 'unto it, than any thing I am like to ſug-'geſt. It ſeems however pretty evident 'they were a Free State, governed by a 'Senate and People, though perhaps un-'der the Protection of greater Empires, 'the *Parthians*, it is probable, firſt, and 'afterwards the *Romans*, who for a long 'time contended for the Maſtery here in 'the Eaſt. And this Government might 'continue among them till about the 'time of *Aurelian*, who demoliſhed the 'place, and led *Zenobia*, Wife of *Odena-'tus*, Captive to *Rome*: Who, though 'ſhe be called Queen, yet I find not that 'ever her Husband had the Title of 'King; but was only one of the Chief 'Inhabitants, a Leading Man in the Se-'nate (as 'tis probable this *Alilamanes* 'and *Airanes* were before him) who 'while the *Romans* were buſied in *Eu-'rope*, made himſelf great here, and by 'his own Force repelled the *Parthians*; 'who while the *Romans* were buſied in '*Europe*, made himſelf great here, and 'by his own Force repelled the *Parthians*; 'who having Maſter'd whatever was held 'by the *Romans* on the other ſide of *Eu-'phrates*, made an Incurſion into *Syria*, 'but were by *Odenatus* driven back be-'yond the River. In the courſe of theſe

Wars

'Wars *Odenatus* was ſlain, but his Wife '*Zenobia*, being a Woman of a Maſculine 'Spirit, not only kept her Ground 'againſt her Enemies abroad, but main-'tained her Authority at home, keeping 'the Government in her Hands. After-'wards out of a deſire to caſt off the *Ro-'man* Yoke, ſhe cauſed the whole Garri-'ſon, which was left there by *Aurelian* 'back with his Army, he quickly took 'the City, and deſtroyed it, putting the 'Inhabitants to the Sword, and carrying '*Zenobia* Captive to *Rome*; which was 'the Fatal Period of the Glory of the 'place. This Cuſtom of theirs of run-'ning up their Genealogies or Pedigrees 'to the fourth or fifth Generation, ſhews 'them to have borrowed ſome of their 'Faſhions from their Neighbours the '*Jews*, with whom it is not unlikely 'they had of old great Commerce; and 'perhaps many of them were deſcended 'from that People, *Zenobia* her ſelf being 'ſaid to have been a *Jeweſs*: Or elſe this 'muſt have been the manner of all the 'Eaſtern Nations. Their *Æra*, or Ac-'count of Time they begin from the 'Death of *Alexander* the Great, as the '*Syrians* generally do; the very Chri-'ſtians at this day following the ſame 'uſage. Yet though they mark the date 'of the Year by *Greek* Letters, you may 'obſerve they place them a different way 'from the *Greeks*, ſetting the leſſer Num-'ber firſt, as if they were to be read 'backward, from the right hand to the 'left; as N. ϒ here, denoting 450. 'The third Letter Λ, I take to ſtand for 'the day of the Month, *viz.* the laſt of '*Xandicus*, which is with us *April*; this 'and other names of Months, which are 'found in other Inſcriptions, being bor-'rowed from the *Macedonians* with very 'little variation. That they were Idola-'ters, is plain by the mention of their 'Country Gods, both here and in other 'places: So that their Commerce with 'the *Jews*, did not, it ſeems, bring them 'to the knowledge of the true God, or 'elſe they muſt have degenerated there-'from, and relapſed into Idolatry. The 'otherPillar towards the Weſt in Height 'and Circumference anſwers this, and has 'upon the ſide the following Inſcription 'engraved.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟC ΒΑΡϵΙΧϵΙΝ
ΑΜΡΙCΑΜCΟΥ ΤΟΥ ΙΑΡΙΒωΛϵΟΥC ΚΑΙ
ΜΟΚΙΜΟΜ ΥΙΟΝ ΑΥΤΟΥ ϵΥCϵΒϵΙC ΚΑΙ
ΦΙΛΟΠΑΤΡΙΔΑC ΤϵΙΜΗC ΧΑΡΙΝ.....

'The Date of this is not legible, nei-'ther does one know what Judgment to 'make of the thing it ſelf. That ſuch 'a Pillar ſhould be erected only to ſup-'port the Inſcription, and convey theſe 'Mens Names to After-Ages, without 'particularizing what they did to de-'ſerve that Honour, is ſomething 'ſtrange: unleſs we may ſuppoſe it was 'a prevailing Vanity in theſe Eaſtern 'Countries thus to endeavour to Eternize 'their Fame. An Inſtance whereof we 'have in Scripture, in *Abſalom*'s ſetting 'him up a Pillar, 2 *Kings* 18. 18. and 'perhaps before him, in *Saul*, 1 *Sam.* '15. 12. Otherwiſe it may appear no 'no improbable Conjecture, that the Pil-'lar was erected long before upon ſome 'other Occaſion, and afterwards made 'uſe of to this end: And I look upon it 'as paſt all doubt that ſeveral other In-'ſcriptions which we ſaw, were much 'more Modern than the Pillars on which 'they were engraved.

The Piazza.

'Proceeding forward, directly from 'the *Obelisk*, about 100 Paces, you come 'to a Magnificent Entrance, vaſtly large 'and lofty, and for the exquiſiteneſs of 'the Workmanſhip not inferiour to any 'thing before deſcribed. I wiſh I could 'add, that it had not ſuffered the ſame 'Fate as the reſt, and then we might 'have ſeen a rare Piece of the Ancient 'Beauty of the place. This Entrance 'leads you into a Noble Piazza of more 'than half a Mile long, 938 Yards ac-'cording to our Meaſuring, and 40 Foot 'in breadth, encloſed with two rows of 'ſtately Marble Pillars, 26 Foot high, 'and 8 or 9 about. Of theſe remain 'ſtanding and entire 129. but by a mo-'derate Calculation there could not have 'been leſs at firſt than 560. Covering there 'is none remaining, nor any Pavement at 'the bottom, unleſs it be buried under 'the Rubbiſh. But upon almoſt all the 'Pillars we found Inſcriptions, both in '*Greek* and the Language unknown, of 'which we had time to take but very 'few, and thoſe not very Inſtructive. 'But ſuch as they are I'll preſent you 'them here, without obſerving any other 'Order, but as they happened to be 'tranſcribed.

ΙΟΥΛΙΟΝ ΑΥΡΗΛΙΟΝ ΖΕΒΕΙΔΑΝ ΜΟΚΙΜΟΥ
ΤΟΥ ΖΕΒΕΙΔΟΥ ..... ΑCΘωΡΟΒΑΙΔΑΟΙ
CΥΝ ΑCΥΤω ΚΑΤΕΛΘΟΝΤΕC ΕΙC ΟΛΟΓΕCΙΑΔΑ
ΕΝΠΟΡΟΙΑΝ ΕCΤΗCΑΝ ΑΡΕCΑΝΤΑ ΑΥΤΟΙC
ΤΕΙΜΗC ΧΑΡΙΝ ΞΑΝΔΙΚω ΤΟΥ ΗΝΦ ΕΤΟΥC....

'I give you, Sir, these Inscriptions, as those before, just as I found them, without any Amendments, so much as of Litteral Faults, only where a Letter, or piece of a word was not legible, if I could make a probable Conjecture what it should be, I have ventured to add it. The last seems to have been put up in Memory of an Embassy, performed by those Men that are named therein, for settling a Commerce and Traffick, which was to their Satisfaction accomplisht: But with whom, till I can find out what place is meant by ΟΛΟΓΕCΙΑΔΑ, I must remain ignorant. I am unwilling to entertain any thoughts of *Getia* in *Macedonia*, or of *Olgassus*, a place mentioned by *Strabo* in *Bythinia*, which comes a little nearer the Name, being both so remote, and the City of *Tadmor* ill contrived for a place of Trade, being far from the Sea, and without the Advantage of any River. Yet the Magnificence of the Place shews they have not wanted Riches among them: And their Salt is a Commodity which still brings them in a considerable Advantage. The Order of the Numeral Letters you may take notice is again inverted; but taking them the right way, the Year 558. falls in with the last Year of the Reign of *Alexander Severus*, which is of our Lord 234.

''Tis not improbable that ΟΛΟΓΕCΙΑC might have been the Name of a Person. *Vologeses* is a known Name in History among the *Parthian* Kings; to which the other seems to bear a great Affinity.

'About the middle of the Piazza, upon another Pillar, was this following Inscription.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟC ΙΟΥΛΙΟΝ ΑΥΡΗΛΙΟΝ
ΖΗΝΟΒΙΟΝ ΤΟΝ Κ ΑΙ ΖΑΒΔΙΛΑΝ ΔΙCΜΑΛΧΟΥ ΤΟΥ
ΝΑCCΟΥΜΟΥ CΤΡΑΤΗΓΗCΑΝΤΑ ΕΝ ΕΠΙΔΗΜΙΑ
ΘΕΟΥ ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΤΠΗΡΕΤΗCΑΝΤΑ ΠΑΡΟΥCΙΑ
ΔΙΗΝΕΚΕΙ ΡΟΥΤΙΛΙΟΥ ΚΡΙCΠΕΙΝΟΥ ΤΟΥ
ΗΓΗCΑΜΕΝΟΥ ΚΑΙ ΕΠΙΔΗΜΗCΑCΑΙC ΟΥΗΞΙΛΛΑΤΙΟCΙΝ
ΑΓΟΡΑΝΟΜΗCΑΝΤΑΤΕ ΚΑΙ ΘΥΚΟΝΙCωΝΑ ΦΕΙΔΗCΑΝΤΑ
ΧΡΗΜΑΤωΝ ΚΑΙ ΚΑΛωC ΠΟΛΕΙΤΕΥCΑΜΕΝΟΝ ωC
ΔΙΑ ΤΑΥΤΑ ΜΑΡΤΥΡΗΘΕΝΤΑ ΥΠΟ ΘΕΟΥ ΙΑΡΙΒωΛΟΥ
ΚΑΙ ΥΠΟ ΙΟΥΛΙΟΥ ..... ΤΟΥ ΕΞΟΧωΤΑΤΟΥ
ΕΠΑΡΧΟΥ ΤΟΥ ΙΕΡΟΥ ΠΡΑΙΤωΡΙΟΥ ΚΑΙ ΤΗC
ΠΑΤΡΙΔΟC ΤΟΝ ΦΙΛΟΠΑΤΡΙΝ ΤΕΙΜΗC ΧΑΡΙΝ
ΕΤΟΥC ΑΝΦ.

'This is as Perfect an Inscription as any I met with, by the help of which we may make a Judgment of all the rest; at least thus far, that they were put up in Memory of some, who had behaved themselves, in those Publick Offices they bore, either in their own Republick, or under the *Romans*, with Commendation; this being a Publick Place, where their Names and worthy Actions were Recorded and Transmitted to Posterity. What I further observed particularly in this, was the want of the Name after ΙΟΥΛΙΟΥ, and took notice of the like space vacant in the other Language under it; and in both places it seemed to be not worn out with Time, but voluntarily scratcht out. Which confirms me in the Opinion that they are both one, and that the unknown was the Vulgar, as the *Greek* was the Learned Language of the place. Upon another Pillar in the same Walk was this.

CЄΠTIMION OYOPωΔHN TON KPATICTON ЄΠITPOΠON CЄBACTIOY ΔOYKHNAPION KAI APOAΠЄ THN IOYΛIOC AYPHΛIOC ЄΛMHC KACCIANOY TOY M(Є)ΛЄNAIOY IΠΠЄYC PωMAIωN TON ΦIΛON KAI ΠPOCTATHN ЄTOYC H O Φ.. MHNЄI (Z)ANΔIKω.

'From another Pillar in the ſame Piazza was Tranſcribed this broken Inſcription which follows, which I have endeavoured to make up from the former, believing them in ſubſtance the very ſame, with ſome little Alteration of Names.

CЄΠTIM(ION OYOPωΔHN) TON KPA(TICTON ЄΠITPO)ΠON CЄBAC(TOY ΔOYK)HNAPION KA[I APOAΠЄ] THN IOYΛIOC AY[PHΛI]OC Є[AΛMHC] ΠYIΛCOC M[ЄΛЄNAI]OC MAΛωXA NACCOYMO[Y] O KPATICTOC TON [ΦIΛON] KAI ΠPOCTATHN TЄIMHC ЄNЄKЄN ЄTOYC .... [MHNЄI Z]ANΔIKω.

'This is ſo like the preceding, that I thought I might fairly take the Liberty to make theſe Additions to it. And what we may Collect from both, and divers others of a like Import, is, That as the State, the Senate, and People, did ſometimes Honour thoſe that had been in Publick Truſt, with Inſcriptions upon theſe Pillars: So when this was not done by them, Private Perſons had the Liberty to do the ſame for their Friends. And I ſhall give you an Inſtance by and by of one Engraven by a Husband in Memory of his Wife. Upon ſeveral of theſe Pillars are little Pedeſtals jetting out about the middle of them, ſometimes one way only, and ſometimes more, which ſeem to have been the Baſes or ſtanding places of Statues. But none of theſe are remaining; neither is it to be expected they ſhould, in a place which has been ſo long in the hands of the *Turks*. On theſe Pedeſtals we ſaw many Inſcriptions, ſometimes when there were none upon the Body of the Pillar, and ſometimes when there were. As for inſtance this that follows upon the Pedeſtal, thus.

CЄΠTIMION AIPANHN OΔAINOΘOY TON ΛAMΠPOTATON CYNKΛHTIKON. And upon the Body of the Pillar this Imperfect one; which I dare not venture to fill up, but ſhall give it you as we found it.

ЄZA ..... NTωN AYPHΛI ..... PHΛIOΔωP .... CTPATIωTHC ΛЄ ..... KHC TωN ΠATPωN TЄIMHC KAI ЄYXAPICTIAC KAPIN ЄTOYC ΓZΦ.

'We ſee they eſteemed it very Honourable to have their Memories preſerved after this manner; but it is but little knowledge of them we can get from hence, ſave now and then the Time when they lived. As here, 563 Years after the Death of *Alexander* reach to the Year of our Lord 239. Another Inſcription in the ſame Piazza was thus.

H BOYΛ[H

Η ΒΟΥΛ[Η ΚΑΙ Ο ΔΗ]ΜΟC CεπΤΙΜΙΟΝ ΤΟΝ ΚΡΑΤΙC ΤΟΝ ε[πΙΤΡΟπΟΝ C]εΒΑCΤΟΥ ΔΟΥΚΗΝ [ΑΡΙΟΝ .... εΟΔΟ ΤΗΝ ΤΗC ΜΗΤ[ΡΟΚΟΛω]ΝεΙΑC ΚΑΙ ΑΝΑΚΟΜΙCΑ(ΝΤΑ Τ)ΑC CΥΝΟΔΙΑC εΖ ΙΔΙω ΚΑΙ ΜΑΡΤΥΡΗΘεΝΤΑ ΥπΟ ΤωΝ ΑΡΧεΜπΟΡωΝ ΚΑΙ ΛΑΜπΡωC CΤΡΑΤΗΓΗCΑΝΤΑ ΚΑΙ ΑΓΟΡΑΝΟΜΗCΑΝΤΑ ΤΗC ΑΥΤΗC ΜΗΤΡΟΚΟΛωΝεΙΑC ΚΑΙ πΛεΙCΤΑ ΟΙΚΟΘεΝ ΑΝΑΛωCΑΝΤΑ ΚΑΙ ΑΡεCΑΝΤΑ ΤΗΤε ΑΥΤΗ ΒΟΥΛΗ ΚΑΙ Τα ΔΗΜω ΚΑΙ ΝΥΝεΙ ΛΑΜπΡωC CΥΜπΟCΙΑΡΧΟΝ ΤωΝ ΤΟΥ ΔΙΟC ΒΗΛΟΥ ΙεΡ]ωΝ ΤεΙΜΗC εΝεΚεΝ εΤ ..... ΖΑΝΔΙΚω.

'This affords a ſufficient confirmation 'of what I before obſerved, that theſe 'were Honorary Inſcriptions in Memory 'of thoſe that had behaved themſelves 'well in Publick Offices; of which we 'have ſeveral mentioned here, whereof 'ſome are very well known, but the o-'thers not eaſie to be met with in Books. 'By the word ΜΗΤΡΟΚΟΛωΝεΙΑC we 'may be aſſured that though the City 'was reduced by the *Romans* into the 'form of a Colony, yet it had a peculiar 'mark of Honour ſet upon it, to ſignifie 'that it was the chief of their Colonies 'in theſe Oriental Parts. That the Au-'thority alſo of their Senate and People 'was continued to them. And beſides, 'that there was a Society of Men, either 'Curators of the Temple of *Jupiter Belus* '[to whom the Temple before deſcribed 'perhaps was dedicated,] or Overſeers 'of the Sports and Feſtivals that were 'celebrated in Honour of him; of which 'Sodality this *Septimius* was, when this 'Inſcription was made, a *Sympoſiarch*, 'perhaps their Chief and Governour. 'By this too we find they did not wait 'for the Deaths of thoſe they thus ho-'noured, before they provided for the 'Preſervation of their Memories; but 'Famous Men were thus Regiſtred for 'After-Ages, even while they were 'alive. Upon one of theſe Pedeſtals be-'fore deſcribed, not far from the former, 'was the following Inſcription; which I 'valued the more for the little remaind-'er it has preſerved of the Name of *Pal-'myra*, by which the place was known to 'the *Romans*.

.... ΥπΙΛΙΟΝ ΟΥΟΡωΔΗΝ [CΥΝΚΛ]ΗΤΙΚΟΝ ΚΑΙ ΒΟΥΛεΥΤΗΝ πΑΛΜΥΡΗΝΟΝ ΒΗΛΑ ΚΑΒΟCΑΡCΑ ΤΟΝ ΦΙ[ΛΟΝ] ΤεΙΜΗC ΧΑΡΙΝ εΤΟΥC Ο Φ.

The Banquetting Houſe.

'The upper end of this ſpacious Piaz-'za was ſhut in by a row of Pillars, ſtand-'ing ſomewhat cloſer than thoſe on each 'ſide; and perhaps there might have 'been a kind of Banquetting-Houſe a-'bove, but now no certain footſteps 'thereof remain. But a little farther to 'the left hand, and, it may be, conti-'nued with the former Walk, lie the 'Ruins of a very ſtately Building, which 'I am apt to believe might have been for 'ſuch an uſe. 'Tis built of better Mar-'ble, and has an Air of Delicacy and Ex-'quiſiteneſs in the Work, beyond what 'is diſcernable in the Piazza. The Pil-'lars which ſupported it are of one en-'tire Stone; and on one of them that is 'fallen down, but ſo firm and ſtrong 'that it has received no Injury thereby, 'we meaſured, and found 22 Foot in 'length, and in compaſs 8 Foot and 9 'Inches. Among theſe Ruins we found 'the only *Latin* Inſcription we ſaw in 'the place, and that ſo imperfect, there 'is but little of it Intelligible.

..... *es Orbis & Propagatores Generis Humani D. D. N. N.* Diocletianus ....*ſſimi Impp. Et* Conſtantius & Maximianus *Nobb. Cæſ. Caſtra feliciter condiderunt.*

And upon the ſame Stone a little lower,

.....*ntes* Oſſiano Hieroclete, *V. P. Præſ. Provinciæ D. N. M. O. Eorum.*

'The Name of *Maximianus Herculeus*, 'who was Partner in the Empire with '*Dioclesian*, which ſhould have followed 'in the Inſcription, ſeems to have been 'on purpoſe ſcratcht out, and defaced, 'for what reaſon I cannot gueſs. The 'reſt is loſt by the breaking of the 'Stone.

The Palace.

'In the Weſt ſide of the great Piazza 'are ſeveral Openings for Gates leading 'into the Court of the Palace: Two 'whereof, one would eaſily believe when 'they were in their Perfection, were the

'moſt

'moſt Magnificent and Glorious in the World, both for the Elegancy of the 'Work in general, and particularly for 'thoſe ſtately Porphyry Pillars with 'which they were adorned. Each Gate 'had four, not ſtanding in a Line with 'the others of the Wall, but placed by 'couples in the Front of the Gate, facing 'the Palace, two on one hand, and two 'on the other. Of theſe remain but two 'entire, and but one ſtanding in its 'place. They are about 30 Foot in 'length, and 9 in circumference; of a 'Subſtance ſo exceeding hard, that it 'was with great difficulty we broke off a 'few ſhivers to bring home with us for a 'Pattern of the Stone, the Art of making 'which, I think is quite loſt. We ſaw 'ſeveral other broken pieces of Porphy-'ry, but neither of ſo accurate a Mixture 'and Compoſition, nor ſo large as the 'former. The hard Fate of one I could 'not but lament, when I ſaw it debaſed 'to ſupport the Corner of a little Hutt, 'ſcarce good enough for a Dog-kennel, or 'a Hogſty. The Palace it ſelf is ſo en-'tirely ruined, that no Judgment can be 'made what it was in its Ancient Splen-'dour, either for the Figure or Work-'manſhip thereof. There is only here 'and there a broken piece of a Wall re-'maining, beat into pieces by Violence, 'and conſumed by Time to that degree, 'that without the help of Tradition we 'could hardly be well aſſured, that a 'Royal Palace did once fill that Space. 'We may gueſs however that it fronted 'the Famous Piazza before mentioned, 'and was ſurrounded with rows of Pil-'lars of different Orders, many of which 'are ſtill ſtanding, ſome plain, and ſome 'wrought and channell'd, as thoſe im-'mediately encompaſſing the Temple. 'And upon thoſe little Pedeſtals which 'ſtood out of the middle of ſome of 'them, I obſerved ſeveral Inſcriptions, 'but could not conveniently take more 'than one, which together with the Pil-'lar that ſupported it was fallen to the 'Ground. 'Twas this.

ΜΑΡΘЄΙΝ ΑΛЄΞΑΝΔΡΟΥ ΤΟΥ ΚΑΠΑΔΗΤΟΥ ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ ϹΥΜΩΝΟΥ ϹΟΡΑΙΧΟϹ ΑΙΡΑΝΟΥ ΑΝΗΡ ΑΥΤΗϹ ΜΝΗΜΗϹ ЄΝЄΚЄΝ ΜΗΝЄΙ ΔΥϹΤΡΩ ΤΟΥ ϛΥ ЄΤΟΥϹ.

'If the reſt were of a like Nature with 'this, we have loſt no great matter by 'not taking them, this being only a Me-'morial, which a kind Husband cauſed to 'be ſet up in Honour of his Wife. The 'Month *Dyſtrus*, anſwers our *March*, and 'the Year 490 from the Death of *Alexan-'der* the Great, the Year of our Lord 166.

'I omitted to mention before, that under the Long Walk runs a Current of hot Sulphureous Waters, and there 'is a Well and other Paſſages down to 'them. But whatever they may have 'been of old, they are not now ſo con-'venient as another about half a Mile 'Weſtward from hence; where there is 'a very good Deſcent into the Water, 'and it is ſtill uſed by the People to Bath 'in. Near to which, upon the Pedeſtal 'of a broken Pillar, [or perhaps it might 'be an Altar] remains this following 'Inſcription.

ΔΙΙ ΥΨΙϹΤΩ ΜЄΓΙϹΤΩ ΚΑΙ ЄΠΗΚΟΩ ΒΩΛΑΝΟϹ ΖΗΝΟΒΙΟΥ ΤΟΥ ΑΙΡΑΝΟΥ ΤΟΥ ΜΟΚΙΜΟΥ ΤΟΥ ΜΑΘΘΑ ЄΠΙ ΜЄΛЄΤΗ ϹΟΗ ΑΙΡЄΘЄΙϹ ЄΦΚΑϹ ΠΗΓΗϹ ΥΠΟ ΙΑΡΙΒΩΛΟΥ ЄЄΟΥ ΤΟΝ Βω[forſan ΒωΜΟΝ] ЄΞ ΙΔΙΩΝ ΑΝЄΘΗΚЄΝ ЄΤΟΥϹ Δ ΟΥ ΜΗΝΟϹ ΥΠЄΡΒЄΡЄΤΑΙΟΥ Κ.

'I am pretty confident that the word 'I have markt with a Line under it, is 'rightly taken, and therefore know not 'what to gueſs it to be, unleſs the Proper 'Name of the Fountain. And upon that 'Suppoſition the Inſcription is eaſily In-'telligible, ſhewing that *Bolanus*, Son of '*Zenobius*, *&c.* being Elected Overſeer or 'Curator of this Fountain, under *Jaribo-'lus*, built this Altar to *Jupiter*, in the 'Year of *Alexander* 474. *i. e.* of our Lord '150. and on the 20*th* of *October*, if the 'laſt *Kappa* be a Numeral, as I ſuppoſe 'it muſt. But who this *Jaribolus* was, 'on whom they beſtow, as generally up-'on the *Roman* Emperours, whoſe Names 'occur in the Inſcriptions, the Title of 'ΘЄΟϹ, is not ſo facile a Conjecture. 'They were under the *Parthians*, before 'the *Romans* fell in amongſt them; but 'the Date ſhews this to be after the time 'of *Hadrian*, and ſo after their coming. 'Nay, and in an Inſcription before men-'tioned, which is of a later Date than 'this by 80 Years, we have the Name of 'the ſame Perſon. Hot Sulphureous 'Baths are things very frequent in this 'Country; and thence it was that it ob-'tained the Name of *Syria Salutifera*. 'The ſcent of the Waters here is much 'like

'like those of *Bath* in *England*, but not so 'strong, neither is the Taste so offensive. 'On the contrary, when they have run 'so far from the Fountain, as to become 'cold, they are very potable, and are 'the only Waters the Inhabitants use. 'But we, during our stay there, sent to 'a Fountain of very excellent Water, 'about an hour distant from the City.

'On the East side likewise of the long 'Piazza stands, if I may use such an Ex-'pression, a Wood of Marble Pillars, 'some Perfect, and others deprived of 'their beautiful Capitals; but so scatter-'ed and confused, that it is not possible 'to reduce them into any Order, so as 'to conjecture to what they anciently 'served. In one place are 11 together in

. . . .

'Squares after this manner · · paved

: .. :

'at the bottom with broad flat Stone, but 'without any Roof or Covering. And 'at a little distance from that stands the 'Ruins of a small Temple, (mark'd in 'the Copper Plate with the Letter D.) 'which by the remains seems to have 'been for the Workmanship very curi-'ous: But the Roof is wholly gone, and 'the Walls very much defaced and con-'sumed with Time. Before the Entrance 'which looks to the South, is a Piazza 'supported by six Pillars, two on one 'hand of the Door, and two on the other 'and at each end one. And the Pedest-'als of those in the Front have been filled 'with Inscriptions, both in *Greek* and the 'other Language; but they are now so 'obliterated and worn out, as not to be 'Intelligible. The most perfect was this 'that follows.

The little Temple.

ΜΑΛΕΝΤΟΝ ΚΑΙ ΑΓΡΙΠΠΑΝ ΙΑΡΑΙΟΥ ΤΟΥ ΡΑΑΙΟΥ ΓΡΑΜΜΑΤΕΑ ΓΕΝΟΜΕΝΟΝ ΤΟ ΔΕΥΤΕΡΟΝ ΕΠΙΔΗΜΙ[Α] ΘΕΟΥ ΑΔΡΙΑΝΟΥ ΑΛΙΜΜΑ ΠΑΡΑΣΧΟΤΑ ΞΕΝΟΙΣ ΤΕ ΚΑΙ ΠΟΛΕΙΤΑ[ΙΣ] ..... And a little below were these stragling Letters visible.

ΕΝΗ ....Ν ΥΠΗΡΕΤΗΣΑΝΤΑ ΤΗΤ .... ΣΤΡΑΤΕΥΜΑ ΤΟΥ ...ΥΠΟ .... ΗΚΑΙ ..... ΤΟΝ ΝΑΟΝ ΤΟΝ .... ΔΙΟΣ .... ΝΤΩΤ .....

'I should have imagined the KAI to 'have been a Copulative, and the second 'Name *Agrippa* distinct from the former, 'but that the words following in the Sin-'gular Number, will not admit of such 'a Construction. The Person then in 'Memory of whom this Inscription was 'made, must have been named *Malentus* '*Cœagrippa*, who bearing such an Office 'as Scribe, or the like, in the Expedition 'of *Adrian* the Emperour, performed an 'Act of Publick Beneficence and Genero-'sity, both to Strangers and Citizens, 'denoted by the word * ΑΛΙΜΜΑ, 'or ἄλειμμα, signifies Unction. Perhaps 'he distributed among them Sweet Oyls, 'to be used in or after their Bathings. 'Tis pity what follows is so imperfect; 'and especially that we cannot find out 'the Date: For that might have directed 'us to the precise time of *Hadrian*'s Ex-'pedition into these Oriental Parts, 'where he made great Conquests, and 'enlarged the Bounds of the *Roman* Em-'pire.

* *Plin. Secun. Ep. l.* 2. Tells us of one, who was accused of an Illegal Exaction of Money from a Province, *Titulo Unguentarii*; now what was in that case unjustly exacted, might be in this a Voluntary Donation, not of the Province to the Governour, but of a great Man to the People. Or else *Unguentarium* may be supposed to be a Donative, like *Clavarium* or *Culinarium*, used sometimes by the *Romans*.

The Sepulchres.

'But as great a Curiosity as any were 'their Sepulchers, (marked in the Cop-'per Plate with the Letter E) being 'Square Towers, four or five Stories 'high, and standing on both sides of a 'hallow way, towards the North part 'of the City. They stretch out in length 'the space of a Mile, and perhaps for-'merly might extend a great way fur-'ther. At our first view of them, as we 'entred the place, we could not conject-'ure what they were; some thought them 'the Steeples of ruined Churches, and 'were in hopes we should have found 'some footsteps of Christianity here. O-'thers took them to have been Bastions, 'and part of the Old Fortifications, tho' 'there is not so much as any Founda-'tion of a Wall to be seen. But when 'we came a day or two after, more curi-'ously to enquire into them, we quickly 'found their use. They were all of the 'same Form, but of different Splendour 'and Greatness, according to the Cir-'cumstances of their Founders. The 'first we viewed was entirely Marble; 'but is now wholly in Ruins, and no-'thing but a heap of broken Stones, a-'mongst which we found the pieces of 'two Statues, one of a Man, and ano-'ther of a Woman, cut in a sitting, or 'rather leaning Posture; and the Heads 'and part of the Arms of both being bro-'ken off, but their Bodies remaining

'pretty entire; ſo that we had the Advantage of ſeeing their Habits, which 'appeared very Noble, but more approaching the *European* Faſhion, than what 'is now in uſe in the Eaſt; which inclined me to believe they might be *Romans*. 'Upon broken pieces of Stone tumbled 'here and there, we found ſome as broken Inſcriptions, but not affording any 'perfect ſenſe, they are not worth the 'Tranſcribing.

'Many other Sepulchers there were, 'as much gone to decay as this, which 'therefore we paſs by, to go to two, 'which ſtood almoſt oppoſite to one another, and ſeemed moſt perfect of any, 'though not without marks of the *Turkiſh* Malice. They are two Square 'Towers, rather larger than ordinary 'Steeples, and five Stories high, the outſide being of common Stone, but the 'Partitions and Floors within of good 'Marble; and beautified too with very 'lively Carvings and Paintings, and Figures both of Men and Women, as far 'as the Breaſt and Shoulders; but miſerably defac'd and broken. Under theſe 'Statues, or by their ſides, are in the 'unknown Character, the Names probably of the Perſons there buried or by 'them repreſented; or elſe ſome other 'Memorials of them. We entred one 'of theſe by a Door on the South ſide, 'from which was a Walk croſs the whole 'Building juſt in the middle. But the 'Floor was broke up, and ſo gave us a 'ſight of a Vault below, divided after 'the ſame manner. The Spaces on each 'hand were again ſub-divided into ſix 'Partitions by thick Walls, each Partition being capable of receiving the larg-'eſt Corps: and piling them one above 'another, as their way appears to have 'been, each of thoſe Spaces might con-'tain at leaſt ſix or ſeven Bodies. For the 'loweſt, ſecond, and third Stories, thoſe 'Partitions were uniform, and altogether 'the ſame; ſave from the ſecond Floor, 'which anſwered the main Entrance, one 'Partition was reſerved for a Stair-Caſe. 'Higher than this, the Building, being 'ſomething contracted towards the top, 'would not afford ſpace for the continu-'ation of the ſame Method: Therefore 'the two uppermoſt Rooms were not ſo 'parted, nor perhaps ever had any Bodies 'laid in them. Unleſs it was that of the 'Founder alone, whoſe Statue wrapt up 'in Funeral Apparel, and in a lying Poſ-'ture, is placed in a Nich, or rather 'Window in the Front of the Monument, 'ſo as to be viſible both within and without. Near to this Statue was the following Inſcription.

ΤΟ ΜΝΗΜΕΙΟΝ ΕΚΤΙCΑΝ ΕΛΑΒΗΛΕC ΜΑΝΝΑΙΟC CΟΧΑΕΙC ΜΑΛΧΟC ΟΥΑΒΑΛΛΑΘΟΥ ΤΟΥ ΜΑΝΝΑΙΟΥ ΤΟΥ ΕΛΑΒΗΛΟΥ ΑΥΤΩ ΚΑΙ ΥΙΟΙC ΕΤΟΥC ΔΙΥ ΜΗΝΟC ΞΑΝΔΙΚΟΥ.

'ʼTis a little doubtful whether ΑΥΤω 'ſhould not rather be made ΑΥΤΟΙC; 'or elſe there muſt be a fault in the Verb, 'and all thoſe but the Names of one 'Perſon. The other Monument on the 'other ſide of the way is very much like 'this; only the Front and Entrance are 'towards the North, and ʼtis not altogether ſo Polite, nor ſo well Painted. 'But the Carvings are as good, and it 'ſhews altogether as Stately and Magnificent as the former. Beſides it has the 'Advantage in Age of a whole Century 'of Years: As appears from the Date of 'the following Inſcription. ʼTis plac'd 'above a Nich in the Front, adorned 'with handſom Borders and Corniſhes; 'the place, doubtleſs, of ſome Statue, 'and probably that of the Founder.

ΜΝΗΜΕΙΟΝ ΑΙωΝΙΟΝ ΓΕΡΑC ωΚΟΔΟΜΗCΕΝ ΓΙΧΟC ΜΟΚΙΜΟΥ ΤΟΥ ΚΑΙΔΚΙΑΛCICΟΥ ΤΟΥ ΜΑ ..... ΟΥ ΕΙCΤΕ ΕΑΥΤΟΝ ΚΑΙ ΥΙΟΥC ΚΑΙ ΕΓΓΟΝΟΥC ΕΤΟΥC ΔΙΥ ΜΗΝΕΙ ΞΑΝΔΙΚω.

'This is the moſt Ancient Inſcription 'I met with in *Tadmor*, the 314*th* Year 'from the Death of *Alexander* the Great, 'preceding the Birth of our Saviour about 'Ten Years. The other alſo is between '20 and 30 Years before the Reign of '*Hadrian*, and conſequently before the '*Romans* got footing here. And from 'theſe ſumptuous Structures, and theſe 'coſtly *Mauſolæa*, we may reaſonably 'conclude, they were a Potent and Opulent People, before they became Subject 'to the *Romans*, and were not obliged to 'them for their Greatneſs.

'And now I believe I have wearied 'you ſufficiently by leading you up and 'down the Ancient and Famous City of '*Tadmor*, and giving you ſo dry an Account of our Employment there. After 'four days ſtay we returned, not the way

'way that we came, but proceeding 'Eaſtward towards the River *Euphrates*. 'In our way to which, the third day, 'paſſing through a Village called *Teive*, 'upon a Stone ſet wrong end upwards, 'in the midſt of the Wall of the Moſque, 'we met with the following Inſcription.

ΔΙΙ ΜЄΓΙCΤΩ ΚЄΡΑΥΝΙΩ ΥΡЄΡ CΩΤΗΡΙΑC ΤΡΑΙ ΑΔΡΙΑΝΟΥ CЄΒ ... ΤΟΥ ΚΥΡΙΟΥ ΑΓΑΘΑΝΓЄΛΟC ΑΒΙΛΗΝΟC ΤΗC ΔЄΚΑΠΟΛЄΟC ΤΗΝ ΚΑΜΑΡΑΝ ΩΚΟΔΟΜΗCЄΝ ΚΑΙ ΤΗΝ ΚΛΙΝΗ .... Ξ ΙΔΙΩΝ ΑΝЄΘΗΚЄΝ ЄΤΟΥC ЄΜΥ ΜΗΝΟC ΛΩΟΥ.

'And under this was another in the 'ſame Language and Character we had 'ſeen at *Tadmor*; I was ſurprized to find 'ſuch an Inſcription in this place, nor 'can any way gueſs how they ſhould come 'by it: And the mention of *Decapolis* 'makes me ſtill more in the dark. If one 'might extend the Bounds of *Decapolis*, 'as ſome are ſaid to have done, as far as '*Cœloſyria*, and comprize under this 'Name again all *Syria*, *Phœnicia* only ex-'cepted, then need it not be brought 'from elſewhere, but firſt ſet up in this 'Village. But this will not be allowed 'by thoſe who make *Decapolis* only a part 'of *Paleſtine*. The Matter of Fact it con-'tains is only an Account of the Magni-'ficence of this *Agathangelus Abilenus*, 'whoever he was; who for the ſafety of 'the Emperour *Hadrian*, erected at his 'own Charges, and dedicated to *Jupiter* 'the Thunderer, a Royal Banqueting-'Houſe, (for ſo I take * ΚΑΜΑΡΑ to 'ſignifie) and a Bed of State; for after 'ΚΛΙΝΗ there is doubtleſs a Letter o-'mitted, and it ought to be ΚΛΙΝΗΝ. 'The Date 445 agrees to the Year of our 'Lord 123. which was the 7*th* of the 'Reign of *Hadrian*. And the Month 'ΛΩΟC is our *Auguſt*.

* This word I find both in *Tacitus* and *Strabo* uſed for a kind of Ships or Boats, long, narrow, light, and capable of receiving 20, or at moſt 30 Men; but what they ſhould do with Boats in an Inland Town, without either River or Lake near it, I cannot imagine. I rather adhere to the other ſignification.

'The next day we paſt by the Ruins *Arſoffa.* 'of a large Monaſtery, of the *Maronites*, 'as I gueſs it to have been, by an In-'ſcription we met with upon the Capitals 'of ſeveral Marble Pillars, which ſup-'ported the middle Iſle of a handſome 'Church, which was to this effect.

†ЄΠΙ ЄΕΡΕΩ ЄΠΙΕΚ°. Τ° ЄΥΝΥΧΕΝ ΜΑΡΩΝΙ° Τ° ΧΩΡЄΠΙΕΚ°.

'From thence we paſt on, and came 'the ſame Night to *Euphrates*; and ha-'ving travelled two days on the Banks of 'that Famous River, we came to the 'Tents of the King of the *Arabs*, who 'had furniſh'd us with a Guide for our 'Voyage. With him we remained two 'Nights, and in two Days Travel more 'came back ſafe to *Aleppo*, having been 'out in the whole juſt 18 Days.

The Publiſhers of this Account have added the following *Advertiſement.*

The Reverend and Learned Author of this Account, cannot with Juſtice be cenſured, if ſome minute Particulars of the Hiſtory of this Place, have eſcaped his Memory, being obliged to write without recourſe to the Books proper for his purpoſe, which were not to be had in that Country. We have ſince procured a Curious Proſpect of theſe Noble Ruins, taken on the Place; which, with ſome further Remarks thereon, ſhall be publiſhed in the next Tranſaction.

The Travellers whoſe relation we find in the following Diſſertation, ſay, that by reaſon of a certain unlucky accident which hap'ned to them they had not time to view thoſe ruins more particularly, but that as they paſſed by they copyed the following Inſcription.

ЄΠΤΙΩΙΟΝ ΟΥΟΡΟΔΗΝ ΤΟΝ ΚΡΑΤΙCΤΟΝ ЄΠΙΤΡΟΠΟΝ CЄΒΑCΤΟΥ ΔΟΥΚΗΝΑΡΙΟΝ ΚΑΙ ΑΡ.. ΑΠΗΤΗΝ ΙΟΥΛΙΟC ΑΥΡΗΛΙΟC CΑΝΩΗC ΩΑCCΙΑΝΟΥ ΤΟΥ Ω..ΛЄΝΑΙΟΥ ΙΠΠЄΩC ΡΟΥΩΑΩΝ ΤΟΝ ΦΙΛΟΝ ΚΑΙ ΠΡΟCΤΑΤΗΝ ЄΤΟΥC ΗΟΦΜΗΝЄΙ ΞΑΝΔΙΚΩ.

The chiefeſt difficulty in this Inſcription is in the word, ἀρχιτέκτων which in the foregoing Diſſertation is read ἀρχιτρίκλινος and ſeems to Signifie ſome particular Officer among the Syrians, as among the Latins *Ducenarius*. It may

may be thoſe that are Skilled in the Oriental Cuſtoms and Languages may be capable to explain it.

Beſides this, theſe Travelers deſcribe a little more particularly the Scituation of *Tadmor*, than the Firſt, when they ſay, As far as we could conclude from our Journeys and the poſition of the ways taken by two good compaſſes, *Tadmor* is diſtant from *Aleppo* about 150 *Engliſh* miles, and the courſe is South-Eaſt, or rather a little more towards the South, conſidering the Variation of the Campaſs which in thoſe parts is above half a point Weſtward.

But whereas theſe kinds of things are much more pleaſant when they can be clear'd a little, let us conſider a little what the Author ſays in the Philoſophical Tranſactions for the Months of *November* and *December* 1695, to give ſome light to this.

'THE City of *Tadmor*, whoſe Remains in Ruins do with ſo much 'evidence demonſtrate the once happy 'Condition thereof, ſeems very well to 'be proved to be the ſame City which 'Solomon the Great King of *Iſrael* is ſaid 'to have founded under that Name in 'the *Deſart*, both in 1 *King.* 9. 18. and '2 *Chron.* 8. 16. in the Tranſlation of 'which, the *Vulgar Latin Verſion*, ſaid to 'be that of St. *Jerom*, has it, *Condidit 'Palmiram in Deſerto.* And *Joſephus* (in 'lib. 8 *Antiq. Jud.* wherein he treats of 'Solomon and his Acts) tells us, that he 'built a City in the Deſart, and called it 'Thadamora; and the *Syrians* at this day '(ſays he) call it by the ſame Name: but 'the *Greeks* name it *Palmyra.* The Name 'is therefore Greek, and conſequently 'has no relation to the Latin *Palma*, 'and ſeems rather derived from Παλμυὸς 'or Πάλμυς, which *Heſychius* interprets 'βασιλεὺς πατρὸς: or perhaps from Παλαι- 'στης, which (according to the ſame Author) was an *Egyptian* God. Neither is 'the word תדמור but תמר that in He- 'brew ſignifies a *Palm-Tree.*

'Hiſtory is ſilent as to the Fate and 'Circumſtances of this City, during the 'great Revolutions in the ſeveral Empires of the Eaſt; but it may well be 'ſuppoſed, that ſo advanced a Garriſon 'as this was, being above Three hundred Miles from *Jeruſalem*, continued 'not long in the Poſſeſſion of the *Jews*, 'who immediately after *Solomon*, fell into Civil Diſſention, and divided their 'Force: ſo that it is not to be doubted, 'but that it ſubmitted to the *Babylonian* 'and *Perſian* Monarchies, and afterwards 'to the *Macedonians* under *Alexander* and 'the *Seleucidæ.* But when the *Romans* 'got footing in theſe Parts, and the *Parthian*, ſeemed to put a ſtop to their farther Conqueſts in the *Eaſt*, then was 'this City of *Palmyra*, by reaſon of its 'Situation, being a Frontier and in the 'midſt of a vaſt Sandy *Deſart*, where 'Armies could not well ſubſiſt to reduce 'it by force, courted and careſſed by the 'contending Princes, and permitted to 'continue a Free State, a Mart or Staple 'for Trade, for the Convenience of both 'Empires, as is abundantly made out 'from the words of *Appian* and *Pliny.*

'*Appian* (*lib.* 5 *de Bellis Civil.*) tells us, 'that *M. Antonius*, after his Victory at '*Philippi*, about forty Years before *Chriſt*, 'ſent his Horſe to plunder the City of '*Palmyra*, pretending only that they 'were not ſufficiently in the *Roman* Intereſt. ὅτι Ρωμαίων καὶ Παρθυαίων ὄντες ἔτυχον 'ἐς ἑκατέρας ὁπλίζοις ἔχον, and that being 'Merchants, they conveyed the *Indian* 'and *Arabian* Commodities by the way 'of *Perſia* into the *Roman* Territories; 'though the true reaſon were their 'Riches: But the *Palmyrenes* being informed of the Deſign, took care to prevent them, and ſo eſcaped Plunder: 'and this Attempt of *Antony*'s occaſioned 'a Rupture between the two Empires. 'The words of *Pliny* (*lib.* 5. *Nat. Hiſt.*) 'above an hundred years after, do likewiſe teſtifie that this City then continued in the ſame enjoyment of their 'Liberties. They being very much to 'the purpoſe, I thought fit to Copy them: '*Palmyra Urbs nobilis ſitu, divitiis ſoli 'atque aquis amænis, vaſto undique ambitu 'arenis includit agros, ac velut terris exempta à rerum Natura; privata ſorte inter duo imperia ſumma Romanorum Parthorumque, & prima in diſcordiâ ſemper 'utrique cura.* Whereby it appears not 'only that it was a Commonwealth in 'the time of *Veſpaſian*; but the Situation 'thereof is truly deſcribed, as it were an '*Iſland* of fertile Land, ſurrounded with 'a *Sea* of barren Sands. Such Spots '*Strabo* tells us were frequent in *Lybia*, 'and by the *Egyptians* were called *Abaſes*; 'whence poſſibly the Name of the *Abaſyne* Nation is derived.

'With theſe Advantages of Freedom, 'Neutrality and Trade, for near two 'Centuries, 'tis not ſtrange that it acquired the State and Wealth anſwerable 'to the Magnificence of theſe noble 'Structures. But when the *Romans* under *Trajan* had made it appear, that 'there was no compariſon between the 'Puiſſance of the *Parthians* and them, '(*Trajan* having taken *Babylon* and *Cteſiphon* the then Seat of the *Parthian* Empire,) the *Palmyreni* were at length determined to Declare for the *Romans*; 'which they did, by ſubmitting themſelves to the Emperor *Adrian*, about

'the

'the Year of Chriſt 130, when *Adrian* 'made his Progreſs through *Syria* into 'Egypt. And that Magnificent Emperor 'being highly delighted with the native 'Strength and Situation of the Place, was 'pleaſed to adorn and rebuild it: When, 'as 'tis likely, he beſtowed on it the 'Priviledges of a Colony *Juris Italici*, 'which it enjoyed (as *Ulpian* aſſures us.) 'And the Inhabitants of the City, in 'Gratitude, were willing to call them-'ſelves *Hadrianopolitæ*, ἐπικλιδείτης τῆς πό-'λεως ἀπὸ τῦ Αὐτοκράτορ (ſays *Stephanus.*) 'Nor is it unlikely that many of thoſe 'Marble Pillars were the Gift of that 'Emperor, and particularly thoſe of the 'Long *Porticus*; for that none of the 'Inſcriptions are before that date. And 'it was uſual for the *Cæſars* to preſent 'Cities that had obliged them, with 'Marble Pillars to adorn their publick 'Buildings. Theſe here were not far 'to fetch, the Neighbouring Mountains af-'fording *Marble Quarries:* But the 'Magnitude of the *Porphyry* Columns is in-'deed very remarkable, conſidering how 'far thoſe vaſt Stones muſt have been 'brought by Land-carriage to this Place; 'it being not known that any other Quar-'ries yield it, except thoſe of *Egypt*, 'which lie about mid-way between *Cairo* 'and *Siena*, between the *Nile* and the 'Red-Sea: the Stone being very valuable 'for its Colour and Hardneſs, and for 'that it riſes in blocks of any magnitude 'required; *Quantiſlibet molibus cædendis 'ſufficiunt Lapidicinæ*, (*Plin. lib.* 36.) 'And it is a great miſtake of thoſe who 'ſuppoſe it fictitious.

'From the time of *Adrian* to that of 'Aurelian, for about an hundred and 'forty years, this City continued to 'flouriſh and encreaſe in Wealth and 'Power, to that degree, that when the 'Emperor *Valerian* was taken Priſoner by 'Sapores King of *Perſia*, *Odænathus* one 'of the Lords of this Town (which 'Name occurs in ſeveral of theſe Inſcrip-'tions) was able (whilſt *Gallienus* neg-'lected his Duty both to his Father 'and Country) to bring a powerful 'Army into the Field, and to recover 'Meſopotamia from the *Perſians*, and to 'penetrate as far as their Capital City 'Cteſiphon. Thereby rendring ſo conſid-'erable Service to the *Roman* State, that 'Gallienus thought himſelf obliged to give 'him a ſhare in the Empire: Of which 'Action, *Trebellius Pollio* (in the Life of 'Gallienus) has theſe words, *Laudatur ejus '(Gallieni) optimum factum, qui, Odenatum 'participato Imperio Auguſtum vocavit, 'ejuſque monetam, qua Perſas captos trabe-'ret, cudi juſſit: quod & Senatus & Orbs '& omnis ætas gratanter accepit.* The 'ſame in many places ſpeaks of this *Oda-'nathus* with great Reſpect; and men-'tioning his Death, he ſays, *Iratum fuiſſe 'Deum Reip. credo, qui interfecto Valeriano 'noluit Odenatum reſervare.* But by a 'ſtrange reverſe of Fortune, this Honour 'and Reſpect to *Odænathus* occaſioned the 'ſudden Ruin and Subverſion of the 'City. For he and his Son *Herodes* being 'murder'd by *Mæonius* their Kinſman, 'and dying with the Title of *Auguſtus*, 'his Wife *Zenobia*, in Right of her Son 'Waballathus then a Minor, pretended to 'take upon her the Government of the 'Eaſt, and did adminiſter it to admiration: 'And when ſoon after *Gallienus* was mur-'der'd by his Soldiers, ſhe graſped the 'Government of *Egypt*, and held it du-'ring the ſhort Reign of the Emperor 'Claudius Gothicus. But *Aurelian* coming 'to the Imperial Dignity, would not 'ſuffer the Title of *Auguſtus* in this Fa-'mily, tho' he was contented that they 'ſhould hold under him as *Vice Cæſaris*; 'as plainly appears by the Latin Coins of 'Aurelian on the one ſide, and *Waballa-'thus* (which Name is often found in theſe 'Inſcriptions) on the other, with theſe 'Letters V. C. R. I M. OR, which *P. 'Harduin* has moſt judiciouſly interpret-'ed *Vice Cæſaris Rector Imperii Orientis*, 'but without the Title of *Cæſar* or *Au-'guſtus*, and with a *Lawrel* inſtead of a 'Diadem. But both *Waballathus* and 'Zenobia, are ſtiled CЄBACTOI in the 'Greek Coins, made, 'tis probable, with-'in their own Juriſdiction. Two of the 'Latin I have ſeen, and they are as de-'ſcribed, excepting the Points.

'But nothing leſs than a Participation 'of the Empire contenting *Zenobia*, and 'Aurelian perſiſting not to have it diſ-'membred: he marched againſt her, 'and having in two Battels routed her 'Forces, he ſhut her up and beſieged her 'in *Palmyra:* And the Beſieged finding 'that the great reſiſtance they made, a-'vailed not againſt that reſolute Empe-'ror, they yielded the Town; and *Zeno-'bia* flying with her Son, was purſued 'and taken: With which *Aurelian* being 'contented, ſpared the City, and lea-'ving a ſmall Garriſon, marcht for *Rome* 'with his Captive Lady: but the Inhabi-'tants believing he would not return, 'ſet up again for themſelves, and (as 'Vopiſcus has it) ſlew the Garriſon he had 'left in the Place. Which *Aurelian* un-'derſtanding, though by this time he 'was gotten into *Europe*, with his uſual 'fierceneſs, ſpeedily returned; and col-'lecting a ſufficient Army by the way, he 'again took the City without any great 'Oppoſition, and put it to the Sword, 'with an uncommon Cruelty, (as he 'himſelf confeſſes in a Letter extant in 'Vopiſcus,) and delivered them to the

'Pillage of his Soldiers. And it is ob-
'ſervable, that none of the Greek In-
'ſcriptions are after the date of this Ca-
'lamity, which befel the City in or a-
'bout the Year of *Chriſt* 272, as far as
'may be collected, after it had been nine
'or ten years the Seat of the Empire of
'the Eaſt, not without Glory.

'In this appears alſo the great utility
'of Coins to illuſtrate Matters of Hiſto-
'ry; for by them alone 'tis made out,
'that there was ſuch a Prince as *Waballa-*
'*thus*, *Vopiſcus* ſingly mentioned him by
'the Name of *Balbatus*: And from the
'ſame Coins it appears, that *Odænathus*
'had the Title of *Auguſtus* four Years,
'and *Waballathus* ſix at leaſt; and that
'the Firſt Year of *Aurelian* was the
'Fourth of *Waballathus*. And by the
'Teſtimony of *Pollio*, *Odænathus* was de-
'clared Emperor of the Eaſt, *Gallieno*
'*& Saturnino Coſſ.* which was *Anno*
'*Chriſti* 263, and dyed before *Gallienus*,
'but in the ſame Year, viz. *Anno* 267,
'which, by the Coins, was the Firſt of
'*Waballathus*. He therefore immediately
'ſucceeded *Odænathus*, and was without
'doubt his Eldeſt Son by *Zenobia*, and
'not his Grandſon the Son of *Herodes*,
'as ſome learned Men have ſuppoſed:
'For if *Zenobia* could not endure that
'*Herodes* Son of *Odænathus* by a former
'Wife, ſhould ſucceed his Father in pre-
'judice to her Children, and for that
'reaſon was conſenting to his Murther
'(as *Pollio* intimates in *Herodes* and
'*Mæonius*,) much leſs would ſhe endure
'the Title of *Auguſtus* in the Son of *He-*
'*rodes*, eſpecially when her own Sons
'were, as 'tis probable, elder than ſuch
'Grandſon. So that 'tis moſt likely
'that *Herennianus* and *Timolaus*, whom
'*Pollio* reckons among his XXX Tyrants,
'might be the younger Sons of *Zenobia*,
'on whom alſo, out of Motherly Affect-
'ion, ſhe might beſtow the ſame Titles
'of Honour.

'But it muſt be obſerved, that in the
'Greek Coins, this Prince's Name is uſu-
'ally written AVT. ЄPMIAC OVA-
'BAΛΛAΘOC. AΘHNOV (as *Triſtan*
'ſays he found it upon ſeveral Medals,)
'but *Patin* has the laſt word only AΘH.
'I ſhould be glad to peruſe ſome of theſe
'curious Coins, eſpecially if found in or
'near *Palmyra*: but I am inclinable to
'believe that his true Name was *Æranes*
'*Waballathus* (as was one of his Progeni-
'tors) though perhaps the remoter Ci-
'ties of *Aſia* and *Ionia* might by mi-
'ſtake write it *Hermias*. 'And 'tis
'probable that AΘHN might be for
'the firſt Letters of the Name of
'OΔHNAΘOC, which in Syriack begun
'with an *Aleph*; and the Δ was with thoſe
'People uſed inſtead of Θ, as we ſee the
'Month *Xanthicus*, written Ξανθικὸς in
'many of theſe Inſcriptions, which doubt-
'leſs was pronounced like D *blæſum* or
'the Saxon D.

'Though this City were at that time
'ſo roughly treated by *Aurelian*, yet it
'is certain that he did not burn it, or
'deſtroy the Buildings thereof: And
'though *Zoſimus*, on this occaſion, uſes
'the words τὴν πόλιν καθαιρέθης, yet that
'ſeems only to relate to his demoliſhing
'the Walls and Defences of the Place;
'and that Emperors own Letter extant
'in *Vopiſcus*, doth ſufficiently ſhew that
'he ſpared the City it ſelf, and that he
'took care to re-inſtate the beautiful
'Temple of the *Sun* that was there,
'which had been plundered by his Sol-
'diers. However the Damage then ſu-
'ſtained was never retrieved by the In-
'habitants, and I do not find that ever
'this City made any figure in Hiſtory
'after it: yet the *Latin Inſcription*, p. 251.
'ſeems to intimate, as if *Dioclesian*
'had reſtored their Walls within thirty
'years after. About the Year of *Chriſt*
'400, it was the Head Quarters of the
'*Legio Prima Illyricorum*; and though
'*Stephanus* gives it no better Title than
'φρούριον, yet it appears to have been an
'Archbiſhop's See, under the Metropo-
'litan of *Damaſcus*. To ſay in what Age
'or from what Hand it received its final
'Overthrow, which reduced it to the
'miſerable Condition it now appears in,
'there is no light in any of our Hiſtori-
'ans; but it is probable it periſht long
'ſince, in the obſcure Ages of the World,
'during the Wars of the *Saracen* Empire;
'and being burnt and deſolated, it was
'never rebuilt; which occaſions the Ru-
'ins to lie ſo entire, in a manner as they
'were left, neither being uſed to other
'Structures on the place, nor worth car-
'rying away, becauſe of the great diſt-
'ance thereof from any other City.

'As to the Geographical Site of *Pal-*
'*myra*, *Ptolemy* places it in the Latitude
'of *Tripoly* on the Coaſt of *Syria*, and
'four Degrees more Eaſterly, *viz.*

Παλμύρα οδ ς' λδ.

'and he makes it the Capital of ſixteen
'Cities in *Syria Palmyrena*, whereof
'*Alalis*, *Danaba* and *Evaria* were after-
'wards *Biſhops Sees*. *Pliny* places it CCIII
'Miles from the neareſt Coaſt of *Syria*,
'and CCCXXXVII from *Selucia ad Ty-*
'*grim* near *Bagdat*, (which Numbers are
'erroneouſly printed 252 and 537 in
'moſt Editions, contrary to the Autho-
'rity of the MSS.) *Joſephus* places it one
'day's Journey from *Euphrates*, and ſix
'from *Babylon*; which muſt be under-
'ſtood of a Horſe-man's Journeys of a-
'bout ſixty Miles *per diem*, it being more
'than ſo much from this City to *Euphra-*
'*tes*.

'*tes.* *Ptolemy* alſo mentions a River running by *Palmyra*, which did not appear to our Travellers, unleſs that Gutt or Channel wherein they were overflowed by the Rain-Waters, were the Bed thereof; which may, poſſibly, run with a conſtant ſtream in the Winter or times of much Rain: But this (as the Rivers of *Aleppo* and *Damaſcus* at this day) is made by *Ptolemy* to have no *exit*; but to go off in *Vapour*, and to be imbibed by the thirſty Earth of theſe Deſarts.

'The *Æra* or Accompt of Years obſerved by the *Palmyreni* in theſe Inſcriptions, is evidently that of *Seleucus*, call'd afterwards *Dhilcarnain* or *Bicornis* by the *Arabians*, and by them kept in uſe till above 900 Years of *Chriſt* (as appears by the Obſervations of *Albatâni*, publiſhed in *Numb.* 204. of theſe *Tranſactions*,) and not that of the Death of *Alexander*. This may be demonſtrated from the Inſcription, *p.* 249. wherein *Alexander Severus* is Stiled ΘΕΟC; that is, after the Death and Conſecration of that Emperor, or after the Year of our Lord 234; and from the Name of *Julius*, who, when this Inſcription was put up, was *Præfectus Prætorio*, (and could be no other than *Julius Philippus Arabs* who might be eſteemed by the *Palmyreni* as their Country-man,) it follows, that it was in the laſt Year of *Gordian*, *Anno Chriſti* 242 or 243: And that Emperor being ſoon after murder'd by the Treachery of this *Philip*, who ſucceeded him: and his Treaſon coming afterwards to light, 'tis not ſtrange that his Name was purpoſely effaced in this Inſcription. The Date thereof, *Anno* 554, ſhews the beginning of this Accompt 311 or 312 Years before *Chriſt*, coincident with the *Æra* of *Seleucus*, which was likewiſe obſerved by ſeveral other Cities in the Eaſt.

'I ſhall not undertake the part of a Critick on theſe Inſcriptions, but chuſe rather to leave them to the more profeſſedly skilful in that part of Learning, and ſhall only make ſome few Remarks on them, ſuch as occurred whilſt they paſt through my hands.

'1. That the more ancient of theſe Inſcriptions dated before the Year 500, do no where make uſe of *Roman Prænomina*, which yet are very frequent in them that follow; particularly *Julius*, *Aurelius* and *Septimius*, taken up by theſe People out of Reſpect to the Emperors that bore thoſe Names; and conſequently that *Septimius Odænathus* (the Inſcription of whoſe Tomb we have) was moſt probably the ſame who was afterwards *Auguſtus*. That Name growing in uſe in the Reign of *Septimius Severus*, under whom, or his Son *Caracalla* this *Odænathus* was certainly born. And this Monument being erected by him whilſt he was yet a private Man; and he afterwards attaining the Imperial Dignity, it was neceſſary the Inſcription of his Tomb (which perhaps was that ſingle one that was all of Marble) ſhould be changed: upon which occaſion this Stone might be brought back into the Town, and after its Deſtruction, be clapt up caſually over the little Gate-way where now it ſtands.

'2. *Pag.* 249. ΚΑΤΕΛΘΟΝΤΕC ЄIC ΟΛΟΓЄCIΑΔΑ ЄΝΠΡΟΙΑΝ ЄCΤΗCΑΝ: *Deſcendentes Vologeſiada Commercium ſtabiliverunt*, *Anno* 558, *ſive Anno Chriſti* 247. Whereby it appears, that this People having had their Trade interrupted by the Wars between the *Romans* and the *Perſians*, under *Gordian*; did now ſend an Embaſſy to the Court of *Sapores* King of the *Perſians*, to get it re-eſtabliſhed; which ſucceeded according to their Deſires. *Vologeſias* was a City built by *Vologeſes* King of the *Parthians* in the time of *Nero*, on the *Euphrates* below *Babylon*: *Ptolemy* calls it Ουολγασιὰς; *Stephanus*, Βολογασιὰς; *Ammianus*, *Vologeſſia*; and *Pliny*, *lib.* 6. *Vologeſocirta*.

'3. *Pag.* 249. ΚΑΙ ΟΥΚΟΝΙCΩΝΑ ΦЄΙΔΗCΑΝΤΑ ΧΡΗΜΑΤΩΝ. I ſubmit it to the Judgment of the Criticks, whether this faulty place may not be amended, by reading it ΟΥΚ ΟΙΚЄΙΝ ΑΦЄΙΔΗCΑΝΤΑ, *&c.* as likewiſe whether ΔΙCΜΑΛΧΟΥ in the ſame Inſcription may not be inſtead of ΜΑΔΧΟΥ ΤΟΥ ΜΑΔΚΟΥ, which is the ingenious Conjecture of that excellent Grammarian Mr. *William Baxter*.

'4. *Pag.* 250. *Septimium Vorodem Procuratorem Ducenarium Auguſti* & ΑΡΟΑΠЄΤΗΝ. This word, if *Greek*, is faultily tranſcribed; and in one Copy I have ſeen, the O is very ſmall, as I ſuppoſe it on the Stone; which might occaſion the tranſcribing thereof without it in the former *Voyage* (*pag.* 255.) So that 'tis moſt probable that 'tis the remains of ſome other letter almoſt worn out. I conjecture it to have been ΑΡΤΑΓЄΤΗΝ, Π being taken for Τ, and that this *Septimius* was *Præfectus Annonæ*, having the care to ſee that the City were ſufficiently provided with Bread; which was a moſt neceſſary Officer in a Place that muſt needs be furniſh'd with Corn from Abroad. And this ſame *Septimius*, (in the Inſcription, *pag.* 251.) is ſtiled . . . . ЄΟΔΟΤΗΝ ΤΗC ΜΗΤΡΟΚΟΛΩΝЄΙΑC. *lege* ΚΡЄΟΔΟΤΗΝ, which ſhould ſignifie that he was

Diſtribu-

'Diſtributer of the Emperor's Munificence in Fleſh to the People. Theſe 'Inſcriptions bear date in *April*, *Anno* 'Dom. 267, not long before the Death 'of *Odænathus*, who is herein ſtiled 'CЄBACTOC: and 'tis not improbable 'but he might inſtitute ſuch a Cuſtom, 'as at the Publick Charge, to give the 'People a Largeſs in Fleſh on Particular 'Days, to reconcile them to the Dominion of their Fellow-Citizen. This is 'certain, that *Aurelian* firſt inſtituted 'ſuch a Cuſtom of giving Fleſh at *Rome*: 'The words of *Vopiſcus* are, *Idem Aurelianus & porcinam carnem populo Romano 'diſtribuit, quæ hodieque dividitur*; which 'Cuſtom continued till the time of *Conſtantine*, when (according to *Zoſimus*) 'one *Lucian*, who had this Office of 'diſtributing Swines Fleſh at *Rome*, had 'Intereſt enough among the People to 'ſet up *Maxentius* for Emperor; and '*Salmaſius* aſſures us, that it was not diſcontinued till the time of *Heraclius*. It 'will not therefore ſeem ſtrange, if I 'ſuppoſe *Aurelian* might find that Cuſtom at *Palmyra*, and at his return from 'thence inſtitute the like at *Rome*.

'I am inclined to believe, that not 'only thoſe two Inſcriptions, *pag.* 250. 'but alſo that of *pag.* 251. were in 'Honour of the ſame *Septimius Vorodes*, 'who ſeems to have been a great 'Favourite of *Odænathus*, and was 'without doubt reſpected by the *Romans* on that account, whom I conclude to have effaced all the Memorials 'of *Zenobia* and *Waballathus*, inſomuch 'that no one appears, among thoſe many 'taken, that was ſet up during the ſix 'years they reigned. The Name *Vorodes* 'ſeems the ſame with *Orodes*, which was 'the Name of the King of the *Parthians* 'that ſlew *Craſſus*: and the *Perſians* having, about forty years before, expelled 'the Race of the *Arſacidæ*, 'tis not improbable but the Remains of that Royal 'Family might fly for ſuccour to *Palmyra*, and this *Vorodes* might be one of 'them.

'5. In two other Copies of theſe Inſcriptions; the firſt of *pag*, 250. is read, 'Σεπτίμιον Αἰοάνλω Ὀδαναθω, and not 'Ὀδαναθω as in the firſt Copy, and perhaps ought rather to be Ὀδαναθον, as 'being the Inſcription under a Statue of 'the ſame *Odænathus*, who is here, as 'well as on his Tomb, ſtiled *Illuſtriſſimus 'Partricius*, but without a Date.

'6. ΤΠΟ ΙΑΡΙΒωΛΟΥ ΘЄΟΥ (*pag.* '252.) It cannot well be doubted, but 'that this *Deus Jaribolus* is the ſame with 'what *Gruter* (*pag.* 86.) and *Spon* (in the 'firſt of his Inſcriptions) reads ΑΓΛΙΒωλω. 'By the Figure of the Idol extant in *Spon*, 'it appears that this God was made with 'the Moon upon his Shoulders, and conſequently was the *Deus Lunus* worſhipped by the *Syrians*, whoſe Name in the 'Language of that Country, could not 'be better expreſſed than by *Jarehbôl* ירח בועל *Dominus Lunus*. Whence I 'am induced to believe, that *Gruter* 'miſtook it ΑΓΛΙΒωΛω for ΑΓΑΙΒωΔω, 'the I in the beginning, and the lower 'part of the round ſtroke of the P, being 'effaced, ſo as to paſs for L. I have 'taken care to have the Stone purpoſely 'viewed, as alſo to get from thence the 'exact Figure of the *Syrian* or *Palmyrene* 'Characters thereon, wherein there is 'an irreconcileable difference between '*Spon* and *Gruter*. By the help of theſe, 'compared with two others taken at *Palmyra*, which I have by me, (they being 'all very near the ſame Date,) I hope we 'may be able, one day, to make out the '*Palmyrene* Alphabet: but it were to be 'wiſht our Travellers had tranſcribed 'them with more curioſity, and taken 'more of them.

'By the way, it is remarkable, that 'the Perſon who dedicated this Monument, in *Gruter* and *Spon*, is ſtiled Λ. 'ΑΥΡ. ΗΛΙΟΔωΡΟC: and the ſame 'Name occurs in a broken Inſcription 'which Dr. *Halifax* omitted in his Letter to Dr. *Bernard*, as being too imperfect. It ſtood on the right-hand of 'the entrance to the little Temple deſcribed *pag.* 253. and was thus,

ΛΟΥΚΙΟΥ ΑΥΡΗ[ΛΙ]ΟΥ - - - - -
ΗΛΙΟΔωΡΟΥ ΤΟΥ

'And after a blank of three lines all worn 'out except one ſingle O, there followed,

'[ΥЄΙ]ΜΗC ΧΑΡΙΝ ЄΤΟΥC - - - - - -
'ΜΗΝΟC [ΑΠ] ЄΛΛΑΙ[ΟΥ] And that 'imperfect one ſeems to have relation to 'the ſame Name.

'7. *Pag.* 253. ΜΑ ЄΝΤΟΝ ΚΑΙ 'ΑΓΡΙΠΠΑΝ *lege* ΜΑΛΗΝ ΤΟΝ ΚΑΙ 'ΑΓΡΙΠΠΑΝ, it being written ΜΑ-'ΛΗΝΤΟΝ, with H in the two other 'Copies I have ſeen, whereby the ſence 'is cleared.

'8. *Pag.* 255. ΑΓΑΘΑΝΓЄΛΟC 'ΑΒΙΛΗΝΟC ΤΗC ΔЄΚΑΠΟΛЄΟC, '*Agathangelus Abilenus Decapolitanus, Patronimicè*. There were in theſe Parts 'two Cities known by the Name of *Abila*; to diſtinguiſh which, the one was 'called *Abila Liſaniæ*, from the Name of 'the Tetrarch: St. *Luke*, ch. 3. 1. and is 'placed by *Ptolemy* (in his *Cœloſiria*) a-'bout mid-way between *Damaſcus* and '*Heliopolis*: The other in *Judæa*, called '*Abila ad Jordanem*, deſcribed by *Joſephus* in many places, to lie over-againſt '*Jericho*, near the *Dead-Sea*. *Decapolis* was

'was ſo called from its Ten Cities, enu-
'merated by *Pliny* (*lib.* 5. 18.) And with
'them he reckons up, among others, the
'*Tetrarchy* of *Abila*, in the ſame *Decapolis*:
'which demonſtrates the *Abila Decapolis*
'and *Abila Lyſaniæ* to be the ſame Place.
'And tho' it cannot be denied, but that
'ſome of *Pliny*'s Ten Cities are not far
'diſtant from that near *Jordan*; yet it
'doth not appear that ever this other
'had the Title of a *Tetrarchy*. Here it
'is to be obſerved, that what *Pliny* calls
'*Decapolis*, *Ptolemy* makes his *Cœle Syria*;
'and the *Cœle Syria* of *Pliny*, is that part
'of *Syria* about *Aleppo*, formerly call'd
'*Chalcidene*, *Cyrrhiſtice*, &c.

'What this Town of *Teibe* was anci-
'ently call'd, is not ſo eaſily conjectured:
'but if the Numbers of *Ptolemy* may be
'confided in, it is very near the Situati-
'on of a City he calls *Oriza*; and perhaps
'his *Adada* may be our *Soukney*, and his
'*Rhœſapha* what is now called *Arſoffa*.

'It is taken for granted, that Old *A-*
'*leppo* was anciently the City of *Berrhœa*,
'and there wants not ancient Teſtimony
'to prove it; which being granted, I
'think I may without ſcruple conclude,
'that *Andrene* (*pag.* 131, and 139.) is
'the Ruins of the City of *Androna*; and
'*Eſree* (*pag.* 141.) that of *Seriane*, both
'mentioned in the Itinerary of *Antoninus*,
'in the Journey *à Dolichâ Seriane*. But
'this whole Country is laid about Half a
'Degree more Southerly than it ought,
'by *Ptolemy*, who places *Berrhœa* in Lat.
'36. *deg.* For the Meridian Altitude of
'the Tropical Sun at *Aleppo* is found
'there but 77. *deg.* whence the Latitude
'36 *deg.* 30 *min.* as it was obſerved,
'*Anno* 1680, by three ſeveral Quadrants,
'in the preſence of a curious Gentleman,
'to whom I am obliged for this Commu-
'nication.

'By the ſame Obſervation a much
'greater Error is amended in the Lati-
'tude of *Aleppo*, in the *Rudolfine* Tables
'of *Kepler*, who ſuppoſes *Aleppo* to have
'been the Ancient *Antiochia ad Taurum*,
'and accordingly places it in Lat 37 *deg.*
'20 *min.* wherein he is followed by *Bul-*
'*lialdus* and others; and ſeveral *Maps*
'have copied the Miſtake. But a much
'greater uſe of it is, that thereby we are
'aſſured, that the City of *Aracta*, where-
'in *Albatâni* made the Obſervations we
'have publiſh'd in *Numb.* 204. was, with-
'out doubt, the ſame which is now call-
'ed *Racca* on the *Euphrates*; of which
'Town an Account may be ſeen in *Rau-*
'*wolf's Voyages*, and which was not many
'Miles below the Place where our Tra-
'vellers firſt came on the River: And if
'*Arecca*, in the Language of this Coun-
'try, relates to *Victory* (as is ſaid in *pag.*
'148.) it was, doubtleſs, anciently the
'City *Nicephorion*, built by *Alexander*
'*the Great*; with which the Situation ex-
'actly agrees. The Latitude thereof
'was obſerved by that *Albatâni* with
'great accurateneſs, about eight hundred
'years ſince; and therefore I recommend
'it to all that are curious of ſuch Mat-
'ters to endeavour to get ſome good
'Obſervations made at this Place, to de-
'termine the Height of the *Pole* there,
'thereby to decide the Controverſie,
'whether there hath really been any
'Change in the *Axis* of the Earth, in ſo
'long an Interval; which ſome great
'Authors, of late, have been willing to
'ſuppoſe. And if any curious Travel-
'ler, or Merchant reſiding there, would
'pleaſe to obſerve, with due care, the
'*Phaſes* of the *Moons Eclipſes* at *Bagdat*,
'*Aleppo* and *Alexandria*, thereby to de-
'termine their Longitudes, they could
'not do the Science of *Aſtronomy* a grea-
'ter Service: For in and near theſe
'Places were made all the Obſervations
'whereby the Middle Motions of the
'*Sun* and *Moon* are limited: And I could
'then pronounce in what Proportion the
'the *Moon's* Motion does Accelerate;
'which that it does, I think I can de-
'monſtrate, and ſhall (God willing) one
'day, make it appears to the Publick.

'The *Philoſophical Reader* is deſired to
'excuſe our breaking-in upon the Subject
'of theſe *Tracts*, by intermixing *Hiſtori-*
'*cal* and *Phylological* Matters, as alſo our
'exceeding the Bounds of an *Extract*:
'But we hope the Curioſity of the Sub-
'ject, joined to the Deſires of the *Royal*
'*Society*, may make an eaſie Apology ſuf-
'fice. There may be many other In-
'ſtructive Remarks made thereon, which
'ſtill deſerve the Conſideration of the
'Learned, and from ſuch the Publick
'may yet expect a further Account.

CHAP. LXIX.

The Author's Deſcription of ſome Medals, and of ſome Stones that are found at Aleppo, *and of the Habits of Women*, &c.

TArrying ſome conſiderable time at *Aleppo* I had the opportunity of procuring ſome Medals which the *Arabians* and *Turks* bring often to Sell to thoſe that are curious, and which they find in the rubbiſh, and under the ruins of ancient Buildings, and ſell them to the *Europeans* for Money, ſo that I bought a pretty great quantity of them; but when I was at *Venice* I diſpoſed of a good part of them, among which were ſome of the moſt conſiderable. Nevertheleſs I have not left my ſelf quite bare, but can yet ſhew ſome, among which there are ſuch as I believe deſerve to have mention made of them; They are among thoſe that are repreſented, N°. 188. and the Learned Value them ſo much the more, becauſe they are very ſcarce, nevertheleſs ſome are yet to be found there and elſewhere, and the Medalliſts deſcribe ſometimes one and ſometimes another. But this muſt not be lookt upon as a misfortune, ſince it happens very often that either ſome of the Letters are defaced, or that the Image is worn out with Age, or in ſome other manner, ſome thing or other is wanting, which may be ſupply'd by this means, and fill up as one may ſay, what is wanting.

But, there being leſs ſatisfaction in conſidering only the Ingraving of it without apprehending the ſignification which is by comparing the Medal with its Reverſe, and that by the confronting of thoſe two things, it may be the better apprehended what it ſhould be, and on what occaſion it was Stampt; I will add here the Judgment of the Learned in this matter.

They believe then that in the firſt Medal which is of Silver and almoſt as big as it ſeems in the figure, is repreſented on one ſide the head of the Goddeſs *Diana*, with a Bow on her ſhoulders, and on the Reverſe *Apollo* who is ſupported on ſomething which at the bottom is like a Tripod, holding in his hand a branch of Lawrel, the tree whereof being conſecrated to that falſe Divinity, with this Inſcription, MAΓNHTON ΠAϒ-ΣANIAΣ ΠAϒΣANIOϒ, which denotes that thoſe of *Magneſia* caus'd that medal to be ſtampt when *Pauſanias* the Son of *Pauſanias* had the Soveraign power over them. It is found in Hiſtory that *Diana* was had in great Veneration in that Country, and no perſon is ignorant that *Apollo* paſt for the Brother of that Goddeſs, for which reaſon the *Magneſians* would give him ſhare of the honour they gave to that Divinity, in cauſing this Medal to be Stampt.

The ſecond piece of Silver which is a little leſs than the firſt, has on the firſt ſide the head of a Woman, and on the Reverſe is a Horſe, under whoſe feet is an Urn with this inſcription KϒMAIΩN, and under the Horſe, ΣEϒΘHΣ, which denotes that thoſe of *Cuma* and *Eolia* caus'd this Medal to be Stampt when one named *Seuthes* was their Governour.

On the firſt ſide of the third piece which is of braſs and leſs than the others, is the *Ægide*, or the Shield of *Minerva*, with *Meduſa*'s head in the middle with Snakes round about it. On the reverſe is Victory marching with a Palm branch in her hand, and this word AMIΣOϒ, added to it, from whence it appears that piece was ſtampt by thoſe of *Amyſius*, a celebrated City of *Pontus*.

The fourth yet leſs which is of Silver, has on one ſide the Image of a King of the *Parthians* called *Arſaces*, without any Letters, as is ſeen on the Reverſe. He is repreſented here with a great Beard according to the cuſtom of that Country in thoſe times, having a Royal Bonnet on his head enriched with Pearls, and ſurrounded with bright flames. On the reverſe is a little ſtatue ſeated on a ſeat holding ſomething like a Bow in its hand, having juſt ſhot with this Inſcription.

ΒAΣIΛEΩΣ MEΓAΛOϒ. APΣAKOϒ. ΘEOΠATOPOΣ. NIKATOPOΣ.

Arſaces bears here the Superbious titles of a great King who has a God to his Father, and who was Victorious. It is believ'd that this *Arſaces* (whoſe name moſt of the Kings of *Perſia* have ſince added to their own) was Son of *Arſaces* the firſt who was founder of that Puiſſant-Empire, and who carry's on his Coyn the title of *King of Kings*, and the rather becauſe he who is repreſented here gives on his Coyn the Glorious Title of God to his Father, which cannot better be applyed to any other *Arſaces* but the firſt, if one regards his actions, and the ſuperſtition and Flattery of the Eaſtern People.

The fifth Coined piece is of the common bigneſs of braſs. On the one ſide of which is the head of the Emperour *Titus*, with this writing above it KAIΣAP ΣEBAΣTOΣ AϒTO .... and on the Reverſe

1



2



3



4



5



6



7



8



9



10



11



12



11



12



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verſe a Crown of Lawrel with theſe Leters, ΦΛΑΟΥΙ ΝΕΑΠΟΛΙ, ΣΑΜΑΡΕ-ΑΙ. By which thoſe of *Neapolis* in *Samaria* (formerly known by the name of *Sichem* and *Mamortha*) who ſtampt this Medal would flatter the Emperour *Veſpaſian* for his Victories in *Judea*. This City in the ſame place gives it ſelf alſo the name of *Flavia*. The letter which cannot be read before thoſe laſt AI, might have had the form of a latin L, which the *Greeks* were uſed to put before the date of their Years: So that by thoſe letters we may underſtand the eleventh year before the Deſtruction of *Jeruſalem*, which anſwers to the laſt of the Life and Empire of *Titus*.

The ſixth which is alſo a Coyn of the common ſize, of Braſs, has on one ſide of it the head of *Trajan*, who has among his titles that of Conqueror of the *Germans* and *Dacians*, in theſe words, ΑΥΤΟΚΡ. ΝΕΡ. ΤΡΑΙΑΝΟϹ. ΑΡΙϹΤ. ΚΑΙϹ. ϹϵΒ. ΓΕΡ. ΔΑΚ. The reverſe repreſents the head of a Woman crowned with Towers or Caſtles, with theſe letters under the chin ΙΟΥ. which are not eaſy to be explained, round about it are theſe words, ΙΟΥΛΙϵѠΝ. ΤѠΝ. ΚΑΙ. ΛΑѠΔΙΚϵѠΝ. ΒΣΡ.

This piece was ſtampt by the City of *Laodicea* in *Syria*, Situated on the Sea-ſide, to diſtinguſh it from another Town of the ſame name, which was in the ſame Province, Scituated near Mount *Lebanon*. The *Greek* letters ΒΣΡ. Gives us to underſtand, that thoſe of *Laodicea* cauſed that piece to be ſtampt the 162. Year of their particular *Æra*, which began 706 years after *Rome* was built, and 48 years before the birth of our Lord and Saviour *Jeſus Chriſt*. And this 162 years of the *Laodiceans* anſwers exactly to the 18th of the Emperour *Trajan*, as is known by all thoſe that are never ſo little skild in Medals.

The ſeventh, which is a very ſmall piece of Silver, repreſents the head of *Marcus Aurelius*, with this inſcription, ΑΥΤ. Κ. Μ. ΑΥΡΗΛΙΟϹ. ΑΝΤΟΝΙΝΟϹ. Cϵ, the reverſe repreſents the young Empreſs *Fauſtina* under the form of a *Venus*, who holds a Lance in one hand, and in the other an apple or Cup to make Libations. It was ſtampt by ſome unknown *Greek* Town in Memory of a Victory obtain'd by the Emperour *Marcus Aurelius*, as appears by the words round about it, ΤΠΕΡ. ΝΙΚΗϹ. ΡΟΜΕѠΝ.

The Eighth being Copper, of the ordinary ſize, has on one ſide the head of the Emperour *Caracalla*, with this inſcription ΑΥΤ. Κ. Μ. Α. ΑΝΤΟΝΙΝΟϹ. and on the reverſe is written ΓΑΒΑΛΕѠΝ, this piece was ſtampt by the inhabitants of *Gabala*, a City in *Syria* not far diſtant from *Laodicea*, and near the Sea, which was for ſome Victory obtained by this Emperour againſt his Enemies, as appears clearly by the reverſe.

The ninth which is alſo of braſs and of an ordinary Bigneſs, repreſents the head of *Gordian* the third, and has this inſcription about it, ΑΥΤΟΚ. Μ. ΑΝΤ. ΓΟΡΔΙΑΝΟϹ, and on the reverſe is ΜΗΤΡΟ . ΚΟΛ. ΚΑΡΗΝѠΝ. Among the Cities which the King of *Perſia* had taken from the *Roman* Empire *Carrha* was one, famous for the defeat of *Craſſus*; this City having been retaken by the Emperour *Gordian*, the inhabitants cauſed this Coyn to be ſtampt in honour of the Emperour, in acknowledgment of their deliverance; the reverſe repreſents the head of a Woman Crown'd with Towers or Caſtles, with a ſmall Pillar, on which is the Emperours Statue, arm'd with a Shield and Lance.

Finally the tenth, which is alſo of a common bigneſs, and of braſs, repreſents likewiſe the head of *Gordian* the third, with theſe words ΑΥΤΟΚ. Μ. ΑΝΤ. ΓΟΡΔΙΑΝΟϹ Cϵ Β; and on the reverſe . . . . . ΛΟ. ΝϵCIBI. The Town of *Niſibis* which caus'd this Coyn to be ſtampt in honour of that Emperour, and is repreſented here by the head of a Woman crown'd with Towers, and a Ram on the top, having before it a bright Star with eight rays, was ſcituated in *Meſopotamia*. It was near this City that the Emperour *Gordian*, making War againſt the *Perſians* under *Sapor* their King, totally defeated them. On the reverſe are clearly ſeen theſe letters. . . ΛΟ ΝϵCIBI. But the learned obſerve that there ought to have been ſome behind the head of the Woman Crown'd with Towers that had preceeded, and ought to be read before ΛΟ. Which ought to be but the ſecond ſillable of it, for example, of the word ΚΟΛΟΝΙΑ, and they found this writing on a like inflection of words ſtampt on the occaſion of the recovering of *Niſibis*. They read it then thus, Cϵ Π. ΚΟΛΟ. ΝϵCIBI, Σεπτιμίας Κολωνίας Νισιβι. The Star which is ſeen there is often found on the pieces of money of the Cities of *Syria*, as being ſcituated towards the Sun riſing, which was commonly noted there under the form of a Star. The Ram which is ſeen here on the Womans head is often found on the money of *Niſibis*, as well as on that of *Antioch*, and this Signifies, as 'tis believ'd, that thoſe Cities began to count or begun their years when the Sun was in the Sign of *Aries*.

Beſides thoſe Medals, I bought alſo at *Aleppo*, divers ſmall Stones very well ingrav'd, and among the reſt two which I judg'd

judg'd deſerv'd very well to be repreſented here. They are markt N°. 11. and 12. and are leſs than the leaſt Figure here repreſents them; But I have repreſented them larger than they are that the Reader may ſee them the better. And ſince I did not very well know what they ſignify, I have conſulted the learned about them, and one of the ableſt among them judges thus of it. He ſays then that the Letters that are on the ſmall Stone Noted N°. 11. anſwers well enough in their beginning to the word CABE. Which is found on ſome Coyns of *Emilius Lepidus Triumvir*, and that this word, to take it in *Latin*, is explained by ſome of a City in *Africa*, though it is nevertheleſs well enough known, that in Betican *Spain* there is a Town of that name: But becauſe the next of the inſcription is in Greek it ſeems more reaſonable to take this CABE for *Greek* alſo, CABEIAN. And thoſe letters which make an unknown word ſurround on one ſide two *Cupids* leaning with their heads againſt each other, as if they diſputed who ſhould have the place, as they uſed to do in ſome wreſtlings.

There is alſo a Stone on which there are two Young *Schollars* who in wreſtling caſt their hands forward, and the Maſter, who is preſent there in the place where there is a ſmall Statue, and takes notice of their Poſtures. They do this before a Pedeſtal or Baſis, on which there is a head Arm'd with an Helmet, as if it were of *Mars*, and as if they wreſtled in honour of that Divinity, as formerly the Young Men of *Lacedemonia*, did before the Altar of *Diana Orthia*. But as theſe hold their hands down they ſeem not ſo much to diſpute as to agree, and carry by conſent ſomething which they are going to offer, and with which they pay homage to the little Statue which we have mention'd, without being able to ſee diſtinctly what they carry. *Abraham Gorlæus* has had ſuch another little ſtone, where a combat of two Cupids ſeems to be repreſented. 2 Part Num. 24.

As for the other little Stone N°. 12. it contains only the fancy of ſome skilful Lapidary, who has thought it proper to repreſent a *Cupid* upon a Fierce Beaſt, as a Lyon or Tyger which turns his neck, as in *Gorlæus* 2 Part N°. 211. to repreſent the Force of Love which is able to quel or ſubdue the Fierceneſs of the cruelleſt Animals, the like as in *Gorlæus* 2 Part Num. 586. and in ſome other Medaliſts is alſo ſeen a *Cupid* Sitting on a Sea Monſter, all which Signifies the ſame thing, which is, that all is ſubject to Love, and that there is nothing ſo ſtrong but it yields to its power when it has made it ſelf Maſter of a Heart.

This is what I thought proper to ſay of ſome Curious Medals and Stones which I found at *Aleppo*. And before I leave that place I muſt ſpeak a word of the manner of their Womens Clothing, although this ſuits by no means with the matter of which I have been treating. This is repreſented N°. 189. That which is ſeen on their head like the form of a Hat, is of Braſs or Copper, to which is faſtened a piece of white linnen which hangs Negligently down from it. The upper habit is of Silk Stuff of what colour they pleaſe, and as they phancy: That which the Woman is here ſeen to hold up with her hand is the Shift, under which the Drawers is to be ſeen, which is alſo of Linnen, though they wear alſo other Stuffs, according as the Seaſon requires, and the Shoes which they have on their Feet are a kind of Sandals made of Wood.

CHAP. LXX.

The Author's Departure from Aleppo. *His Arival at* Alexandrette, *or* Scanderoone, *the Air there unwholſom. The Author's Embarkment for, and Arival at the Iſland of* Cyprus.

HAving ſtaid about Eleven Months at *Aleppo*, I had a deſign to go for *Cyprus*, and being informed that a *French* Ship was going thither from *Alexandrette*, I thought to make uſe of that opportunity, and prepared my ſelf to depart the 6*th* of *April*, 1683. But underſtanding at the ſame time that a Caravan was to depart the next day the ſame Journey, I reſolved to go with it, becauſe that road is very dangerous, by reaſon of the *Arabian* Robbers. Otherwiſe I ſhould have gone in Company of an *Armenian* Merchant, and three *Arabians*, that were going thither.

Having then paid my reſpect to Mr. *Bobbert*, who had ſo long entertain'd me at his Houſe, after a very obliging manner, he was pleas'd to accompany me ſome diſtance from *Aleppo*, where I took my leave of him.

It was about ſix of the Clock in the Afternoon when we left the Town, and in the Evening we came to *Anjaar*, where *Anjaar.* we

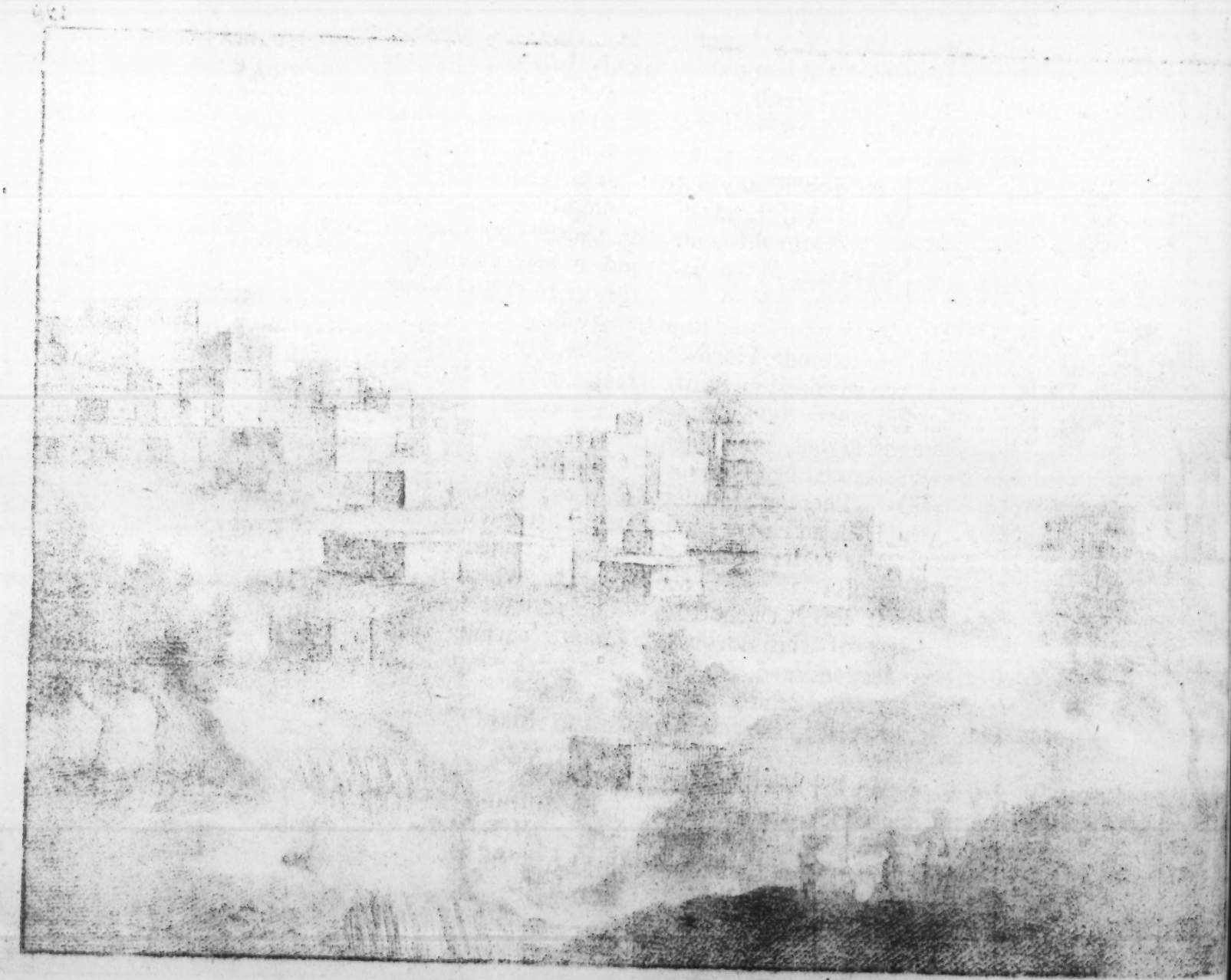
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we passed the Night. The next day the 8*th* of *April* we continued our way by break of Day in the rain; we passed by some ruined Villages, and an old decayed House, where the rain left us. After
Siagmant. Noon we came to the Borough *Siagmant*, about which some old ruins are yet to be seen where we rested and refreshed our selves, having had very bad Stony ways from *Aleppo*. Afterwards we came to a place where an Aga had pitched his Tents, near a Water, having about 400 Persons with him. At Sun set we came
Marvana. to *Marvana*, which is a very poor Village, consisting of some little reed Houses, and being surprised with a great rain at our arrival, there we lodged our selves in the best manner we could in those Cottages, having no Tents with us. I thrust my self then into one of those Huts, in the middle whereof I found a fire kindled but it caused such a Smoak that I thought it would have blinded me, there being no other opening to let it out but by the Door, at which one comes in. But as often as I went out of it to avoid the Smoak, as often I was forced in again by the Rain. Over the Fire was a great Kettle to boyl their Meat, and under the Embers they bake their Bread. Notwithstanding these inconveniencies, I was obliged to pass the night there. The next Morning by break of day we took Horse again, and rid almost continually in the Water, by reason of the Rain that had fallen, that place being a kind of a Plain between the Mountains.

There are several Villages in this plain and a great Bridge to pass over the water. There is yet another bridge near which I went to repose my self with the Moor which I had brought with me from *Aleppo*, we also eat a bit there suffering the Caravan to go before us.

About 4 of the Clock we came to a Village, where we baited our Horses a little, after which, we ascended an indifferent high Hill, and towards Evening
Beylan. we found our selves at *Beylan*, which is a Borough pleasantly Scituated between indifferent high Hills. There are Houses on both sides of the Hill, and a very fine View on the Sea. The water from the neighbouring Hills passes through the Borough and looses it self at the bottom of the Hill. A view of this Borough, which is but three leagues from *Alexandrette*, is described N° 190. Besides the other delights of this place, the fine Air is one of the Chiefest.

Arrival at Alexandrette. The 10*th* we set out by break of Day, and about nine a Clock we came to *Alexandrette*, or *Scanderoone*. I staid there but the remaining part of the Day because the bad Air of that place obliged me to go in the Evening on board the Ship beforementioned which lay ready to Sail for *Cyprus*; and was called the *Bridge of Gold*.

Alexandrette is the Port of *Aleppo*, but besides that, of very little value, consisting only of a Row of Houses along the Seaside, at the foot of a little Hill, as it is represented in the Figure N° 191. The Air which is so good at a little distance from thence, as I have said before, is so bad there, that not only Strangers, but even the Natives of the place sometimes Die of a Distemper caused by this Air, which is called *Saffranbassia*, and is a sort of Jaundice. There is a certain indisposition which attends the *European* Factors, which makes them as it were Paralitick, and besides that, they are of a very yellow, and a bad complexion, and almost continually Feverish. The mortality is sometimes so great there that they can hardly find People to work on the Shipping. When this Distemper happens among the Seamen, it kills a considerable number of them, and often, those that escape with Life remain a long time so weak, that when they should put to Sea they are not able to do their work, which is the cause that those who come there never lye a shore but return every Evening on board their Ships. And the Merchants that arrive there from *Aleppo* never fail to lie on board some Ship of their acquaintance. It is thought that the cause of the badness of the Air proceeds from the Fens that lie about *Alexandrette*, the vapours whereof being exhaled by the Sun, cause that Distemper to those that make too long stay there.

All the Merchandises that are loaden, or unloaden here, are by the Seamen put on board Sloops, and so brought a shore, and it may be this does not a little contribute to their Distemper.

Among the Ships that were before *Alexandrette* at my arrival there, I found also a *Dutch* Ship which was but lately come, and was called the *Golden Fryer*.

Departure from Alexandrette. The 15*th* of this Month, by break of Day we Sailed from *Alexandrette*, there being little wind, but in the Evening the wind increased a little, and we passed by
Lajazzo. *Lajazzo*, which is a place by the Sea-side.
Cape Cansir. The 16*th* we found our selves near Cape *Cansir*, turning up with little wind. The 17*th* we passed by the Gulf of *Antioch*, and in the Evening we were in sight of the Hill of *Carmina*. The 18*th* being *Easter-Day*, we found our selves but little advanced, because it continued Calm. This Morning we made the Island of *Cyprus*. After-Noon the Wind encreased so, that in the Evening we found our selves near Cape *St. Andrew*. The 19*th* we
Cape St. Andrew.

were in ſight of *Famaguſta*, and with an indifferent good wind we Sailed by Cape *Della Greca*, or St. *Nappa*, and about three of the Clock in the Afternoon we came to an Anchor before *Salina*, where being Landed I went to *Larnica*, or *Larnacho*, which is about a Mile up in the Country. There I went immediately to the Houſe of *Balthaſar Sovan*, Conſul of the *French*-Nation, who alſo exerciſes the ſame Office for the *Engliſh* and *Dutch*. Whereas I had good Letters of Recommendation to him, I received the ſame Civilities which I had received from thoſe of the ſame Character in the other places where I had been before, and he offered me all manner of aſſiſtance to favour the Curioſity which had made me undertake my Travels.

Arrival at the Iſland of Cyprus.

CHAP. LXXI.

The Author goes to view the Iſland of Cyprus. *A ſhort Deſcription of ſome Places, and ſome Buildings that are in that Iſland. Some other Extraordinary things that are found there.*

AS ſoon as I was arrived here, I prepared my ſelf to take a view of the Iſland, for which purpoſe I hired two Mules and a Man that knew the Country. And went with him from *Larnica* the 22*th* Inſtant. At break of Day. After we had travelled two hours we came to the Borough *Piela*, where I found the Remainder of a great Building, and four ſmall Churches, after the Antick manner. There is alſo a running Brook which comes from the Neighbouring Mountains, and ſupplies this place continually with Water. From thence we paſſed by ſeveral other Boroughs, and Villages, as alſo ſome little Churches but of ſmall importance, and about Noon we came to a Village near *Famaguſta* called *Spigliotiſſa*, where I took up my Lodging. After Dinner I went with two *Grecians* to View the outſide of *Famaguſta*. But becauſe I approached too near it, the *Turks* cryed to me from the Wall to retire, which I was forced to obey. From thence I went towards the Sea ſide where I ſat my ſelf down on a ſmall riſing ground to take a draught of the City with all the Speed imaginable: But I had ſcarce begun my work, but the great heat of the Sun, and it may be alſo my faſt Walking, ſiez'd me with a Weakneſs which made me fall all along on the ground, where I lay a quarter of an hour without Sence or Motion. But being a little come to my ſelf again I finiſhed my deſign, which nevertheleſs was not without much trouble, after which I returned with my two *Greeks* to the Village from whence I came, and went to Bed immediately.

Piela.

Spigliotiſſa.

The Autkor taking a Draught of Famaguſta *falls into a fainting Fit.*

Whereas I could not take a view of the City by Land that time, I went again the next Day to do it, About a third Part of it lyes along the Sea-ſide and is about a good half League in circumference, with two Gates, whereof one is towards the Land and the other towards the Sea. The Ramparts, which are yet almoſt entire and ſurrounded with a pretty deep Ditch hewn out of the Rock, but always dry, are made (as is ſaid) after the manner of thoſe of *Rhodes*, but are not by much to be compared in beauty to them, for thoſe of the City which we have juſt mentioned have much more of Grandeur and Magnificence.

The Moſque called St. *Sophia* which is ſeen in the Middle of the Copper plate 192. appears very beautiful, and as far as can be gueſs'd and according to what is ſaid of it, muſt be a magnificent building, and the Spire which appears above the Building is a great Ornament to it.

Near this on the left hand is another Moſque which appears Very fine by reaſon of a Cupulo which is in the middle of it. There are yet many holes to be ſeen made by the Cannon Bullets which beat down half of this Church when the Town was Battered.

The Entrance into the Harbor runs along by the Caſtle and the Walls of the Town, and is ſo narrow that the Ships cannot enter into it without taking their Anchors within board, and the Galleys their Oars. The *Turks* are ſo miſtruſtful, with reſpect to this Town, that they will not ſuffer any Stranger to ſet a foot in it, unleſs by chance when the Conſul pays his reſpect to the *Baſſa*, and comes thither ſometimes with his Galleys. The *Greeks* themſelves that live in the Iſland dare not approach the Ramparts or Bullwarks, for if any were found there, they run the hazard of being forced to turn *Turks*.

There are five Boroughs or Villages about this City, ſome whereof are pleaſantly ſcituated in places very well planted with Trees.

There is much Silk, and moſt of the Trees are White Mulberreys which feed the Silk Worms. They produce every Year about 8000 Ocques, which make about 20000 pounds *Holland* weight.

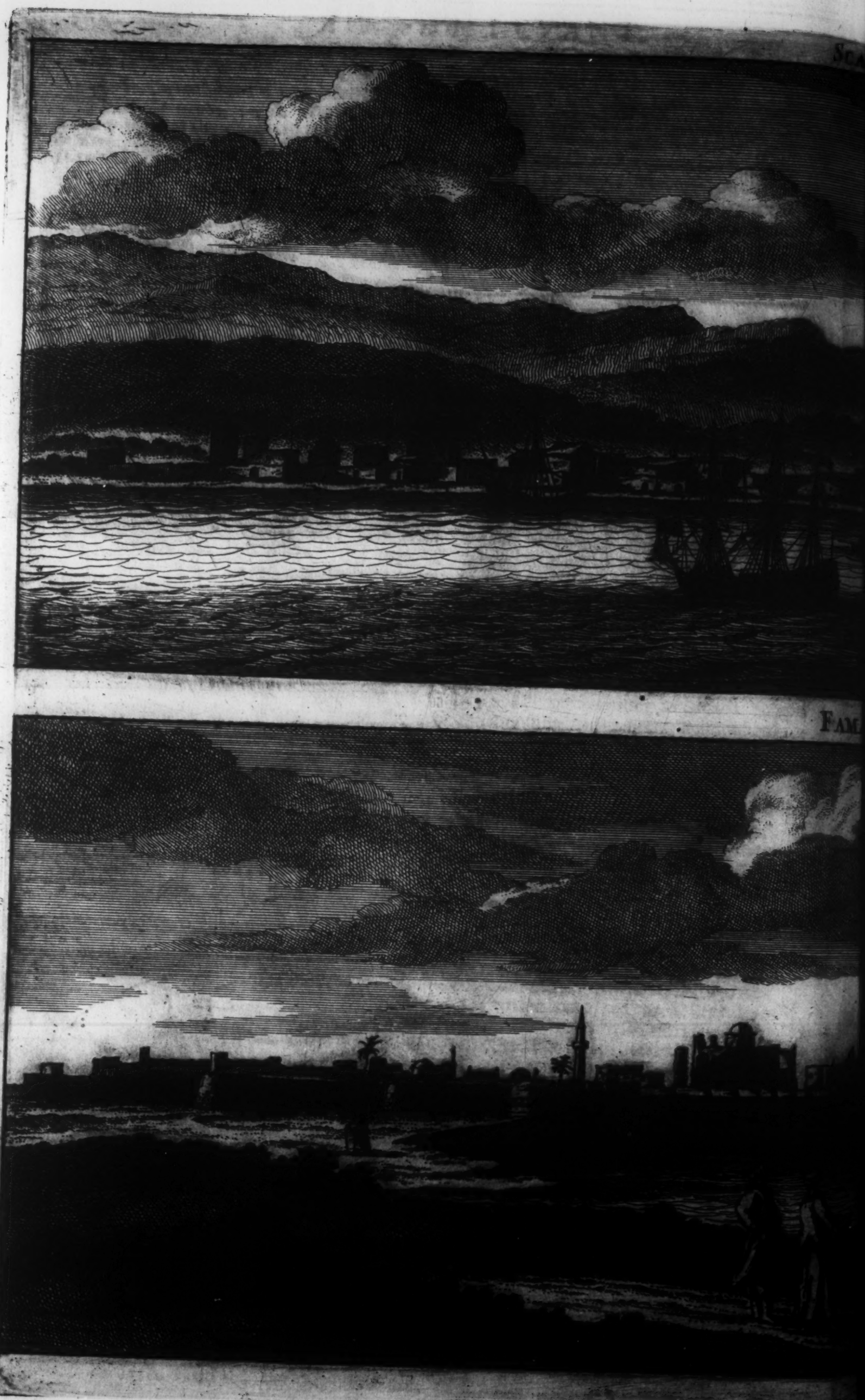
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were in sight of Famagusta, and with an indifferent good wind we Sailed by Cape Della Grata, or St. Nappa, and about three of the Clock in the Afternoon we came to an Anchor before Salina, where being Landed I went to Larnica, or Zarnache, which is about a Mile up in the Country. There I went immediately to the House of Father Simon, Consul of the French Nation, who also carried

the same Office for the English and Dutch. Whereas I had good Letters of Recommendation to him, I received the same Civilities which I had received from those of the same Character in the other places where I had been before, and he all manner of assistance to favour me in my Journey which had made me pro-



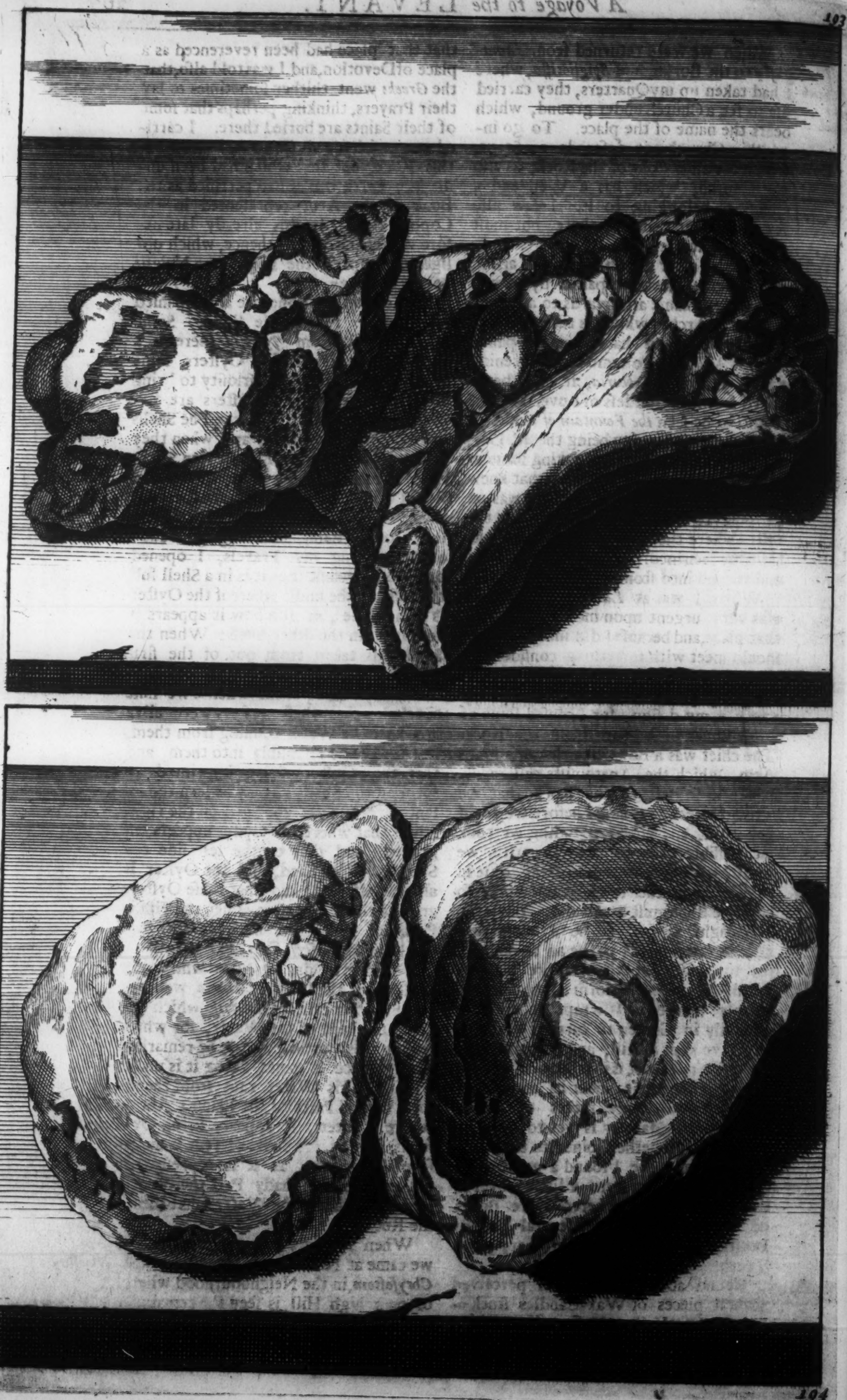






BRITISH MUSEUM
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BRITISH MUSEUM
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When we were returned from *Famaguſta* to the Borough of *Spigliotiſſa*, where I had taken up my Quarters, they carried me to ſee a Church under ground, which bears the name of the place. To go into this Church one deſcends 24 Steps, which are all cut out of the Rock, as alſo the Church, which has a Well and a Chamber belonging to it. I ſaw alſo ſeveral ancient Paintings there, but moſt of them quite defaced.

A Church under ground.

A little after Noon we ſet out again, and a while after we paſſed by a ſmall Village and came afterwards to a Bridge with 11 Arches which is called *Jeſtiery de Trappeſe*, and having again paſſed ſeveral Villages we came in the Evening to the Borough *Cytheria*, it may be ſo called from the Goddeſs of Love. There is alſo to be ſeen *the Fountain of Venus.*

Cytheria.

The next Morning being the 3*d* Day, we departed from thence taking ſome of the People of the place with us that knew all the parts thereabouts, and it was on purpoſe to ſee a place ſituated on the Hill, where the Bones of Men and Beaſts are to be ſeen incorporated with the Rock, and turned into ſtone.

Bones turned into Stones.

When I was at *Larnica*, the Conſul was very urgent upon me to go and ſee that place, and becauſe I did imagine that I ſhould meet with ſomething conſiderable there, I had cauſed Hammers and Chiſſels to be brought with us, and I did partly execute my deſign, for I cauſed ſome of thoſe Bones to be torn from the Rock. The chief was a Bone like that of a Mans Arm, which the Anatomiſts call *radius*. It ſtuck ſo faſt to the Rock that we wrought near two hours before we could get it off, and notwithſtanding we took all poſſible care to have it entire, we could not prevent the breaking of it in two, becauſe the Rock it ſelf Split, ſo that the Bone muſt break alſo. But what I thought at firſt to be a misfortune proved afterwards to be an advantage, for by reaſon of the rupture we ſaw within this Bone the form of the Marrow plainly marked. I wrapt it up very carefully in Cotten to carry it with me, and have kept it ſtill, and is repreſented here N°. 193. as it is in ſubſtance, having ſeveral ſmall Stones about it, and underneath ſeveral other pieces of Bones, whereof the Marrow is yet to be ſeen, and were altogether joined to the Rock. In the ſame place I found a great many other pieces that were a little covered with Earth, ſome whereof were Bones of Men, and others of ſeveral kind of Beaſts, and alſo ſome extraordinary great Teeth.

Round about the Rock I perceived ſeveral pieces of Wax-Candles ſtuck againſt the Wall, which made me judg that that place had been reverenced as a place of Devotion, and I was told alſo, that the *Greeks* went thither ſometimes to ſay their Prayers, thinking perhaps that ſome of their Saints are buried there. I carried away with me all that I had tore from this Rock, but that which had been under the Earth was not ſo petrified as the Bone of the Arm repreſented in the Copper-Plate. It was already late before we departed from thence, which obliged us to ſpend the Night in a Neighbouring Village.

These petrified Bones are accompanied by another remarkable thing. Some Miles diſtant from *Nicoſia* there is a little Mount of petrified Oyſters, ſome of which I had alſo the curioſity to bring away with me. Theſe Oyſters are full of Sand, as others of Water: The Shells are ſhut cloſe together, and when they are opened the Oyſter is to be ſeen Sticking on each Shell ſo natural, that one would think they were engraved thereon: theſe Shells are alſo petrified or changed into Stone. Being not long ago buſied about writing my Travels, I opened one, to repreſent it as it is in a Shell full of Sand, in the midſt whereof the Oyſter is ſeen whole, as alſo how it appears as engraved in the other Shell: When the Sand was taken from out of the firſt Shell the Oyſter was likewiſe ſeen conſumed by time; from whence we muſt conclude, that theſe Oyſters were alive and that the Water running from them, the ſand came inſenſibly into them, and that the Oyſter dying imprinted its form on the Shell, as may be ſeen repreſented, N°. 194. the Shell on the right ſide is that where the Oyſter appears engraved, and that on the left ſide the Shell is full of Sand, and the Oyſter is alſo plainly ſeen. So that theſe Oyſters are like thoſe Stones in which the Fiſh is ſeen, of which we have ſpoken formerly in the deſcription of *Tripoly*.

The fourth day, a little while after we had left the Village *Cytheria*, we came to a Fountain called *Cifalofriſo* which ſignifies the head of the Water, for which reaſon it is particularly to be remarked from whence it comes, being it is under a Hill. This Water runs from thence into ſeveral Parts of the Iſland: Above where it meets, it appears in an Oval form, and by it's Swift current it makes ſeveral turnings, as it is repreſented, N°. 195. In the Shady Part the place is ſeen from whence the Water runs beneath the Rock.

Cifalofriſo.

When we were departed from thence we came at Noon to the Monaſtery of St. *Chryſoſtom*, in the Neighbourhood whereof on a high Hill is ſeen the remainder of a very great building; after Dinner I went

Monaſtery of St. Chryſoſtom.

went thither accompanied with three Perſons, but before we were got half way, the *Greek* which I had brought with me from *Larnica*, was tired and ſtaid there becauſe this is a very Craggy Hill. The other two, whereof one belonged to the laſt Village where I lay, and the other to the Monaſtery, kept continually with me to ſhew me the way: But we were obliged to ſtop at leaſt a dozen times to take breath, becauſe one cannot go up there without much trouble and danger, to that I may ſay I never did Travel in ſo much hazard. And becauſe the Hill was ſo Craggy we were for the moſt Part of the time obliged to creep upon all four, and on what ſide ſoever we caſt our Eyes, nothing was to be ſeen, but what would make a Mans hair ſtand an end on his head. When we were at the top I found we had been an hour and a half coming up. Nothing appears here but a Solid Rock, and a great many Ruinated Chambers, and great Stone Ciſterns that ſerved heretofore to keep Water, by which it may eaſily be Judged, that it was a very great building. It conſiſts of ſeveral Parts but not all built on the ſame ground, for ſome are built on higher and others on lower ground. On the top of this Hill one may ſee the Sea on all ſides except one, as alſo the whole Iſland, and chiefly one may diſtinctly ſee *Nicoſia*, and a great many Villages that are in the plain, which makes a very pleaſant Proſpect. Having ſtaid a little while there we came down again and returned to the Monaſtery, which I went immediately to take a draught of, as alſo the Mountain which I have juſt now mentioned, on the top of which is ſeen the remains of this great building, this is repreſented N°. 196. the Monaſtery of St. *Chryſoſtom* is in the Middle.

A very Craggy Hill.

It is pretty large and ſurrounded with a good Wall, ſome of its apartments are after the Modern faſhion, having lately been rebuilt after a fire which conſumed a great part of the ſtructure. The Church, which is as it were divided into two Parts, is 48 foot long and 28 foot wide. On the top of one of theſe Parts there is a little Dome, and under this Dome a great Image of *Jeſus Chriſt* painted at half Length, and ſeveral other Figures round about it, but are almoſt all defaced. Eight Pillars faſtend to the Wall ſupport this Dome. The Altar is adorned with a great deal of guilt Branch work which was not done above five Years ago. In this Church is buryed a Princeſs, who it is ſaid formerly built that Structure, whoſe ruins are ſeen on the top of the Mountain. There are alſo two of her Slaves buryed, one on her right, and the other on her left ſide. There are 14 ſteps to go to the top of this Church where there is a Grott, in which it is ſaid the *Turks* formerly found a great Coffer of Gold. There is alſo a ſmall Chappel ſeen in this Monaſtery, but is quite ruined. The place which ſerves for the Kitchen is 36 foot long and 18 foot wide. The ſuperiority is exerciſed there by a Father Guardian who has under him three Prieſts and Eleven Monks. Theſe Religious have within the Incloſure of the Monaſtery a ſmall Garden in which there are ſome Orange-Trees.

We muſt not forget to mention here on what Occaſion this Monaſtery was built. The Princeſs whom we have ſaid to be buried there did live in the Building which is on the top of the Hill, to the end ſhe might be the better ſecured from the Violence of the Templars, who in thoſe days endeavoured to make themſelves Maſters every where. Beſides this trouble ſhe had likewiſe the misfortune of being afflicted with a ſort of an Ulcer or Scab. A little Dog whom ſhe loved paſſionately, and who never left her, was infected with this Evil; but as ſoon as he found himſelf ſeiz'd with it, he went down the Hill every day and was abſent an hour or two before he returned, and as he continued to do this he mended viſibly. Notice was taken of it, and it was found that this Dog bathed himſelf in a Fountain not far from thence. The Princeſs ſeeing the effect which this had on her little Dog, reſolved to make trial of it for her ſelf, which ſucceeded ſo well, that in few days ſhe was cured of her Evil, and recovered her former health. And to ſhew her Gratitude to God ſhe cauſed this Monaſtery to be built for the Greek Monks, and gave it the name of St. *Chryſoſtom*, under whoſe Protection ſhe put the ſame. It has retain'd the name to this preſent, and the ſame Virtue is ſtill attributed to this Fountain, where ſeveral Perſons come daily to bath themſelves, and are Cured, as is pretended. Another proſpect of this Monaſtery is to be ſeen as it was taken from a high Hill N°. 197.

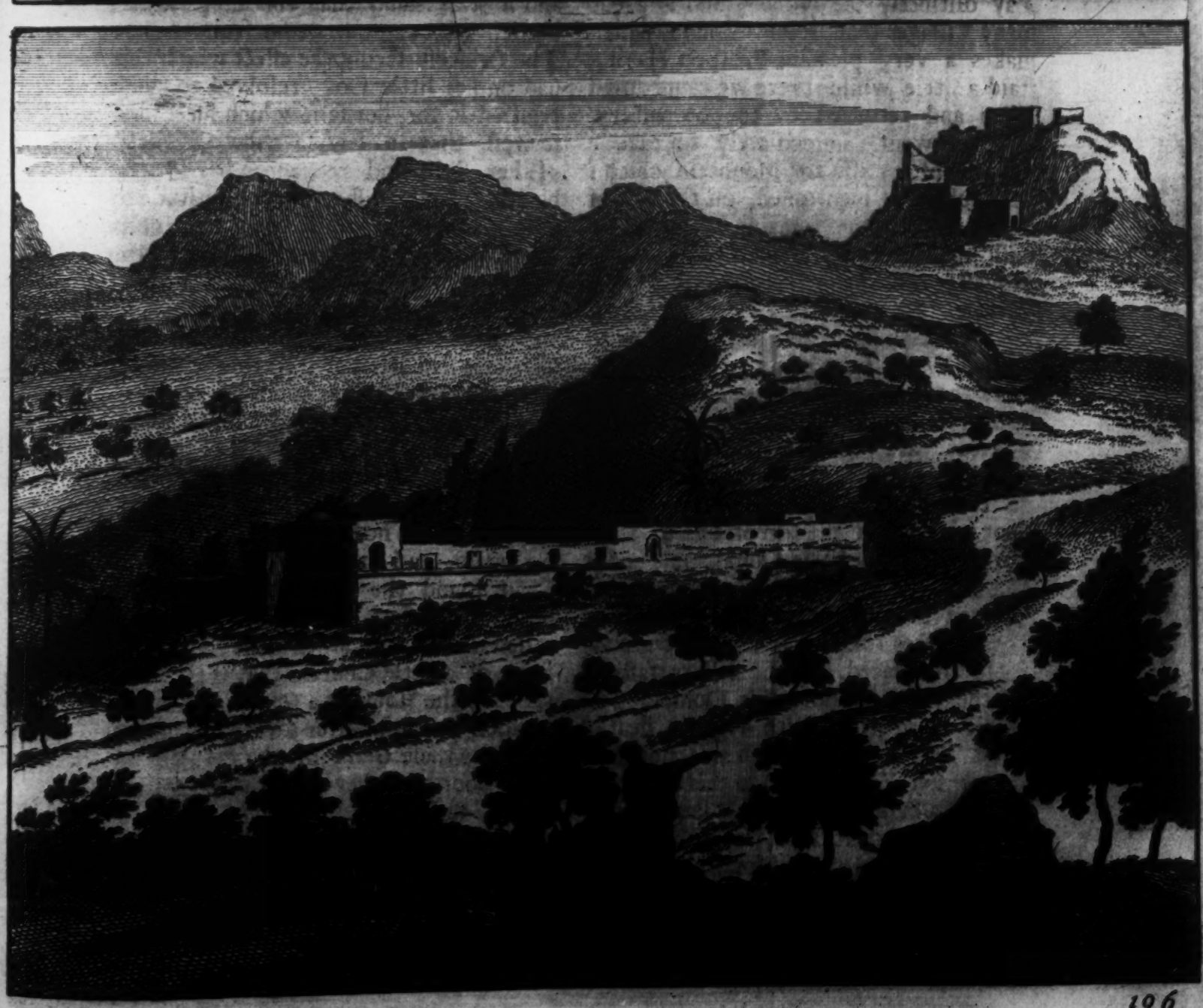
About two hours before night we ſet out again, and paſſed by the Hill where I had found the petrified Bones; as it began to be dark we came to a Borough called *Vænos*, or St. *Romain*, from the name of a little Church that is there. I went to the Houſe of a *Greek* Prieſt where I paſſed the night after a very frugal Supper, for theſe *Greek* Monks are generally ſo poor that they have ſcarcely wherewithal to Live.

Vœnos or St. Romain.

The next Morning which was the 5th day we took our way to the Monaſtery of Peace (which is ſaid to be built by the Templars)

The Monaſtery of Peace.





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30 60
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BRITISH MUSEUM
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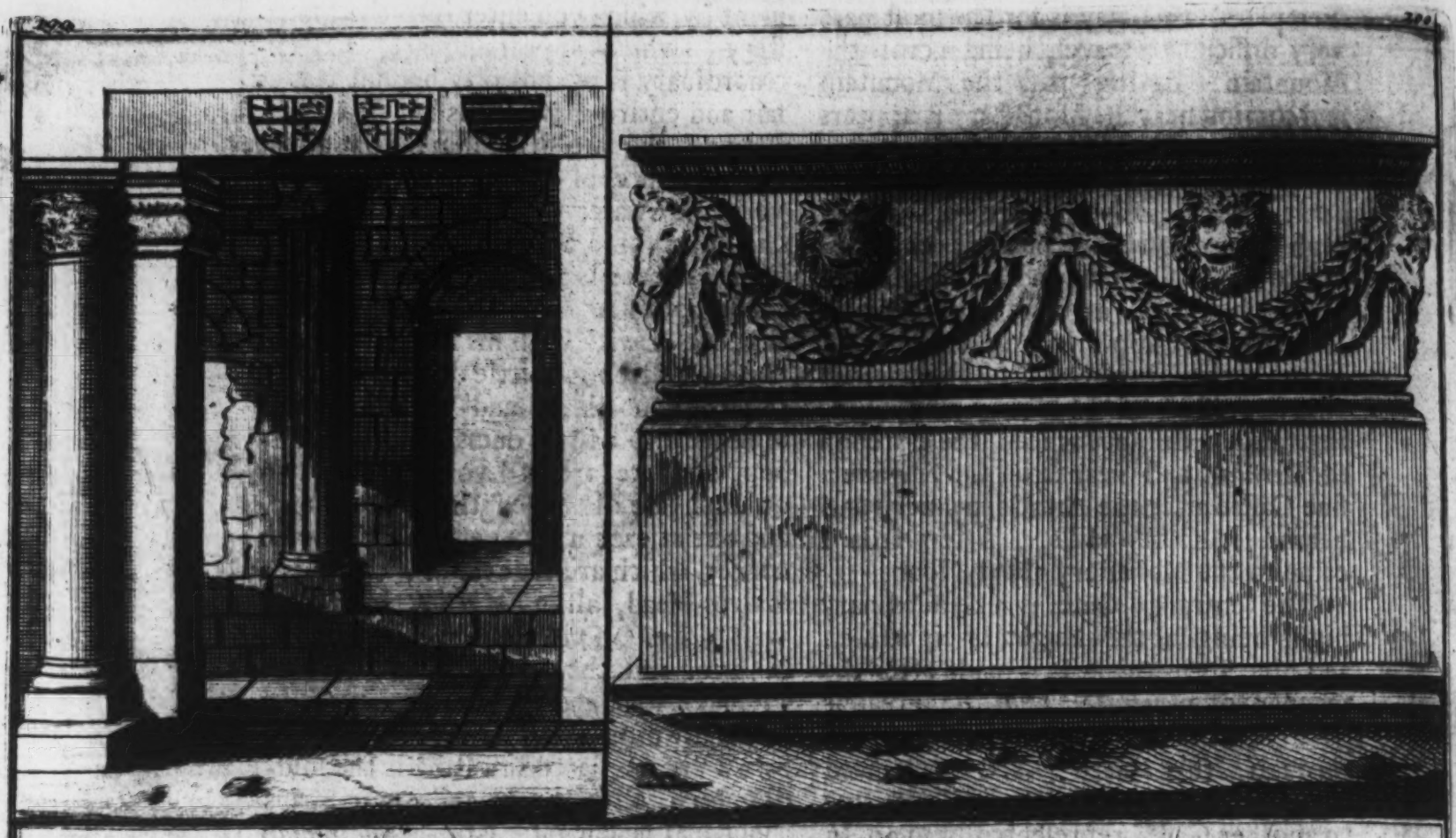


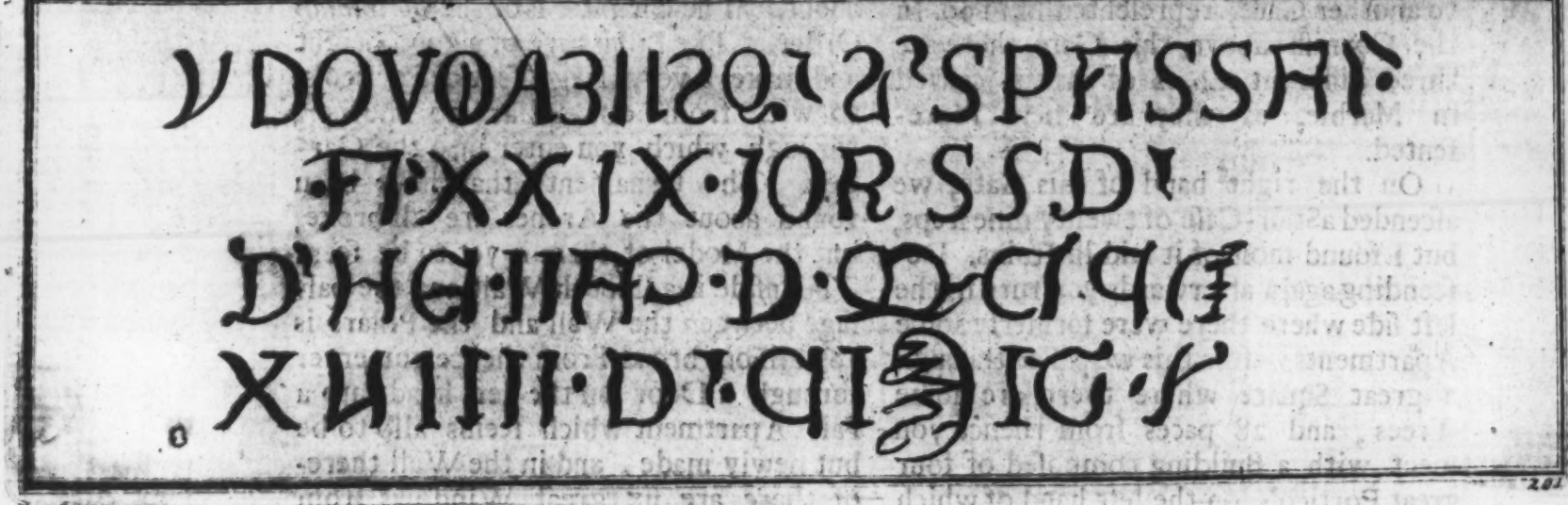


Templars) this way is for the moſt part very difficult to travel, being a croſs the Mountain, having paſt the Mountain and coming near the Monaſtery it appears pleaſantly ſcituated in a Wood ſurrounded with Orange, Olive, Palm, and other Fruit-Trees, above which tops a very high Cypreſs. This pleaſant object obliged me to ſit down and take a draught of it on Paper, as it is ſeen, N° 198. The Cloiſter appearing in this manner from hence, it is eaſily to be imagined that it muſt needs be a very Fine Building. At a diſtance is ſeen the Borough of *Sternia*, and near it on the Sea-ſide a fine Caſtle after the Antick manner, and behind it ſome Hills. Afterwards I came to the Monaſtery about Noon.

The entrance Gate is extraordinary high, being of the height of eight Men and nine Spans thick. It is made after the manner of a Caſtle, and the greateſt part yet ſtill ſtanding. Having paſſed through this Gate, and advanced about 20 paces on the left hand we came to another Gate, repreſented N° 199. In the Corniſh above this Gate there are three different Coats of Arms, carved in Marble, as they are here repreſented.

On the right hand of this Gate, we aſcended a Stair-Caſe of twenty nine ſteps, but I found moſt of it laid in Ruins. Deſcending again afterwards you turn to the left ſide where there were formerly ſome Apartments, after this we paſſed through a great Square where there are ſome Trees, and 28 paces from thence you meet with a Building compoſed of four great Portico's, on the left hand of which there is a fair ſquare Apartment, but is at preſent uncovered at the top. From thence you go again through an Apartment by which you enter into the Monaſtery, which appears ſquare, and extraordinary Fine, and Lofty, becauſe it is as fair and entire as if it was but new built. Between the two firſt Pillars, that are at the entrance of the Garden, there is a very fine Water Veſſel of Marble: It has the form of a Stone Tomb, and round about it there is a Feſtoon, which is held up on both ſides by a Young Child, who ſupports it with both his hands. One of theſe Children is a little defaced, and the other has no Head, and the other parts of it are alſo a little damaged. Round about it there are ſix Lyons Heads, two on each ſide of the length of the Stone, and one at each narrow end; and at each corner which are four in all, there is a Calves-Head, all in *bas relief*, and pretty well done. This Stone is repreſented, N° 200. and the place where it ſtands is 112 Foot long and 48 Foot broad. The Vault towards the Garden is ſupported by 18 Pillars placed in a Row in the middle, each of them two and thirty Spans about. The Chapiter is of the *Corinthian* Order. The Pillars are of a good height and make a very large ſort of Portico's, to wit, from one Pillar to another, through which you enter into the Garden. The Ornaments that have been round about the Arches are all broke, but the Model of them is yet to be ſeen. The inſide is a ſmooth Wall, and the paſſage between the Wall and the Pillars is 16 full Foot broad. From thence you enter through a Door on the left hand into a Fair Apartment which ſeems alſo to be but newly made, and in the Wall thereof there are ſix great Windows from whence there is a pleaſant proſpect on the Sea. This place is 90 Foot long and 32 Foot broad.





The Roof of it is very Fine in the Nature of Arches, and is ſupported by 14 Pillars, ſeven on each ſide of the length, a plain Wall poſſeſſing all the ſpace of the two ſides Breadth-way. In this place a Pulpit is ſtill to be ſeen. Beſides this Apartment there were two others but are quite ruined, and through them there is a Stair-Caſe of 36 ſteps to go to the top. When one comes there, you meet with a great paſſage overgrown with herbs on all ſides, from thence you go up 17 Stairs to the Plat-Form of this great Hall, which we have mentioned, and Mounting 20 Steps more you find your ſelf on the top of the Walls of the Cloiſter. There are yet ſeveral other Apartments which are for the moſt part ruined, the Proſpect there, both on the Sea, and the Land is very pleaſant. Being come down again I went to the Porch of the Monaſtery, where deſcending 21 Steps on the left hand, we came into an Apartment very finely Roofed and very handſomely built, which is ſupported in the middle by two Pillars about three times the height of a Man. This Apartment is 32 Foot wide and 66 foot long, and it has been ſo well preſerv'd, that one would be apt to think it had not been built above five or ſix years ago. Going from thence through a Gate you come into another of the ſame form. Without this Gate of the Monaſtery there is yet another Gate through which having paſſed a ſmall Court you go into the Church. There is a very Fine Portal before it, the Walls whereof are adorned on all ſides with *Moſaick* Work, but ſo defac'd that one cannot tell what to make of it. I found alſo a great Stone in the Wall on which ſome Letters were engraved as may be ſeen N°. 201. They are of ſuch different Figures that one cannot find any Propriety of words or Sence in them. The Length of this Church, without counting the Quire, is about 60 Foot, and the breadth 46. There are four Pillars in the middle which are but of ordinary Stone and

pretty

pretty high. The Walls are adorned with ſix or ſeven ancient Pictures. Beſides the Quire there is yet another Apartment. In a word, it is pity that this Cloiſter is not inhabited, for it is very well provided with all manner of conveniences, and Scituated in as Fine a place as any in the World. The Village near it conſiſts only of a ſmall number of Houſes, and is called *Caſafani*. The Borough *Stiernia*, and the Caſtle formerly mentioned is about three *Italian* Miles from this Monaſtery.

About three of the Clock we got upon our Mules again, partly returning the ſame way (by the Mountain) and afterwards, over the plain to *Nicoſia*, where we arrived in the Evening after having paſſed through ſome Villages. Nicoſia.

The ſixth day in the Morning I went to ſee the Town. I found a great many fair Buildings in the Manner of Palaces, but few inhabited, and yet worſe repaired. There are likewiſe four ancient Churches to be ſeen which are in a pretty good Condition, but ſerve at preſent for Moſques to the *Turks*. The Chief is that of St. *Sophia*. It is of a reaſonable bigneſs, and of a very neat Architecture, and is Larger than that of the ſame name at *Famaguſta*. The Church has three Gates, and a fine Portal before the chief of the three Sixteen Pillars on which the Arches are laid ſupport the Roof. On the top is ſtill to be ſeen the remainder of an Ancient Steeple, with another after the Modern way of Building, which is yet whole. No Chriſtian is permitted to enter into it; but they have liberty to come and view the outſide of it as often as they pleaſe. Pretty near this Church there is an indifferent fair ancient Building which is almoſt entire; it is my opinion, that it ſerved in former times for a Church. The Roof of it is ſupported by two Pillars, it ſerves at preſent for the *Bazar*, or publick Hall, where the Merchants expoſe their goods to Sale. Beſides theſe two pieces there are likewiſe to be ſeen ſeveral other remains of Antiquity. The Town is very mean, and has almoſt none but very ordinary Houſes. The Wall which compaſſes it about is very low but in good repair: There being ſeveral braſs Guns on the Wall but diſmounted, and not made uſe of, the Ramparts are very mean, and the Town is entered by three Gates. The *Greeks* live together and poſſeſs almoſt half of it. Without the Town are many Palm-Trees, great quantities of Silk Stuffs are made there, and among others very Fine Dimittees.

A little after Noon we left the Town of *Nicoſia*, near which is the little Hill from whence they bring the Petrified Oyſters formerly mentioned, nevertheleſs it is a little out of the common road. We met with ſeveral Villages there, and the ruins of a great Square Building, whereof the Walls are yet to be ſeen. great part of this road is between little Hills. Afterwards I met with another ſmall Church after the Ancient Faſhion; and at laſt I returned to *Larnica*, as the Sun was Setting. *His return to* Larnica.

CHAP. LXXII.

The Author's Journey to Chiti. *A Moſque in which is the Tomb of* Mahomet's *Mother. Some Particulars relating to* Larnica. *Towns in the Iſland of* Cyprus. *The manner of gathering* Laudanum. *A Deſcription of a Cloiſter of Greeks in which is kept a Piece of the Wood of the Croſs of our Lord. A ſurpriſing ſtory of Graſhoppers. The Place whither the Cranes retire. A Stone of which Linnen and Paper is made. Of the Fruit and other Commodities of* Cyprus.

Journey to Chiti. HAving repoſed our ſelves ſome time we went to *Chiti*, which place having been formerly ſo renowned, conſiſts at preſent but of ſome mean Houſes, ſome pretend that this was the firſt dwelling Place of the Goddeſs *Venus*, though others ſay, that *Baffa* anciently called *Paphos*, was it, and that when firſt ſhe came out of the Sea, the Place of her Birth, ſhe came aſhore on the Iſland of *Cyprus*, from whence ſhe alſo took her name of *Cyprian*.

Chiti has of ancient times held the Title of a Barony. There is yet ſeen part of an ancient great Building, near which there is a Well which is alſo very ancient, and of a great Depth, I ſaw ſome Water in it. It is eaſy to gueſs by the beauty of this Well that the Building to which it belonged was of ſome Magnificence. It is very Pleaſant round about this Place, being planted with Orange and Lemon Trees, but it is pity to ſee all this ſo deſerted, being overgrown with Buſhes and Briars for want of looking after. If any People that were never ſo little curious, dwelt there, they might eaſily make it a Terreſtrial Paradice.

radice. The pleaſant ſhade of thoſe Trees, and the fragrant ſmell invited us to ſtay and Dine there. After Dinner we returned again to *Larnica*, from whence this Place is but a League and a half diſtant, the way to it being an even Plain, and very pleaſant. In our return we paſſed by the Salt Pits or Baſins, where we ſaw a little Water and ſome heaps of Salt, the People being at that time buſy in gathering it, for every day it produces new Salt.

Salt Pits.

The Moſque and Tomb of the Mother of Mahomet.

Near theſe Salt Pits there is a Moſque where the *Turks* ſay is the Tomb of *Mina*, the Mother of their Prophet *Mahomet*. This Tomb is encompaſſed with three great Stones, whereof two ſtand upright and the third is laid over them, the two ſtanding are 13 Spans broad, and at leaſt as high again, at preſent they are covered with Lime, ſo that there is nothing to be ſeen of them. There being nothing elſe remarkable in our way, we muſt ſay ſomewhat of *Larnica*.

It is but an ordinary Borough, where there is yet an ancient Church and a Steeple to be ſeen, as alſo ſeveral remains of an ancient Town. There all the *European* Merchants live which are all *French*, although ſometimes there are ſome of other Nations, for while I was there an *Engliſh* Man came to ſettle there. Their Ware-Houſes are near the Salt-Pits that are on the Sea ſide, where the Ships ride at Anchor. In the ſame place there is a ſmall ancient Church dedicated to St. *Lazarus*, where, under ground, is ſhewn the place where that Saint was buried, but there is now nothing of the Tomb to be ſeen, becauſe in length of time it has been all broken by Strangers who would always carry a piece of it away with them. The Monks of that place ſay, that after St. *Lazarus* had eſcaped from the *Jews* he came to *Cyprus*, where he was afterward conſtituted a Biſhop by the Apoſtles that came thither, and having exerciſed that Function 30 years with much Zeal he dyed and was buried there, but that his Body was ſince tranſported to *Conſtantinople*, and from thence to *Marſeilles*, where they ſay his Body is at preſent.

Though I could not travel all over the Iſland to take a view of the ſame, yet I will report here what the *Cypriots*, and other Inhabitants that have lived there a long time, have told me of it, and I will leave it to thoſe that have ſome knowledge of Antiquity to judge, if what they have told me of it agrees with the Geography of it or not.

It is certain, that if one conſults the ancient Geographers, as *Scylax*, *Strabo*, and *Ptolomy*, on the enumeration of the ancient Towns of this Iſland, it will be found that the Names and Number of the ſame differ very much from what the People of the Country ſpeak of it now. But we likewiſe ſay that it happens often, that by the alteration of the Languages of People, the names of Towns and Places alter alſo, or at leaſt receive a termination as may ſufficiently diſguiſe them, as may be proved by thoſe of *Sarignia*, *Baffa*, *Lapida*, *Chiti*, which are now the Names of the ancient Towns of *Ceraunia*, *Paphos*, *Lapathus* and *Citium*.

Towns of the Iſland of Cyprus.

It is ſaid then, that the Iſland of *Cyprus* had formerly 13 walled Towns, as *Nicoſia*, *Famaguſta*, *Agianappa*, *Larnica*, *Chiti*, *Lemiſco*, *Biſſchopia*, *Abduna*, *Couglia*, *Baffa*, *Leſcara*, *Lapida*, and *Sarignia*. Of all theſe Towns there remain but two, to wit, *Nicoſia* and *Famaguſta*; which we have deſcribed already.

Agianappa.

Agianappa, which is to ſay St. *Nappa*, is near Cape *Greca*, where there is nothing to be ſeen but a Church built in a Grott, and dedicated to the Virgin *Mary*. In the Neighbourhood of this place are taken every Year a conſiderable number or quantity of ſmall Birds called *Becque Figues*, that are preſerved in Vinegar, and ſent into divers Parts; they are taken with Birdlime in the ſame manner as we take our ſmall Birds here.

Larnica.

Larnica is at preſent but a mean Borough as we have ſaid.

Chiti.

Chiti is alſo but a ruined Borough.

Biſſcopia.

Biſſcopia, is a fair ſmooth Plain, in which there are many ancient ruins; it is watered by a fine River, and it's ſaid that formerly it produced many Sugar Canes. At preſent it is planted with Cotten Trees. In theſe parts there is a pretty good Fiſhery; It is about a thouſand paces from Cape *la gata Abdima*, and about 200 more from the Sea. There are alſo ſeveral ſmall Copſes of Olive-Trees about it.

Couglia.

Couglia is not far diſtant from the Sea. There is nothing to be ſeen there at preſent, only there is produced much Silk and Cotton.

Baffa.

Baffa is alſo but a ruined Borough near the Sea-ſide.

Leſcara.

Leſcara lies at the foot of the Mountain *Olympus*, near the Sea. This Mountain riſes inſenſibly in the Country to a great height, there is alſo nothing elſe to be ſeen at *Leſcara*, except ſeveral pleaſant Villages ſeated along a fine River that falls from this Mountain. In this Place they gather the famous *Laudanum*, which proceeds from a Dew which falls on the leaves of a ſmall Plant about half a foot high, which does ſomething reſemble ſmall Sage. To gather this *Laudanum* the Peaſants drive their Goats into the Fields in the Morning before Sun-

The manner of gathering Laudanum.

Sun riſing to brouze upon this Herb, for the *Laudanum* being ſoft and Gleuwy it ſticks to their Beards, which are cut once a Year, and afterwards paſſed through the fire to take the *Laudanum* from it. This is the beſt ſort, and is alſo called Virgin *Laudanum*. There is alſo a ſecond ſort which faſtens to a tuft of hair which the Goats have above their hindmoſt Feet, and which they alſo cut off. A third manner of gathering it is with a thick Cord made of Cows hair which two Men draw along theſe Plants. Laſtly, they gather it after a fourth manner, which is to faſten ſeveral ſmall Cords together to a ſhort ſtick and wipe the ſaid Plants with it every Morning as long as there is any Dew. But theſe two laſt ways to gather it yields the worſt and courſeſt, becauſe in gathering it they mix it with Sand, which alters the quality conſiderably. The *Laudanum* is black and of a ſtrong Scent, of great uſe in times of Peſtilence, it is alſo employ'd to a Medicinal uſe.

Lapida. Nor is any thing more to be ſeen at *Lapida*, except a Monaſtery of *Greek* Monks which lies on the Sea ſide, and an Old Church which it's ſaid the Apoſtles cauſed to be built. It appears by ſome remains of the old buildings that ſeveral Houſes had their Ponds, which were ſupplied with Water by the Sea.

Sarignia. There remains nothing more of *Sarignia*, or *Cerines*, formerly called *Ceraunia*, but a Harbor for the Galleys and a pretty ſtrong Caſtle; from thence is the paſſage into *Carmania* and *Natolia*.

An hour from thence is the Magnificent Buildings *de la Paiz*, or of the *Templars*.

Some particulars relating to a Monaſtery of Greeks where a piece of the true Croſs is kept.

About five Miles from *Larnica* on a high Hill which ſerves for a guide to the Marriners, there is a Monaſtery called St. *Croce*, or the Monaſtery of the Croſs, in which there are generally about 20 *Greek* Caloyers, or Monks. Theſe good Men pretend to have there a Piece of Wood of the Croſs of our Lord, which is near a Foot long, and about the thickneſs of a Duckatoon, which they ſay was brought there by St. *Helena*. They ſay alſo, that it hangs ſuſpended between Heaven and Earth, without being ſupported by, or faſtened to any thing, but keeps hanging in the Air by a Perpetual Miracle. Much People go thither every Year on the 14*th* of *September*, which is among the *Greeks* the Day of the Holy-Croſs, and a great Feſtival, to kiſs this Miraculous Piece of Wood, which is granted to all People in general, and is performed with much eaſe, both by ſmall and great, without perceiving this piece of Wood to deſcend or aſcend. But I have heard thoſe ſay that have ſeen it (for my own part I had no occaſion for it) that this Wood is encloſed in a ſmall Caſe of Silver Guilt, where it may be ſeen at all times, but that on the Day of the Holy-Croſs they draw a ſmall Plate of the bigneſs of a Duckatoon in the place where this piece of Wood is, and that then every Body may kiſs it.

Under this Monaſtery there is a Grott where they find a Water which ſmells of Roſes, in which thoſe that have any Diſtemper or infirmity waſh themſelves, and drink alſo of the Water, which has ſuch effect, if the *Greeks* may be believed, that they are cured without uſing any other remedy.

An Extraordinary adventure of Graſshoppers.

In the 46*th* Chapter I made mention of Graſhoppers, and here I will add the report which I have heard the Inhabitants of *Cyprus* make on the ſame ſubject. It happened in the Year 1668. that in all this Iſland of *Cyprus*, but chiefly about *Famaguſta*, there came ſuch a great number of Graſhoppers, that when they aroſe in a Flight they ſeemed to make ſuch a dark Cloud, that the Rays of the Sun could hardly appear through them; this continued about a Month, at which time the Baſſa ordered all the Country People to bring every Man a certain Meaſure full of them to his Palace at *Nicoſia*, which he buried afterwards in certain holes which he cauſed to be digged without the Town, that they might not infect the Air. In the mean time the *Greeks* among themſelves made Proceſſions and Prayers ten days together to be delivered from this Scourge which was ſo deſtructive to the Country, and for this purpoſe they carryed alſo in Proceſſion the Image of the Virgin *Mary*, with the Child *Jeſus* in her Arms, which it is ſaid was drawn by St. *Luke*. This Picture is commonly kept in a Monaſtery called *Chico*, which has in it's dependance about 400 Caloyers, part whereof are ſent into *Muſcovy*, and ſome elſewhere to perform their Service.

This Monaſtery is built on Mount *Olympus* which is the higheſt Mountain in all the Iſland. When they want Water, which happens when they have been a long time without rain, they bring this Image with great Devotion out of the Monaſtery and place it on a Theater, about 20 Steps high, the face turned that way from whence they expect the rain. It hapned one day when they perform'd the like Ceremony on account of the Graſhoppers, and that the Image was placed on the Theater, there appeared immediately a ſort of Birds like unto *Plovers*, who fell upon theſe inſects, and devoured a very great quantity of them. It hapned moreover that the

next day when the Grashoppers began to take their Flight from the Earth by reason of the heat of the Sun, there arose a great Wind from the Land as commonly happens, which carried them so far, that towards the Evening when they were tyred, because the heat of the Sun was over, they were all drown'd in the Sea, which appear'd sometime after when the Sea Wind drove them in great heaps to the Shore, and after this manner the Island was freed from this Terrible Scourge. They add that those Birds which had devoured the Grashoppers were never seen before nor since, and that the Bassa forbad to kill any of them on pain of Death.

I have my self seen a great number of these insects about *Nicosia*, and that the place where they had fed were scorched as if Fire had burnt them, and every step which my Horse made he destroyed ten or twelve of them. I have discoursed fully enough of these Grashoppers in the 46*th* Chapter as I just now said, so that I shall only add this one thing more which has been assured to me by divers Persons, to wit, that from time to time there come certain Birds which the *Arabians* call *Gor*, and breed in *Egypt*, they are almost like Ducks only their Bills are Pointed, these Birds eat the Grashoppers and hinder them from making greater Spoil, the same thing is said of the Cranes.

It cannot be said to this present with any certainty whither those Birds retire when they leave us, and I would not report with any positive truth what I am going to say, but have been assured that they retire a good way beyond the River *Jordan* into a place which the *Greeks*, call *Erimo*, as if one would say, the desert Place, which is not frequented by reason it is very hot and full of Bushes, they leave us in the Month of *October* and return in *March*, they say also that some of them retire into *Egypt*.

A Stone whereof Linnen and Paper is made.

In this Island is found the Stone *Amianthus*, whereof they formerly made thred and Linnen, of which it is said Sacks were made to put the dead Corpses in before they were burnt to save the Ashes of them, for as the fire did not Consume this Linnen but purified and whitened it, the Ashes might well be preserved in it to be put afterwards into Stone Vessels which are called Urns. They made also Paper of it which had this Property that if one would deface what was written upon it they threw it into the fire, from whence it was taken out clean again. But the manner of making this Linnen and Paper is lost. The Colour of this Stone is of a dark green somewhat glittering, when it is drawn into a thred it is like Cotton, and when it is put into the fire it is not at all spoiled, nor loses any thing of its Substance.

Fruits and other Commodities of the Island of Cyprus.

Amongst the several Productions of this Island, it produces very good Wines, and that which is drank here differs very much from what is found in others places, although it be brought from thence, and may endure Transportation, but in transporting them they acquire a certain tast of Pitch, which contributes partly to their preservation. I have drank some of it here of above 30 years old, of a very pleasant taste, and a very fine colour, and so Oyly, that it hangs about the Glass like Brandy. There is also some of above 100 years old; for when the Fathers Marry a Child they make him a present of a Vessel of the best Wine they have, and whenever any of it is drawn off, or taken away, they fill it up again with the same sort, so that the Wine continually preserves it's goodness, and the older it is, the more excellent. There is Red and White of it, and both very good, but so strong that to drink it commonly it requires twice as much Water as Wine, I believe I never drank any stronger any where else. There is also very good Muscadine Wines, and very good Wheat. As for Wild Fowl, there is such plenty that the Island of *Cyprus* surpasses all Countries upon that account.

To all these there is yet another advantage to be added, which is, that a Man may Travel as securely all over the Island as he may do in his own House. The *Greeks* of this Country are naturally very Civil and Affectionate, generally exercising themselves in Husbandry. Their Gardens consist only in quantities of Mulberry-Trees, the leaves whereof serve to feed the Silk Worms, which are there in such abundance, that there is not a House in which there are not some. Besides silk there is also much Cotton, the Trees which produce it are 4, 5, or 6 foot high, it grows like knobs in the outside of a Hazel-Nut, and close together in bunches like Chesnuts, for their rind is no thicker. There is also much *Turpentine* and *Colloquintida*.

The Habit of the Women is much like what the Copper Plate represents it, their Head-dress is only a Kertchiff made fast about the Head, and is either Brown or Grey, strypt with Black, Gold or Silver, and sometimes with Embroidery. For their habit they wear all sorts of Silk Stuffs, about the neck of their Shifts they have a kind of a Fringe, which is wrought after that manner out of the same Linnen, and in imitation of Lace,

from

from the pit of theStomack to the top of the left ſide, as may be ſeen in the Figure, and they generally make the ſame work on the Sleeves. The reſt of their Habit is like that of the *Turkiſh* Women.



That which I found ſomewhat extraordinary here, but nevertheleſs very decent, was to ſee the Peaſants generally wear their Hair ſhort, and their Beards long. In the Fields they make uſe of high Crown'd Hats, and broad brims, ſuch as were in uſe here 40 Years ago. They are not made in that Country, but either tranſported thither from hence, or ſome other place.

The Circumference of this Iſland is eſteemed to be about Six hundred *Italian* Miles.

The unwholſome Air which is there during the 3 or 4 hot Months in theYear is very incommodious to Strangers, and quite contrary to their Temper, which cauſes them to have a Wan Colour, and continues all their Lifetime; nor is this the leaſt evil that happens to them, for ſome of them dye of it, and others have violent Diſtempers. If I had not apprehended this I ſhould have been well enough inclined to have ſpent ſomeMonths there to take the Pleaſure of Hunting, but being counſelled by every body to the contrary, I reſolved to continue my Travels.

CHAP.

CHAP. LXXIII.

The Author's departure from the Iſland of Cyprus, *his Pannick fear occaſioned by a* Greek Veſſel, *his arrival at* Sattalia, *&c.*

ACcording to this reſolution I took Leave of Mr. the Conſul, and having teſtified to him my acknowledgments for all the Civilities I had received of him, I went the 15*th* day of *May* in the Evening on board a ſmall Veſſel loaden with Salt which was bound for *Sattalia*. The Wind being contrary, we tarried there all Night for a fair Wind from Shoar, which we had accordingly two hours before Day, at which time we Sailed from thence along the Coaſt until the next-Day at two a Clock in the Afternoon when the Wind turned quite againſt us, and having advanced about 20 *Italian* Miles on our way we came to an Anchor. About Mid-Night we ſet Sail again with a Land-Wind, but it changed again of a ſuddain, and was ſo bad and Violent for us, that we were forced to come again to an Anchor. I cauſed my ſelf to be ſet aſhoar to Shoot ſome Wild Fowl, becauſe I had a very good Hunting Dog with me, which Mr. *Sovan*, the Conſul, had preſented me with. I dined alſo in the Field where I was fowling under the ſhade of ſome Trees, and in the Evening I went on board again. The 18*th* the Wind continued in the ſame corner. The 19*th* we ſet Sail again a little before Day; and about ten a Clock we came to *Lumiſſo*, or *Lymſol*, which is a Borough Town with a ſmall Caſtle; The ruins of the Walls of the old Town are yet to be ſeen there. There are ſeveral Mines every where thereabouts, and chiefly thoſe of Copper, wherewith ſeveral Ships came formerly to be Loaden, which gave the Iſland of *Cyprus* the name of *Copper-Iſland*. The *Turks* will not ſuffer any Body to work in them. About this place the beſt Wine is made, they have alſo great quantity of Capers. This place is very pleaſantly ſcituated among ſeveral Trees, and joins to a fine Plain. Our deſign was to continue our courſe without coming to an Anchor and only to unload ſome Cloaths with the long Boat. But being informed that there were ſeven *Corſairs* at *Baffa* we came to an Anchor, intending to ſet Sail again in the Night, but the Wind roſe ſo high that our Boat which was gone aſhoar, could not come on board again till the Morning, at which time the Wind turned againſt us and continued ſo till the 23*th*; in the mean time I went to divert my ſelf with ſhooting, without which diverſion the time would have been very tedious to me. That Day we could not double the Cape, ſo that we were obliged to come to an Anchor there.

Lumiſſo.

The 24*th* early in the Morning we ſet Sail again with little Wind, and with the help of our Oars, and a Boat towing a head of us, we doubled Cape *Bianco*, and came in ſight of *Baffa*. In the Evening, the Wind began to freſhen a little, but by reaſon of the unskilfulneſs of our *Greek* Marriners we could not enter into the Port, ſo that we were forced to come to an Anchor about 12 Miles from that place.

The 25*th* a little before Day we weighed Anchor again and ſet Sail, but coming near *Baffa* we were becalmed, ſo that we were again obliged to make uſe of our Oars and our Boat to tow us a head to come into the Harbor. Over againſt this Harbour lie two ſmall Rocks. After-Noon I went aſhoar to ſee this Place which is ſeated on the Sea-ſide among a number of Trees, becauſe moſt of the Houſes have Gardens that are planted with Mulberry-Trees, as we have formerly ſaid.

I found there ſome Old ruins of ſeveral Churches, and one amongſt them that was in pretty good repair, called by the name of St. *George*, where the *Greeks* perform their ſervice; ſome pieces of Painting being yet to be ſeen there.

Pretty near this Church I found three great Pillars Standing, but could not apprehend for what uſe they had been, whether they did belong to a Church, or ſome other Building. It is ſaid that the Priſon of St. *Paul* was thereabouts.

In the Mountains about this Place ſeveral Diamonds are found, which are alſo called Diamonds of *Baffa*, ſome of which are very Fine.

The 26*th* by break of Day we Sailed again with a pretty favourable Wind, although but weak, and in the Night we paſſed the Cape St. *Epiphanio*. The 27*th* we came in ſight of the main Land of *Sattalia*, which preſents a very pleaſant object to the ſight, for on one ſide there is the firm Land, and on the other, the Iſland of *Cyprus*, about 50 *Italian* Miles from each other, for it is counted to be a hundred Miles from the Bay of *Sattalia* to the Iſland of *Cyprus*.

A vain fear of a Greek Veſſel.

At two of the Clock in the Afternoon we came to this Bay, and at the ſame time our Marriners perceived a Veſſel which they took to be a *Corſair* Ship, which

which was the reaſon that they thought to have Sailed back again, but one of the Marriners that was on the Top of the Maſt cryed out that that Veſſel made ſign to us by hoiſting and lowering her Sails, as much as to make us underſtand that we ought not to fear him; he added alſo, that he could very well diſtinguiſh that it was no Ship, but only a ſmall Veſſel. Upon this report we deſigned again to enter into the Bay, which we had no ſooner begun to do but this Veſſel ſteered directly to us. This renewed our fear, and cauſed ſuch an aſtoniſhment among all the Marriners, that they beheld each other very mournfully, and the Pilot himſelf had no courage to fly, ſaying it was impoſſible to eſcape from falling into their hands. I indeavoured to encourage them as much as I could, and at laſt they endeavoured to eſcape by tacking about, but in leſs than an hour, this Veſſel which ſailed better than ours, gained ſo much upon us, that the Marriners with tears in their Eyes began to conſult with each other, and reſolved to ſtrike ſail and wait for her coming up, fearing that if they ſuffered themſelves to be purſued to the extremity they ſhould have no quarter given them. In the mean time perceiving as well as the reſt that we could not eſcape, I cauſed all I had to be put under Deck into the Hold; to the end that the Marriners of the *Corſairs* Veſſel ſhould not plunder it, for all that is in the Hold belongs to the Captain, and no body dares to touch it. And to the end I might appear more likely before the Captain and try if I could divert the ill fortune which threatned all of us from my ſelf, I put on my beſt Cloaths and kept my Countenance as well as I could, although inwardly I was in a great conſternation. For whereas theſe *Corſairs* are alſo *Greeks*, but of the ſcum of the People, and ſuch great Villains that they would not ſpare their own Father, they ſeldom give quarter to any Body, and if we had the ill fortune to have fallen into the hands of thoſe ſort of People, I could not have expected better treatment than the reſt. In the mean time, ſome of our *Greeks* had already given me their Purſes to keep for them, in hopes as they endeavoured to perſwade me by ſeveral Examples that they would not ſearch me, although all things do not ſpeed alike. I continued to ſeem to be of a good Courage, and endeavoured to comfort them the beſt I could. We had alſo a *Turk* on board our Veſſel, who fearing to be made a Slave, was more alarmed than any of the reſt. He prayed us inſtantly to help him to avoid the misfortune he fear'd, which made us dreſs him like a *Greek* Marriner. In the mean time the pretended *Corſair* making up nearer to us, he tackt about from us to get to Windward, which we thought he did deſignedly, thinking we might alſo tack about the other way: But to our great aſtoniſhment we found afterwards that leaving us he continued his courſe, which made us no longer believe he was a *Corſair*, and we continued our courſe when we found that he endeavoured ſtill to get the Wind. Then we did our utmoſt endeavours to enter into the *Bay* of *Sattalia*, but being not able to ſucceed becauſe the Wind was againſt us, we were ſurprized by the night, which put our *Greeks* ſo much out of their byaſs, that they knew not which way they went. Another misfortune hapened alſo to us, for the Wind encreaſed conſiderably and all the night it blew violently, which very much diſheartned our Men, for this *Bay* is counted very dangerous becauſe of the meeting of the two Currents, as well that of this Gulph and that of *Venice*, and from ſome other Weſtern parts, which meeting ther cauſe prodigious Waves. This place was formerly very dangerous and many veſſels were caſt away there. But if one will believe the People thereabouts, ever ſince St. *Helena* in her return from *Jeruſalem* had caſt one of the Nails of our Saviours Croſs into it, the danger has been much leſs. The 28*th* by break of day we found our ſelves ſo much drove back by a contrary Wind, that we could no more make *Sattalia*, nor the Iſland of *Cyprus*, which made us keep as near along the firm Land as was poſſible. In the mean time the Sea ran higher and higher, and the Wind encreaſed, ſo that our Main-ſail which was very old and patch't (as was alſo the Veſſel) rent ſeveral times, which driving us continually back we fear'd to be drove on the Coaſt of *Barbary*, ſo that we were forced to make the beſt uſe we could of our ſmall Sail to remain on the Coaſt of *Sattalia*. In the Afternoon the Wind was wholly laid which gave us an opportunity of Sailing pretty eaſily and we mended our Main-ſail. A little while after we had a fair Wind, and the Night following it was Calm. The 29*th* we found our ſelves before the Cape of the Bay, ſtill drawing nearer it, and at laſt we enter'd it two hours after Sunriſe, with very little Wind, and had much ado to keep in it till towards Noon, at which time we Sailed with an indifferent good Wind by three ſmall Iſlands that lye before the Cape, and we doubled alſo the Cape it ſelf. When we were before the Bay we did nothing but row, becauſe it was Calm. We perceiv'd another Veſſel which we judged to be a *Londre*, which as ſoon as it was out of the Bay ſteer'd another Courſe. On both ſides of the Gulph one may ſee the firm Land, with very high

Hills, and the diſtance between is counted about 60 Miles. A little lower than the Mouth of this Bay on the right-hand we ſaw a Village. That day we began to want Water, and we were very happy that we kept it ſo long. In the Evening it came Calm again which continued all night, ſo that the next-day we found our ſelves in the ſame place where we were in the Evening. The 30*th* we heard ſome Guns Fired, towards *Sattalia*, which we judged came from this *Londre*, which by force of Oars we ſuppoſed to be arrived in the road. This Morning it was Calm again, nevertheleſs we advanced ſo much that about ten a Clock we were in ſight of *Sattalia*, and then we had no more Water but a little that was kept for me. After-Noon the Wind freſhen'd, by which means we enter'd into the Port about three a Clock to my great Joy when I thought I ſhould ſpeedily be on Shoar to go to *Smyrna*, and ſo much the more that it would be the laſt Voyage I ſhould make with the *Greeks*.

The Author's Arrival at Sattalia.

CHAP. LXXIV.

The Author's Deſcription of the Town of Sattalia.

AS ſoon as we were enter'd into the Port I perceiv'd our *Londre* which came from *Damietta*. There were alſo ſeveral Saicks and other leſſer Veſſels. Entering into the Port I found the ſight of it very Pleaſant, and ſo much the more becauſe the *Mouſellim* or Preſident had Encampt himſelf on a riſing ground on the Sea-ſide, where he had cauſed ſome Tents to be pitch't to take the freſh Air. He keeps there generally ſo long as the hot weather continues, becauſe it is not to be endured in other places.

When I was aſhoar I went immediately to the *French* Conſuls Houſe, who had already ſent his Janiſſary to the Port to conduct me to him. For from his Houſe which is ſeated on the Port on a riſing ground which is on the left-Hand of the Town, he perceived that there was an *European* on board the Veſſel which he ſaw arrive. It is the Cuſtom of thoſe Gentlemen to uſe this Civility to Strangers, and ſo much the more becauſe no other *Europeans* live there. But beſides this I had Letters of Recommendation to this Conſul, which came from ſo good a Hands, that I could aſſure my ſelf of a very good reception from him. At my arrival I was informed that a Caravan would depart from hence to *Smyrna* in eight or ten Days, which made me reſolve to wait that opportunity. In the mean time I had means to ſee the Town and places about it, of which I will give here a ſhort Deſcription becauſe I had time and particular opportunities of obſerving in it things that deſerve to be reported.

Deſcription of Sattalia.

The Town of *Sattalia*, one of the Strongeſt under the Empire of the Grand Signior, is of a very Ancient Structure, as may eaſily be judged by it's Walls; it has two Gates, one towards the Land, and the other to the Sea-ſide. The Town it ſelf is not great, but its Suburbs extend a great ſpace and are very pleaſant, planted with many Trees and incloſing many Gardens which would be diverting enough if but well kept.

The Entrance of the Port is at ſome diſtance from the Circumference of the Ramparts, where there are ſome Houſes, whereof that of the Conſul is one.

Going from thence to the Town there is a riſing ſtreet, at the end of which is the Gate of the Town, where the Arms of *Jeruſalem* are yet to be ſeen; within the Town are ſeveral Ancient Buildings, and ſome Churches which are converted at preſent into Moſques of the *Turks*. I ſaw one among the reſt whereof the Portal ſeemed to me very fine, it was all of Marble adorned on both ſides with Little Pillars, and Embelliſhed with Sculpture. On the left ſide of the Town, there is the Ruins of a very Large Building, and for as much as may be judged of it by the many Apartments, and a long Vault which was formerly under ground and ſerved to go from one Apartment to another, it appears to have heretofore been a Seraglio, great part of this Vault being yet ſtanding. Before this Building there is a Dome which is ſtill almoſt entire, and not unlikely ſerved for a Bagnio or Bath to this Palace, as may be eaſily judged by the Holes for the Water to come in. Near this Bagnio there is likewiſe a great Wall very high with ſeveral Niches, which have ſerved to place Statues in. In one of theſe Niches, there is a Statue without Head or Legs, the Body of it is Dreſt after the *Roman* Manner, it is bigger than the Life, and pretty well made. On the ſide of this Statue there is another like it but much more broke, and is hardly to be diſcern'd what it is, there being only a Piece remaining, it ſerved to accompany the other being it was ſo near. Without doubt there are many fine Statues under ground in that place, but one dares not under-

undertake to ſearch for them, becauſe the Inhabitants are very Suſpicious, and ſeveral Troubleſome adventures have hapn'd to Strangers on that account, their curioſity having ſome times coſt them very dear. For this reaſon the Conſul deſired me Earneſtly not ſo much as to carry a Pen with me to note down what curioſities I might meet with-all in the Town, which was a great trouble to me, becauſe a great many Fine things are found there, and among others a Stone Veſſell to keep Water in, which was without doupt formerly a Tomb, but ſerves at preſent for the Baſon of a Fountain, there are yet ſome Figures ſeen upon it habited after the *Roman* Manner, ſome being alſo on Horſe-Back which are perfectly well done. I found alſo great ſtones in ſeveral places on which I ſaw ſome Letters engraved, but durſt not Coppy them, ſome of theſe Inſcriptions were in *Greek*, and ſome in *Latin*.

Whatſoever intreaties the Conſul had made me I could not hinder my ſelf from taking on the top of his Houſe, where I hid my ſelf as well as I could, a draught of part of the Town and Port as it appears from thence, I took alſo a draught of the *Bay*, as it appears at the place where I was. The Hills that are ſeen on the right ſide of the Copper-Plate N°. 203. Are the main Land of *Sattalia*. At the entrance of the Port there is a ruined Tower to be ſeen, that which remains of it is ſurrounded with Water.

CHAP. LXXV.

The Author's departure from Sattalia, *and return to* Smyrna.

Departure from Sattalia.

THe 10*th* of *June* I took leave of the Conſul to go to *Smyrna* with a Caravan that was going that Journey. We paſſed firſt through a Plain of about two Leagues in Length, conſiſting for the moſt part of ſmall Copſes of Trees, and from thence over a Hill, after which we came again into ſuch another Valley as the firſt in which there was a Fine Lake, where we ſtopt near a Fountain which riſes out of the Earth, through the Sand. A little before Evening a great part of the Caravan that tarried behind came to rejoin us, and an hour after Mid-Night we continued our way, and having travelled about an hour we found our ſelves amongſt the Hills, where I ſaw the ruins of a very great Building, ſeveral other ruins, and ſeveral great Stones with Inſcriptions, which ſignified that they had been Tomb Stones. I could not read them although it was clear Moon-light, becauſe the Letters were ſo worn out with time that they were not legible. In the Neighbourhood from thence we paſſed through part of a very bad way through the Hills, on both ſides of which were ſeveral remains and pieces of divers Buildings.

When Day began to break we came into a fine large Valley, which extends it ſelf wide and far between the Hills, in which there was much Cattle. I ſaw alſo a Village in which there was a Moſque with a Steeple. The Road lies almoſt continually between pleaſant Woods ſurrounded with little Hills. About Nine a Clock we came to a Fountain, where we made a halt till four a Clock in the After-Noon. Then we continued our way, and paſſed through two Villages near each other on the Hill. We ſtopt in a Field near another Village, where I found another Building, but could not go to ſee it, becauſe it was late in the Evening; this Building ſerved for a Moſque.

The 12*th* we renewed our Journey two hours before Sun-riſing, and at the end of the Plain before mentioned, we found a Fountain lined with great Stones, which is ſupplied with Water from the Neighbouring Hills. Near this Fountain is an Ancient Building, which ſeems to have formerly been a Church or Monaſtery, from thence we croſs'd the Hill and came into a Valley; about which I met with ſeveral remains of Buildings, ſome whereof were almoſt quite buried in the Earth. About Nine a Clock we ſtopt near a Fountain. Several places in this Plain were overflowed with Water, through which we were to paſs. At four a Clock in the After-noon we continued our way, and in a little time we came to the Hill where we ſtopt near a Fountain.

The 13*th* we departed again an hour before day, and paſſed through a pretty large place, where there are ſeveral Turrets, and came afterwards into a Plain where there is a ſort of a Lake, and from thence we came to a Borough where we ſtopt; my guide living there, and having left the Caravan behind us, we were obliged to wait for its coming up, becauſe the reſt of the way was very unſafe. In the Neighbourhood of this place are ſeveral Villages.

In

In the mean time I was very uneaſy in this place, becauſe I durſt not ſtir abroad for fear the Aga ſhould extort ſome Money from me, having been before warned thereof by my Guide, and which had hapned to me in ſome other places. For it is the Cuſtom of thoſe Gentlemen to oblige, at leaſt the Strangers that paſs through the places where they command, to make them ſome preſent, which conſiſts commonly of ſome Pounds of Tobacco, Coffee, or ſome ſuch like things.

This Country produces all manner of Fruit, as Almonds, Nuts, Apples, Pears, Raiſins and Cherries, *&c.*

The 15*th* the Carravan came up to us, and being joined together we departed at three a Clock in the Afternoon. In the Evening we ſtopt in an open Country, near a Fine Brook of clear Water.

The 16*th* two hours before Day we went again from thence, and having paſſed by ſome Villages we ſtopt about Eight a Clock under the ſhade of ſome Trees in a Field near a Brook which ran ſlowly, where we tarryed till two hours After-Noon, and then we remounted on Horſe-Back; before we were much advanced, a Serpent lept up againſt us, I took a Piſtol, and fired ſo happily, that I kill'd the Beaſt. The *Turks* were ſurpriſed at it, and meaſured the Serpent, which was at leaſt 3 or 4 foot long. Afterwards we paſſed ſeveral Villages in a Valley, and at Sun-Set we ſtopt near a running Stream.

The 17*th* two hours before day we continued our Journey again, and paſſed a dozen Villages in a Valley ſurrounded with Hills, about theſe Villages there was ſtill a great deal of Corn ſtanding. After we had repoſed our ſelves here a little, we ſet forward again at two a Clock in the Afternoon, and an hour before Night we came to the Mountain where are ſeveral Villages. We were obliged to paſs over it to find paſture for our Horſes, being Night approached we ſtopt near a fine Fountain, built there with fair Stone for the conveniency of Travellers.

The 18*th* a little before day we ſet forward again, and travelled almoſt continually between the Hills, in a fertil ſoil, and where are ſeveral Villages. We repoſed our ſelves from ten a Clock in the Morning till two in the Afternoon, and having travelled a little farther we perceived the Mountains of *Smyrna*, which becauſe of their prodigious height diſcover themſelves at a great diſtance. In the Evening we ſtaid in a pleaſant Valley, full of Corn.

The 19*th* two hours before day we travell'd on and paſſed over a very Steep Hill, which a Man is obliged to go down on foot, at the Bottom of which there is a Bridge of Wood, under which runs a very rapid Stream which falls from the Hill. About Noon we ſtopt at the bottom of the Hill near a running Stream, where we ſtaid till three a Clock. Here they take all poſſible care that the places where they ſtop are proper for the Cattle which belong to the Caravan, becauſe they let them graze at liberty in the open Field, without taking care of any other proviſion for them, ſo that the place where they pitch or Encamp may be able to ſupply them.

In this Hill which is all Woody we met with a Caravan of about thirty Perſons that were all well arm'd. Whereas we took them at firſt for Robbers, thoſe amongſt us that were arm'd put themſelves in a poſture of defence, if we were attackt. The *Turks* who repoſe a great truſt in the *Europeans*, who they know to be Men of Courage and brave, as alſo fit to mannage an affair of this Nature, being generally well Arm'd, and better diſciplin'd than themſelves, ſo that with a ſmall number they are able to defend a whole Caravan; The Turks, I ſay, placed me immediately at the head of their Troop; but when we thought our ſelves neareſt the danger, we found it to be but a falſe alarm, and that thoſe whom we took for Robbers were only Merchants, who to travel more ſecurely had provided themſelves with good Arms, which had deceiv'd us, becauſe the Merchants in thoſe parts do not uſe to travel in that manner. In the Evening we ſtop'd near a running Water.

The 20*th* a little before day we ſet forward again, and the ſame Morning we met another great Caravan, and about eleven a Clock we fell among the Hills, and paſſed through a Valley which is almoſt all Plough'd-Land, we ſtopt there under the Shadow of a Bank near a running Water, and three hours after Noon we departed from thence, and in the Evening we repoſed our ſelves.

The 21*th* three hours before Sun-riſing we travelled forward, and before it was day we paſſed near a Fountain. Hard by there had been a great Town upon the Walls whereof we ſaw hundreds of Cranes. When it was day I obſerved that the Town ſtood partly on the Hill ſurrounded with a great number of Trees, as are alſo ſeveral Villages we ſaw on the ſame Hill. About ten a Clock we reſted our ſelves, having been the preceding Day, and that Morning much troubled with Graſhoppers which flew in our Faces as we travelled as Flies uſe to do. They were then pitch't on the ground,

ground, which was cover'd like Sand with them, after the ſame manner as I have obſerv'd in ſpeaking of the Iſland of *Cyprus* near *Nicoſia*. At two a Clock in the Afternoon we mounted again, and by the way eight *Turks* joyn'd us well Arm'd that were going to *Smyrna*. An Hour after Sun ſet we pitch'd in a Field in a place where no Water was.

The 22*th* by break of Day, the Caravan which we had left behind joyn'd us again, and we went along with it. This Morning we paſſed through a place in which are ſeveral Ruins of fair ancient Buildings, ſome of which are of great Marble Stones. Theſe ruins extend as far as the Hill on which there is a Village, where there is ſtill an Ancient Tower, and a ruined building. We ſaw afterwards ſeveral Villages, and met on the Way with a Well cover'd after the manner of a Pavillion, to preſerve the Water Cool for Travellers. Near the Well there is a Stone Baſon full of Water with a ſmall Cup to drink out of, of which I made uſe and drank a good draught of the Water, becauſe the weather was very hot. Afterwards we came to a Fountain where we reſted from Noon till four a Clock, when we continued our Journey, and paſſing by ſeveral Villages on both ſides of the Plain, in a pretty fertil ſoil, we left another Fountain on the Road, and in the Evening we pitch'd by a running Stream.

The 23*th* an hour before Day we departed again and paſſed over a Bridge with nine Arches, under which the Water runs; there are many of them in this place, ſo that we were oblig'd three or four times to croſs them, and the Water was in ſome places pretty deep. This place affords a pleaſant proſpect by reaſon of the number of Trees that are there, and it Fronts a very pleaſant Plain. At eleven a Clock we alighted and reſted our ſelves till two, and than continuing our way we came in a ſhort time to the Hill, and from thence to a Fountain about which one diſcovers the Sea, *Smyrna*, and the Caſtle, which makes a very fine proſpect. Going from thence into the Plain in which there are ſeveral ſmall Copſes, we paſſed ſome Boroughs till within four large hours riding from *Smyrna*. In this place I left the Caravan, becauſe that being ſo near the place where I had ſo long deſired to be, I thought it march'd too ſlow. I rode then before, and came to *Smyrna* about five a Clock, and went immediately to the Conſul Monſieur *Van Dam*'s Houſe.

I never had ſo tedious a Journey in all my Travels as this, becauſe in all the Caravan there was not one Perſon, no not my Guide, that underſtood the *Lingua Franca*, ſo that not underſtanding the *Turks* Language, I could not inform my ſelf of any thing by the way of the diſpoſition of the Country, nor of the Towns, nor Boroughs, nor of their Names, which is the cauſe that I could make no remarks.

CHAP. LXXVI.

The Author relates a ſtrange Adventure that happen'd to him, who by reaſon of the likeneſs of Names, was taken to be one of thoſe that Aſſaſſinated the Penſionary de Witt.

HAving been ſome Weeks at *Smyrna*, I was informed of a thing that ſurpriſed me as much as it diſpleas'd me, and becauſe it touches my Reputation, I thought I ought to inſert it here, as well for my own intereſt as to ſhew the ſtrange Adventures that may happen to Perſons that Travel. All the World knows what happen'd to the great Penſioner Monſieur *John de Witt* on the 21*th* Day of *June* 1672. Who coming at Eleven of the Clock from the Aſſembly of the States of *Holland*, was attackt by four Perſons, whom an indiſcreet and Furious Zeal tranſported to aſſaſſinate that Miniſter of State, which deſign they alſo executed, as is but too well known by the Hiſtory of thoſe times. And it appears by the Sentence that paſt on one of the Accomplice, that thoſe four Perſons having drawn the Lot who ſhould give the firſt Blow, it fell twice on one whoſe name was *Cornelius de Bruyn*. This conformity of Name and Sirname with mine, cauſed me to be taken for that Accomplice of the Penſioners Death, as I was informed one Eveniug by one of my Friends, and this opinion was ſunk ſo Deep in the Minds of every Body, that none doubted of the Truth of it. I confeſs I was Surpris'd, and could not but wonder, that having liv'd ſeven Years in *Turky*, and Lodged with ſeveral Perſons of Honour and diſtinction, who had given me all manner of marks of their Eſteem and Friendſhip, without being obliged thereto but by their generoſity, not one of them had ever made appear, that he had any ſuch thought of me. I learnt alſo that before I departed for *Turky*,

and when I was yet at *Legborn* I paſt for ſuch a one. That which ſeem'd moſt reaſonable for me to do on this occaſion was to go the next Morning to clear my ſelf of this Scandal to all thoſe, to whom I believ'd I ought to do it, and firſt to Monſieur *Giacomo de Bucquoi*, where I Lodg'd, to whom I alledg'd all the reaſons I could produce to the contrary, and among others I made him reflect on the difference of the Age between us, being I was then but a Young Man of 20 years of Age, whereas he who had attackt Mr *de Witt* was much Older. He anſwer'd me ingenuouſly, that he had always taken me for that Perſon, but that he ſhould be very glad if he had been miſtaken. I complain'd to him afterwards that having been ſo long ſuch good Friends as we were, he had never ſhew'd me any thing of this, that he had not acted like a good Friend, becauſe he knew it touched my Reputation, *&c.* To this he alledg'd reaſons which had ſome likelyhood, and wherewith I muſt be contented. Having left him I went to find out our Conſul Monſieur *Van Dam*, to whom having almoſt made the like complaints, he told me alſo that he had always taken me for that Man, and that there was no Body at *Smyrna*, and *Conſtantinople* that doubted of it, he asked of me at the ſame time what Proofs I could give that I was not the Man they took me to be. I made anſwer that I had a paſs about me from his Imperial Majeſties Agent, ſign'd the ſame day I paſſed from the *Hague*, and beſides, there were ſeveral Perſons in the ſame place who had known me from my Youth while I liv'd there, who being at preſent at *Smyrna*, could teſtifie whether they ever had heard any ſuch thing ſpoken of. But that I believed the firſt Foundation of this falſe report was ſpread at *Legborn*, where I had been preſent at ſeveral Meetings, where this Matter was diſcourſed of, and in which I had always taken the Prince of *Oranges* part, and it may be with too much heat, as ſome thought; from whence with the conformity of the Names it had been concluded, either through ignorance or Maliciouſly, that I was that Perſon, *&c.* I was in pretty good eſteem with Monſieur *Van Dam*, and altho' he told me that he gave credit to what I ſaid, and that he would alſo for the future look with a more Favourable Eye upon me than he had done, yet nevertheleſs I obſerv'd there remain'd yet ſome Scruple with him, for he deſired me very earneſtly not to deceive him, adding alſo that I had given great occaſion to every Body to have that opinion of me, as well by the affection I had teſtified for the Houſe of *Orange*, as alſo becauſe I ſeem'd bold in my undertakings, and that traveling alone I appear'd always Cheerful, without ſhewing my ſelf in the leaſt concern'd at it, from whence it was concluded, that altho' I was yet very Young when the buſineſs of the Penſionary *de Witt* hap'ned, and conſequently in an Age when Men have the leaſt Prudence, it was very credible I might inconſideratly have engag'd my ſelf in ſuch an enterprize. To which he added laſtly, that the Ambaſſador *Juſtin Colliers* had wrote to him about that Subject, and that he who was Conſul and Miniſter of the States of *Holland*, had made ſeveral prudent Reflections thereupon. After this manner paſſed that affair with thoſe two Gentlemen. As for the reſt, moſt of the Friends I had remain'd firm in their firſt opinion, and would not yield whatſoever reaſons I alledg'd to the contrary, ſo difficult it is to tear that out of the mind which has once been ill plac't in it. In the mean time I was become the common Subject in all converſations, ſometimes they would ſcoff at me, and thoſe that took my part, and ſometimes others would paſſionately Juſtifie me. In a word, the buſineſs went ſo far that I ſaid publickly, that if any Man would maintain that I was that *Cornelius de Bruyn*, who had aſſaulted the Penſionary *de Witt*, I would not take him for an honeſt Man, and I would highly reſent it, if any Man ſhould perſiſt to blaſt my Reputation with this Calumny, and that on that Point I ſhould have no regard for any Perſon whatſoever. And to ſay the truth, if the thing had gone farther there might have been miſchief done.

In ſhort it was not only at *Smyrna* that this affair troubled me. For when I came a little while after to *Venice*, whither I went from *Smyrna*, as I ſhall obſerve by and by, and thought no more of this thing, it hap'ned that diſcourſing one day with an honeſt Man that was of the *Hague* as I was, and my good Friend, and the Converſation falling on the Subject that ſometimes it happens that a Perſon is taken for what he is not, I rehearſt on that account, as a very ſuppriſing thing, what had hap'ned to me at *Smyrna*; he anſwered me immediatly that the ſame thing was ſaid at *Venice*, and that it had alſo always been his thought, becauſe that upon my coming there, they had ſpoke to him about it as a certain truth, and that I might be well aſſur'd that all thoſe who knew me had the ſame thought of me. I was very much aſtoniſh'd, and began to conſider ſeriouſly with my ſelf, for as I had ſpent much time in *Italy*, and knew very well

that

that on ſuch occaſions it might happen that I might be here in a greater danger than in the Dominions of the Grand Signior, I reſolved to ſend for an atteſtation from the place of my Birth, to the end I might convince all thoſe that would queſtion it. I receiv'd it ſoon after, and ſhew'd it to all my Friends at *Venice*, which diſſipated all their prejudices. And being I wiſh't alſo to juſtify my ſelf at *Smyrna*, where I knew the firſt prejudices had ſtill their effect, I ſent a Copy of this Atteſtation to Meſſieurs *Van Dam* and *De Bocquoy*, who returned me for anſwer ſome time after, that notwithſtanding all I could ſay in my own Juſtification, when I was among them, that thought had ſtill remain'd in their Minds ever ſince I left *Smyrna*: But that at preſent when Monſieur *De Buckquoy* had ſhew'd my atteſtation in good Company where the diſcourſe was fallen on that Subject, all thoſe Suſpitions which they had vaniſhed away. See then how for near nine Years I paſt for a Perſon with whom (God be thanked) I never had any thing common but the name. Nay this very thought ſtill remains, in the Minds of ſeveral *Hollanders*, who knew me at *Smyrna*, before this affair made a noiſe, and went away with that Prejudice againſt me, which was the cauſe that being not long ago at *Amſterdam*, I was oblig'd to diſabuſe ſome who told me freely that they took me for that Man.

CHAP. LXXVII.

The Author's departure from Smyrna *to* Venice. *The manner of making the Quarantine, by thoſe that come from the* Levant. *The Scituation of the Hoſpital of St.* Lazarus, *&c.*

ALthough I paſſed the time very pleaſantly at *Smyrna*, as well in Hunting as otherwiſe, and that to live there more conveniently, ſome Merchants of our Nation had cauſed a Houſe to be built at *Haſelar*, otherwiſe *Hagdilar*, or *Haggiler*, repreſented here, N° 264. in which they have ſeveral fine Apartments, and ſeveral Chambers, with a Stable for 30 Horſe, all incompaſſed with a good Wall, at the opening of which, the Houſe may be ſeen in all it's Beauty. Yet I did not deſiſt from forming my deſign to return into *Italy*, after having Lodged a Pretty long time with Monſieur *Giacomo de Bucquoy*, whoſe Table Expences were in common with Meſſieurs *Benedicto Gluk*, and *Gulielmo Slaars*, who were likewiſe *Dutch* Merchants, and they had in the Houſe with them the Treaſurer *Giacomo Vander Merkt*. Beſides this good Company I was likewiſe very Welcome to the Conſul Monſieur *Van Dam*, at whoſe Table I often took my repaſt. All theſe Gentlemen took great pleaſure in Hunting and Fiſhing, which was alſo my delight. All this did not hinder me from thinking on my Voyage to *Italy*, which I could not perform better than by making uſe of a Convoy that was there, whereof one of the Ships call'd *Juffrouw*, or Madam *Anna*, was Commanded by Captain *Jean de Vogel*, and Bound for *Venice*. Having then ſtay'd at *Smyrna* ſix Months, I took leave of the Conſul Monſieur *Van Dam*, of thoſe other Gentlemen abovementioned, and of all my Friends, after which I went on Board a little after Midnight, becauſe I went very late from *Smyrna* with the long Boat.

Departure from Smyrna.

The 25*th* of *October* 1684. in the Morning the Ship *Elſwout* Commanded by the Sieur *Gerard Vander Duſſen*, weigh'd Anchor, and we followed her immediately. About two a Clock in the Afternoon we had but little Wind, and that againſt us, which made us do nothing elſe but turn to Windward till Evening, at which time the Comadore fir'd a Gun, and put out a light, which was the Signal to come to an Anchor, as he did, which was done accordingly. The 26*th* by break of day we weighed again, and at the ſame time the other five Ships Sail'd from the Port, and join'd us about Eight a Clock. We beat up to Windward together till Midnight with a North-Wind, paſſing in the mean time *Calaberno*, and the Iſland of *Scio*. The 27*th* by break of Day three of our Ships were already out of ſight. About three a Clock we paſſed by the Iſland *Ipſera*. Before Evening the Commadore, and the other five Ships, ſtaid for us, it was then very bad weather mix't with Rain, Thunder and Lightning. All this Night we only lay by, becauſe we durſt not enter the ſtreight which is between *Negrepont* and *Andrea*, formerly call'd *Andros*. The 28*th* in the Morning we had ſtill the ſame weather, and ſo hazy, that we could not ſee Land. About Noon we came between *Negrepont* and *Andrea*, which we paſs'd with a good East-Wind. The ſight or proſpect whereof is repreſented,

Calaberno.

Ipſera.

ſented, N° 205. The Mountain of *Negrepont* is mark't with the letter *A*. In Evening we paſs'd between *Sea* and *Iſola longa*, and the 29*th* by day light we had *Bella-pola* at our back, and *Caravi* near us. About Noon we ſailed with a fair Wind between *Cabo Angelo* and *Cerigo*. I took a draught of them as we ſail'd along, and they appear juſt as they are repreſented, N°. 206. *Cabo Angelo*, is mark't with the Letter C. and *Cerigo* D. After this manner we entred into the *Adriatick* Sea, having in the Evening Cape *Matapan* near us. In this place a great Storm took us which in a little time ſeparated all our Ships. The 30*th* in the Morning they were all out of ſight, which put us in great fear. I would then willingly have been on Board the Man of War, but having been told at *Smyrna* that he would accompany us to the Gulph of *Venice*, I ſhipt my ſelf on Board a Merchant Ship. Very early in the Morning we made a Ship a Stern of us, but without knowing whether he was Friend or Foe, we ſtear'd our Courſe towards *Zant*, the Wind being *Eaſt South-Eaſt*, accompanied with Rain, great Thunder and Lightning. About ten a Clock that Veſſel gaining upon us we waited for her coming up, believing it to be our Commadore, but found her to be one of our Merchant Ships called the *Gertrude*. We hailed the Captain, and told him, that the Commadore had order'd, that if any of the Ships were ſeparated by Storm or otherways, they ſhould make for *Zant*, and tarry there 48 hours, and that he would not fail to fetch them thence. This Captain would willingly have come on board of us with his Boat, but the high Wind and Rough Seas hindred him, which made him make for *Zant*. Having not long after a fair Wind we reſolved to continue our courſe, and not trouble our ſelves for our Convoy. Having than hoiſted Sail we Fir'd a Gun to take leave of him, which he anſwered in the like manner. A little after Noon having ſteer'd our courſe directly for the Gulph, we paſſed by *Stravali*, which is a pretty large neck of Land lying before the Hills of the *Morea*, as may be ſeen N°. 207. There is a *Monaſtery* there mounted with Guns. In the Evening we paſſed *Zant*. That Night we had much Rain, and the Wind ſlackt, turning a little to the Weſt. The 31*th* by break of Day we found our ſelves near *Cephalonia*, with a pretty good Southerly Wind, and in the Evening we paſſed *Pachſu*. The firſt of *November* in the Afternoon we had *Corfu* wide of us, and in the Evening we came near the Iſland *Fanu*, which lies before the Gulph of *Venice*. From thence we had ſight of the Land of *Corfu* a good diſtance from us,

Sea. Iſola longa. Bella-Pola. Caravi.

Cabo Angelo Cerigo.

Cape Matapan.

Stravali.

Caphalonia.

Pachſu. Corfu.

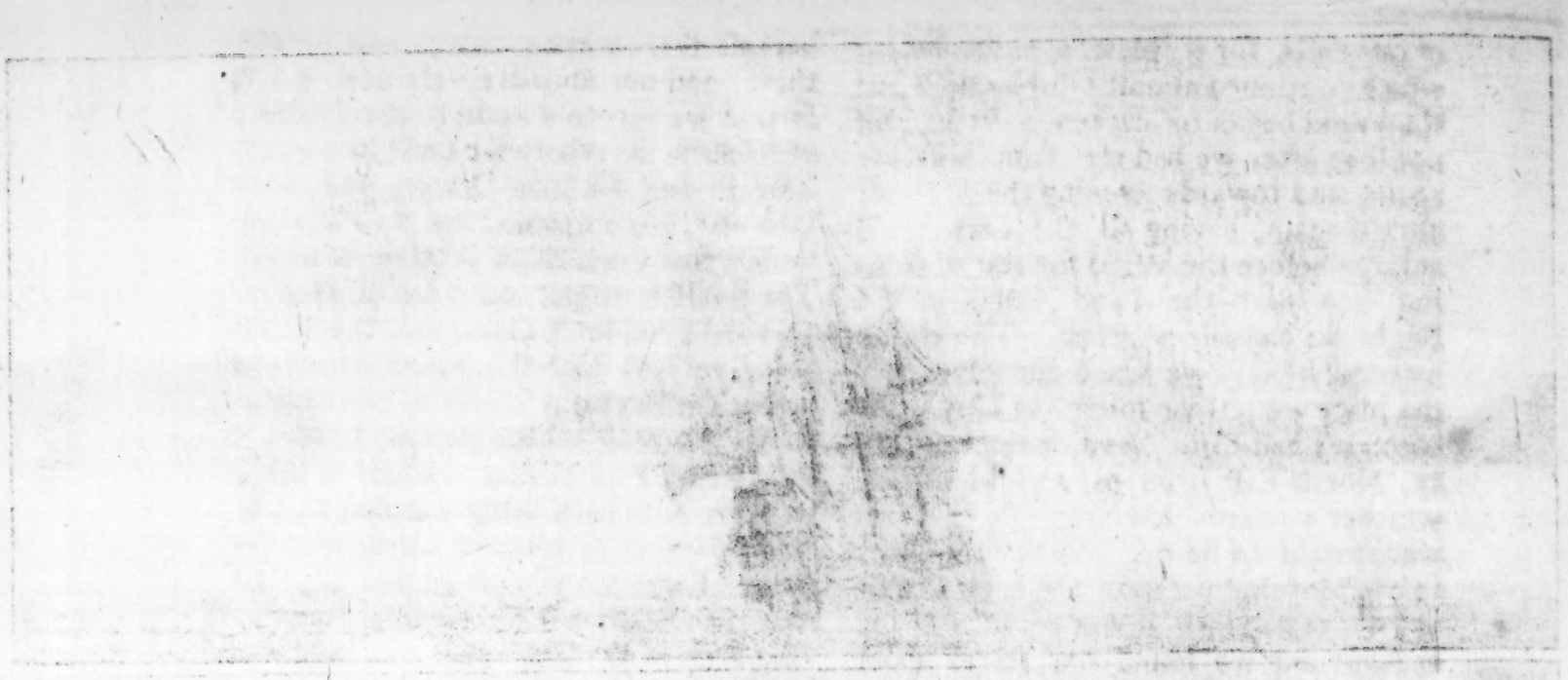
it appear'd as if it had been ſeveral Iſlands, although really they all are join'd together. About Midnight we perceiv'd a Veſſel very near us which had put out a light, and whereas we fear'd it might be an Enemy, we put our ſelves into a poſture of Defence. We ſail'd together after this manner about an hour with little Wind, and then the Ship left us, and took its courſe wide of the Gulph. In the mean while we followed our firſt Wind, which brought us the ſecond of *November* in the Morning into the Gulph, at the entrance of which there is a little Iſland called *Soaceno*. We perceiv'd alſo another Veſſel which alſo ſteer'd her courſe out of the Gulph. In this place we began alſo to diſcover the Coaſt diſtinctly. We had rainy weather which late in the Evening increaſed ſo much with a great Wind, that until Midnight we ſailed forward with a Storm, at which time we ſlackned our Sails for fear of the Shoals, there being many in this Gulph, continuing our courſe after this manner, becauſe it was dark, the Wind ceaſed a little and we had ſome Moon light. The third in the Morning the weather began to clear up, but the Wind continued ſtill contrary, and we Sail'd by the Cape of Mount *St. Angelo*, having made no more way ſince Midnight for fear of running upon the Iſlands, one of which called *Cuſa* we perceiv'd. The fourth in the Morning we found our ſelves near ſeveral Iſlands which we left on the right hand, and we continued our courſe with a fair Wind. At the ſame time we ſpied two Sails which belong'd to that Countrey. In the Evening we Sail'd by the Rock *De Pomo*, which is the laſt of all the Iſlands, having ſeveral ſmall ones about it, as there is one repreſented near the Rock in the figure N°. 208. at the firſt ſight it appears like a Ship, and is alſo taken for ſuch by thoſe who are not us'd to it. That Night we had a contrary Wind. The fifth in the Morning we had another calm, and were in ſight of the Country of *Ancona*, each on the left hand, at no great diſtance from us, very high and full of Snow. In the Night we had the ſame weather. The ſixth in the Morning the Wind came South-Eaſt and we diſcovered near us the Coaſt of *Sclavonia* with ſeveral Iſlands about it. On the other ſide we were in a direct line from the City of *Ravenna*, near which there appears a little round Hill like a Rock, although it joins to the Main-Land, and found then that we were about 34 Miles from *Venice*. Almoſt all Night we had a contrary Wind, and then a Calm. The ſeventh a little before Day we had a South-Eaſt Wind again, which increaſed ſo much with the Day that we were forced to ſtrike moſt

Soaceno.

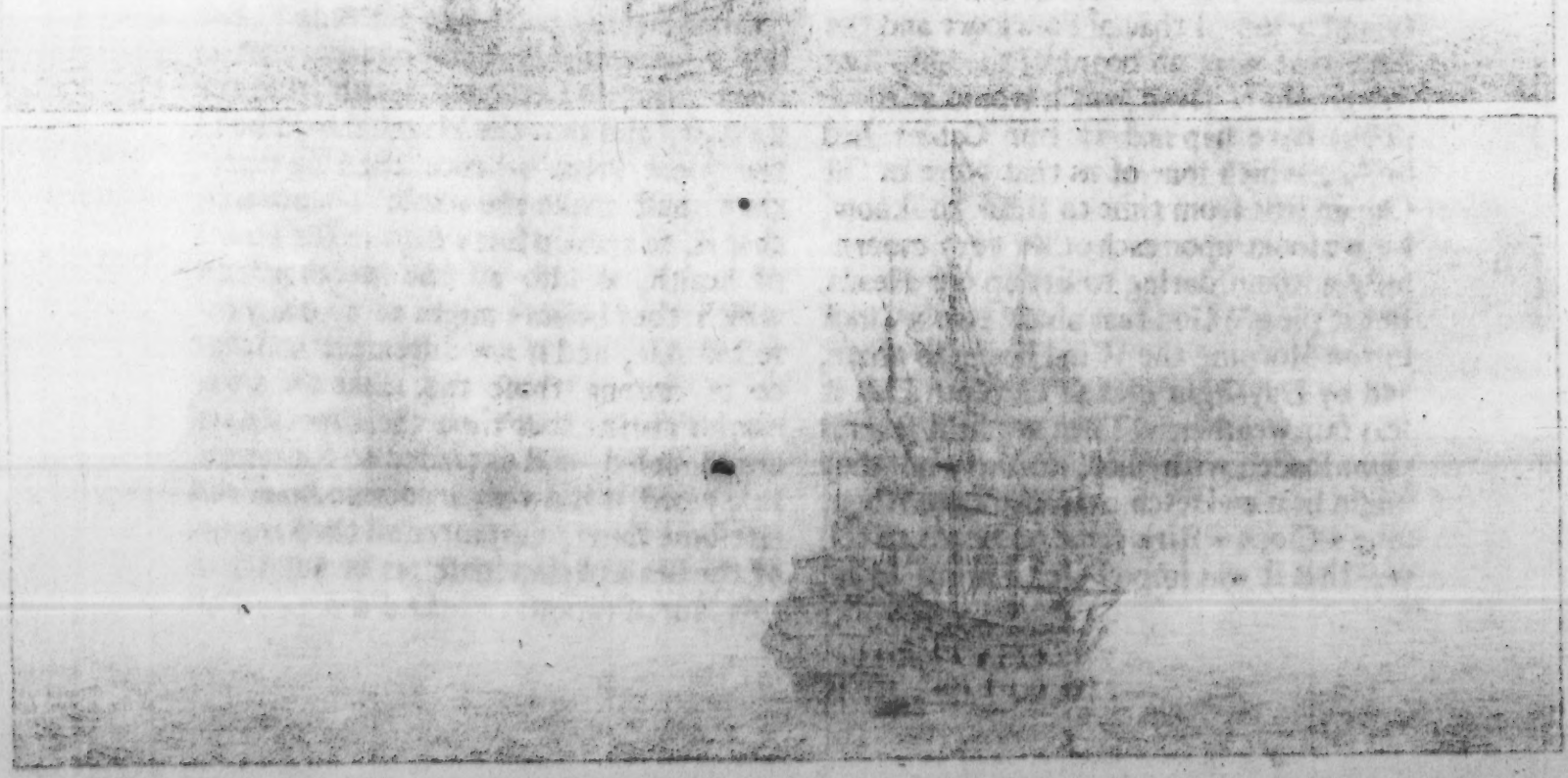
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of our Sails, for it blew a right Storm which continued almoſt till Noon, when the Wind began to ſlacken a little, but not long after we had the ſame weather again, and towards Evening the weather alter'd again, having all the Day Sail'd at large before the Wind for fear of coming too near the Land, and in the Night we had fair weather. The eighth by break of Day we found our ſelves near the place we left the foregoing Day. At Noon we had *Citta Nova*, or the new City, North-Eaſt from us, and bluſtering weather towards Evening, ſo that we were forc'd to lie by. At three a Clock in the Morning we took the ſame Courſe again. The ninth it was very Calm and at Sun-riſing we found our ſelves about the ſame place where the foregoing Night we lay by, and drove all the Day, becauſe there was no Wind. In the Evening the Wind freſhned a little which brought us ſo forward that the following Night we were oblig'd to lie by again till three of the Clock. The tenth by break of Day we had a fair Wind which brought us about three hours before Noon in ſight of *Venice* as far as the Streight into which we ſaw an *Engliſh* Veſſel enter. We lay by a long time before this place in hopes of a Pilot to bring us in, but none coming we were forced to come to an Anchor in nine fathom Water. About three a Clock in the Afternoon we fir'd a Gun and put out a ſmall Flag as a ſignal for ſome to come to our aſſiſtance, but none came. In the mean while the Wind began to riſe very much, and the Sea ran ſo high by reaſon of the ſhallow Water, that our Ship ſlipt on her Anchor ſo that we began to be afraid: for moſt part of the time ſhe hove ſo that her Forecaſtle dipt in the Water. The Night came upon us, which prov'd very dark by reaſon of the foul weather, ſo that our lives ſeem'd to depend on the ſtreſs of our Cables, which we thought many times were broke becauſe the Veſſel made ſuch a horrible cracking by reaſon of the head Sea. We were all in this extremity, and believed that of Fourſcore and ten Men that were on board of the Ship not one would be ſaved, which would without doubt have hap'ned if our Cables had broke, which four of us that were in the Cabbin ſent from time to time to know, for we lookt upon each other very mournfully without daring to lift up our Heads. But it pleas'd God that about two a Clock in the Morning the Wind began to abate, and by Day-light on the eleventh Day it was fair weather. Then we fir'd ſeveral Guns loaden with ſhot, to the end they might hear and fetch us from thence. About nine a Clock a Bark came on board to tell us, that it was impoſſible to bring us in, becauſe there was but fifteen Foot Water there, and our Ship drew eighteen Foot, ſo that we return'd again to the entrance of *Malomoceo*, where we came to an Anchor in ten Fathom Water, and were ſoon after accompanied by two Engliſh Veſſels that came to an Anchor near us. The twelfth we put out a ſmall Flag again and fired ſome Guns, but the Wind being yet too high the Pilots came not before the next day. We drew than towards this hole which we found had one and twenty Foot Water, and ſeven Barks with ten Men each being faſtened to our Ship towed us by force of Oars into the Port. I was very glad to ſee my ſelf near the Chriſtian Shoar again, after having been in ſo many Countreys, and run ſuch hazards.

Danger of Shipwrack.

The Author's Arrival at Venice.

As ſoon as our Ship was come to an Anchor we caus'd our ſelves to be row'd to the City in our Boat, having an *Alfante*, or Serjeant in our Company, who waited on us with his *Gondalo*. After about an hours rowing we came to the City where only our Captain Landed, and from thence he went into the Houſe of Health to ſhew his Letters: In the mean time we waited for him on the Water ſide, the inhabitants keeping at a diſtance from us, for fear of the Plague.

The manner of making the Quarentine.

It is a Cuſtom which is obſerv'd with reſpect to all thoſe that come from the *Levant*, that before they enter the City they muſt remain forty days in the Houſe of St. *Lazarus*, which they call *making the Quarantine*. When our Captain had deliver'd his Letters we were carryed back again to the Ship in the ſame manner, accompanied by the *Alfante*. I would willingly have paſs'd my Quarantine there, but it was impoſſible for me to obtain it. But by the means of a perſon that ſpoke for us we obtained ſo much favour that the days which we had paſs'd in the Ship, from our laſt Port, ſhould be abated from the *Quarantine*, ſo that we were but a ſhort time in the Houſe of Health, becauſe that all the time of the *Quarantine*, amounted then but to 21 days having paſt 16 in the Ship: For our *Quarantine* began no ſooner. But if one brings no Letters of health from the *Levant*, and that the Plague ſhould be in the place from whence the Ship came, they muſt make the whole *Quarantine*, that is, to remain forty days in the Houſe of health, as alſo all the Merchandizes which they believe might receive any infected Air, and if any diſtemper happens to be among thoſe that make the *Quarantine* during that time thoſe forty days are doubled, and extended to fourſcore. In a word, it is a very incommodious and tireſome thing, that after all the Fatigues of the Sea a perſon muſt yet be Subject to this Mortification.

This Houſe of health is a Building ſtanding in the Water Incompaſſed with a Wall, there are ſeveral publick Apartments in it beſides ſome that are ſhut up in a particular manner, as for Example, thoſe whoſe *Quarantine* ends in four or five days may not converſe with thoſe who have yet many days to ſtay, elſe they ſhould be obliged to tarry there as long as thoſe with whom they converſe. Alſo if any perſon will go to ſee a Friend that is ſhut up in the *Lazaretto*, he is not ſuffer'd to come near him, but is oblig'd to ſtand ſome paces diſtant from him, wherefore they have alſo a guard with them, who watches them very narrowly, for if he happen to touch him, he muſt alſo make his *Quarantine*, which according to the ſeveral circumſtances is Lengthned or Shortned, according to the pleaſure of the Directors of the Houſe of health. All neceſſary Proviſions are brought hither from the City, and every perſon may have his proviſion dreſt as he pleaſes, and when the time of the *Quarantine* is expir'd they fetch you away in a *Gondola*, or other Veſſel.

CHAP. LXXVIII.

The Author comes to Venice. *His pleaſant Journey to* Padua. *Fine Pieces of Painting of the* Baſſan *at* Baſſano. *Very great and weighty Hailſtones fallen at* Venice. *An extraordinary Figure of a little Animal call'd Gerbo*, &c.

The Author comes to Venice.

THe 19*th* of *December*, when our *Quarantine* was ended, an *Huiſier* or Officer came to fetch me out of the *Lazaretto*, with one of my Friends who came alſo from *Smyrna*, and we were carryed to *Venice* in a *Gondalo:* My intention was to make a long ſtay in that fair City, with a deſign to improve my ſelf in the Art of Painting. I had the happineſs to meet with one of the beſt Maſters of this Age; he came from *Munich* in *Germany*, and his name was *Carlo Loth*. And although he was then ſixty Years of Age, by his Painting it may be ſaid he was yet in the Flower of his Age. He was alſo of a freſh and ſtrong conſtitution of Body, and of a Pleaſant converſation, he had liv'd in *Italy* from his Youth, but chiefly at *Venice*, where he was much eſteem'd. He generouſly granted me all that I requeſted of him, and he gave me ſo much inſight into the Art, in which I deſign'd to perfect my ſelf, that I am infinitely oblig'd to him. Nevertheleſs this exerciſe did not ſo wholly take up my time, but that I gave my ſelf ſome releaſe to ſee what was remarkable, as well within as without the City. I will not ſpeak of the firſt, becauſe it is already ſufficiently known, and will only touch upon ſome things of the other. Among the moſt pleaſant diverſions which a Stranger can take at *Venice*, he muſt ſee the City of *Padua*, which is Eighteen-Miles diſtant from it. The Paſſage thither is by Water from *Foreno*, which is but an Hour from *Venice*. This place is in the Continent on the River *Brente*, the Proſpect whereof is very pleaſant, by reaſon of the number of Boroughs and Villages that lie on the Banks of it. But chiefly by reaſon of the many Palaces and fair Country Houſes that are ſeen on both ſides of it. There is, in regard of the manner of this paſſage, a ſhort Portraiture of what is done all over *Holland*, to wit, that they are drawn along the River as we do along our Canals in our *Schuyts* and Yachts, they alſo go thither in *Gondalo's*, both which manner of paſſages are us'd every day, and the paſſage to it by Land has alſo the ſame Diverſions.

Paſſage to Padua *by Water very pleaſant.*

I paſt ſome Month's at *Baſſano*, which is but a ſhort Days Journey from *Venice*. Which was only occaſioned by the curioſity I had of ſeeing the Works of that famous Painter *Le Baſſan*, who, to honour the place of his Birth, has made ſuch pieces there, that very much ſurpaſs in Beauty all that he has done elſewhere, how Excellent and Noble ſoever. There are two Pieces among the reſt, in two Chappels, where they are uſed for two Altar Pieces, which are ſo much Valued, that they are always ſhut up, and are not to be ſeen but through an Iron Grate. The firſt is the Repreſentation of the Birth of our Saviour. But that which is believ'd to be the beſt Piece of this great Man, and which is not ſhut up, but what any Body may ſee in a Church, is a Piece which repreſents the Aſcenſion of *Jeſus Chriſt*, where his Diſciples behold him with Admiration and aſtoniſhment. The Town of *Baſſano* is very pleaſantly ſcituated along the River, where I had the occaſion to take ſeveral fair Proſpects.

That which I am a going to report will without doubt ſeem incredible to thoſe that will Philoſophize too much, however I can aſſure it for an unconteſted Truth, and which I ſaw, as the ſaying is, with my own Eyes. The 4*th* of

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of *July* 1686. at three a Clock in the Afternoon there aroſe on a ſudden ſuch a great Storm at *Venice*, of rain and continued Thunder, and ſuch prodigious Hail ſtones that on the Side where the Wind ſat all the glaſs Windows of the Houſes were broke. Among others there fell two Hail ſtones before the door of the Houſe where I Liv'd; I took a draught of them to preſerve the Memory of them. They were of the ſame form and bigneſs as may be ſeen here N° 209. And having weigh'd them I found they weigh'd four Ounces each. However they were ſomewhat melted, for I durſt not gather them up before the Storm was over. They aſſured me that there fell one not far from our Houſe, which was almoſt as big as a Mans Head, and was judged to weigh about four Pound. But not having ſeen it I cannot ſpeak of it for a certainty.

During my ſtay at *Venice*. I was preſented with a ſmall Animal call'd *Gerbo*, which was brought for a rarity from *Barbary*. I found it of a very extraordinary Figure. His Shape, Head, Ears and Colour, was much like that of a Hare. His two hindmoſt feet on which only he went, were extraordinary long, and on the contrary thoſe before very ſhort, having at the ends ſomething like a little hand wherewith this Animal fed himſelf, after the manner of Squirrels and Monkey's, his Tail was very long, and at the end ſpotted with white and black; it is repreſented N° 210. After ſome time it Dyed, and I opened and emptyed it to keep it as it was, but ſome Months after I found it was quite conſumed by the Mites, ſo that I could preſerve nothing of it but the Bones.

CHAP. LXXIX.

The Author's departure from Venice, *and his return to the* Hague.

HAving liv'd almoſt eight years at *Venice*, I had a mind to return into my own Country, being tired with being ſo long from it, and with my travels in ſo many parts. I departed then from *Venice* the ſeventh of *October* 1692. for *Suſina*, which is a Borough on the Continent, about a League from *Venice*, from whence I went to *Padua*, where I ſtay'd all Night. The eighth I came to *Vicenza*, where going to ſee the rarities of the Town, I found very fine pieces of painting, here is alſo a fine River. Afterwards I went to *Verona*, where alſo very fine pieces of that Art are to be ſeen, which affords ſeveral pleaſant Objects to the Eye. From thence we paſt the River *Ladice*, and afterwards *Tiæſa*, which is a Fort of the *Venetians*, which leads to the Town of *Rodrego*. The fifteenth I came to *Trent*, which appears very pleaſant to the ſight, becauſe on one ſide it riſes on a Hill, and on the other ſide the River paſſes near it, and ſeveral Deer run here on the Ramparts. After this I came to the Town of *Bolſan*, about which are ſeveral Caſtles to be ſeen along the Road on the top of the Hills. From thence I went to *Inſpruck* where I went into the *Cordeliers* Church to ſee the twenty Emperors, and eight Empreſſes that are there, much bigger than the life, and perfectly well done. There is alſo to be ſeen the Golden Roof, which in truth, is not very large, but all of Maſſy Gold, and is valued at a very great price. The Town is very ſtrong, being ſcituated between ſeveral high Hills, which ſerve for a Wall about it, and therefore counted impregnable. It paſſeth for the ſtrongeſt place the Emperor has in all his Dominions. After this we paſt before the Fortreſs *Sirmits*, which is a very conſiderable Fort and very high, it ſtands on the top of a Hill, and underneath ſeveral private ways are digged in the Earth to make Sallyes. The twentieth I came to *Munich*, the chief Town of the Dutchy of *Bavaria*, where I tarryed ſome Days, during which I went to ſee what was moſt remarkable, and among others the Electors Palace, which is a very fine piece of Architecture, and extraordinary large.

From thence I went to *Ausburgh*, a very pleaſant Town ſcituate in a plain, There is a very fine Town Houſe, which is ſpoke of every where, The entrance at the Gate is of an Admirable Structure, and made with ſingular Art. It conſiſts of divers Draw-Bridges, and ſeveral Gates, ſome of which ſhut of themſelves as ſoon as one has paſt through them.

Afterwards I went to *Donawaert*, *Wiſſemburgh* and *Swalbagh*, and the firſt of *November* I came to *Nuremburgh*, where I was oblig'd to tarry a whole Month, for ſome Cloaths that were to come to me from *Venice*. This Town is of a reaſonable bigneſs, and has ſeveral Houſes in it very well built, It has very good and high Ramparts round about it, and ſtrong Towers, with a very deep Ditch. The Caſtle is built upon an Eminence, or

The Author departs from Venice.

Padua.
Vicenza.
Verona.
Tiæſa.
Rodrego.
Trent.
Inſpruck.
Sirmits.
Munich.
Ausburgh.
Donawert.
Wiſſemburgh.
Swalbag.

or little Hill, which is almoſt a ſolid Rock.

The firſt of *December* I went from thence by the way of *Nieuſtadt*, *Kitzingen*, and *Wirtzburgh*, near which the River *Mein* runs. We croſs'd it in the Morning, Frankfort. and on the ſixth we came to *Frankfort*. We began than to feel it to be very Cold, and it froze ſo hard that we could not paſs over the *Rhyne*, which obliged two Gentlemen I met with by the way, and my Mentz. ſelf, to take a Waggon to *Mentz*. The eighth about Noon we departed, and paſ- Hooghem ſed through *Hooghem*, and *Caſſel*, where Caſſel. they paſs over the River. There we took a ſmall Bark for *Cologne*.

In falling down the *Rhyne* we ſaw many places that had been quite ruin'd by the Bacharach War, as *Bacharach*, and ſome others where are no Inhabitants. When we St. Goar. were come to St *Goar*, or St *Gewer*, we ſaw there a fine Fortreſs. Afterwards we Coblents. came to *Coblents*, which has a Caſtle extraordinary ſtrong on the other ſide of the *Rhyne*.

The ſame day being the Eleventh of the Month, we could not paſs any longer on the *Rhyne*, by reaſon of the abundance of Ice that drove in it, but the greateſt misfortune was, that the Maſter of the Bark and his Men, could no longer endure the great cold, which obliged us to leave the Bark and walk on foot to *Bon*, becauſe Bon. we could find no Horſes to hire, but as good luck would have it, we were but five Leagues from it. When we were come thither we obſerv'd that they began to rebuild ſome Houſes there.

The thirteenth we came to *Cologne*, Cologne. where I was obliged to tarry about three Months.

The eighth of *March* 1693. I went from thence and went down the *Rhyne*, to come to *Amſterdam*. When I came to *Duſſeldorp*, I went to ſee a fine Palace Duſſeldorp. which belongs to the Prince of *Niemburgh*. Afterwards we went to *Keiſerſwaert*, Keiſerſwaert. *Weſel*, *Reez*, *Emmerick*, and to the *Schenk Sconce*, from whence we came the twelfth to *Arnhem*. The thirteenth we paſt through *Utreckt*, and the fourteenth we came to *Amſterdam*, where having ſtay'd till the eighteenth I came to the *Hague*, the place of my Birth, the nineteenth of *March* at ſeven a Clock in the Morning after almoſt nineteen years travel which I have made with ſo much good fortune, that I have great reaſon to thank God for it, and teſtify to him my moſt humble acknowledgments.

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